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Iraq owes El Al $7M

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — A United Nations commission has ordered Iraq to pay Israel's national airline $7 million (US) in compensation for economic damages suffered during the 1991 Persian Gulf War.

The sum was far below El Al's original claim of $70 million, which accounted for a loss of revenue due to the drop in passenger travel during the war and the cost of moving the fleet and altering flight paths.

"We're a little disappointed. We had incurred much greater losses," said company spokesperson Nachman Kleiman, adding that El Al is looking into the possibility of an appeal.

Kleiman said the airline does not know when it would receive the money.

The UN commission also approved payments to two Israeli families for property damage sustained during Iraqi Scud missile attacks. One family is to receive $135,000 and the other $66,000.

An Israeli official from the Ministry of Justice said that so far, the commission has approved damages amounting to about $45 million in response to 531 claims filed by 404 individuals and 127 businesses. Only about $3 million has been paid.

VENDORS PROTEST: Jewish street vendors protested last week at St. Peter's Square in Rome after they were banned from selling religious artifacts near St. Peter's Basilica. The ban was imposed for security reasons. Earlier in the month the Jews of Rome had other reasons to "protest" a decision by the Vatican. *Please see accompanying story.* *[RNS/Reuters/photo]*

Jews respond to sainthoods

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — For two very different popes – one who opened the way to Catholic-Jewish dialogue and one who was the last to confine Jews to a ghetto – the process toward sainthood has begun.

Pope John Paul II has taken formal steps toward the beatification of two of his predecessors, John XXIII and Pius IX.

No similar actions have been announced regarding Pius XII, the controversial World War II-era pope. But the Vatican denied "rumours" that Pius XII's beatification process had been delayed or postponed.

The cause "is at an advanced stage, it is proceeding normally and some of the documents relating to the beatification have already been printed," Jose Saraiva Martins, prefect of the Vatican's Congregation for the Causes of Saints, told reporters recently.

"Rumours that the cause has been slowed down are thus totally unfounded," he said.

The Pope recently signed decrees that recognized the "heroic virtues" of John XXIII and a miracle attributed to Pius IX.

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Feature

Italian dream bus tour was a real odyssey

By MIRIAM CHINSKY

When my cousin Molly and I were in Venice during our Italian dream bus tour, something unexpected happened.

As we strolled around the perimeter of St. Mark's Square in the shadow of the great domed basilica, the plaintive strains of *Mein Stetele Belz*, a Jewish melody from our childhood, drifted toward us above the hubbub of the crowd. It was a song that my Bubbie Yentl used to sing to me with a catch in her voice.

Molly and I looked at each other, and as if drawn by a magnet, we gravitated toward the sound. The sweetly sad violin notes soared and other instruments swelled the tone. We came to a dais where a small orchestra – two violins, a clarinet, a bass fiddle and a piano – was entertaining patrons at an elegant sidewalk cafe.

We settled on the broad steps beside the musicians. The tempo changed and *Havah Nagilah* burst from the podium. A spirited klezmer tune ended the set.

The orchestra continued to play – waltzes, semi classics, excerpts from Broadway shows – and we stayed, entranced, until it was time to rejoin our group for the boat ride back to the mainland.

After a few days in Florence, we boarded a train for Pietrasanta, a town in Tuscany.

Here another cousin, Shelley Robzen, a sculptor originally from Pennsylvania who has lived and worked in Italy for 25 years, has her studio. Her home is a one-room cottage, an eyrie in an olive grove far above the town with a stunning view of the sea. It was Shelley who had urged us to take this trip, to see "one of the most beautiful spots in the world."

Pisa Jewish community dates back 1,000 years

All around, white-capped mountain peaks were covered, not with snow but with marble that lures sculptors from many countries.

Shelley's mother, Florence, was visiting with her from Pennsylvania, and Molly and I were based at a family-operated hotel in central Pietrasanta.

We were invited to join Shelley and her mom for dinner erev Rosh Hashanah. The drive up a narrow, terrifying road with hairpin turns and sheer drops filled us with admiration for Shelley's skill and we were thankful for our safe arrival at her home.

Vines heavy with kiwi sheltered the entrance. Inside, a festive table was set with a freshly ironed cloth and cheerful dishes.

As dusk folded over the slopes, Florence placed two small candles in a window, intoned the brachot and wished us Shanah Tovah.

On a Tuscan mountain, we sat down together, and as the flames burned, we dipped apples in honey and ate the lovingly prepared dinner.

The next morning, the first day of Rosh Hashanah, we accompanied Shelley and Florence to Pisa to attend services.

The synagogue, in a low-rise commercial area, was indistinguishable from surrounding office buildings. There was no exterior sign, but two young men in kippot stood at the door. Recognizing Shelley, they welcomed us.

On a wall just outside the sanctuary was a large, horrifically graphic painting of helmeted German soldiers standing over a bloodied mass. We later learned its significance.

Inside the synagogue, about 35 men and women of all ages sat, their seats divided by an aisle. We were offered siddurs printed in Hebrew and Italian.

The rabbi, Aaron Cohen, is brought from Israel each year for the High Holy Days.

The shul, built 400 years ago, is well proportioned and can seat about 120. The entire Jewish population of Pisa is currently 100.

Congregation president, Armando Castro, told us that Jewish continuity in Pisa dates back 1,000 years, second only in longevity to Rome. Services are held at the synagogue, known as Communite Ebraica di Pisa, on Friday nights. Sometimes there is a minyan, sometimes not.

"We try very hard to keep going," Castro said.

He explained about the painting. Three weeks before the Allies reached Pisa, the Germans came in.

"The general Italian population of the city was good to us," Castro said, adding that they hid many Jews and concealed the Torah scrolls and Aron Kodesh, and there was not much damage to the building. But when the Germans arrived, they rounded up all those Jews who were not hidden and massacred them. The painting commemorates that outrage.

In the afternoon, near the Leaning Tower, we saw a small Jewish cemetery, still in use, with stones placed on the sarcophagi and markers.

On the second day of Rosh Hashanah, Molly and I travelled by train to Florence, intent on seeing the Uffizi Gallery, Michelangelo's statue of David and the Sephardi synagogue.

We stood in line so long for the Uffizi that there was no longer time for both the David and the synagogue before the last train of the day departed at 7 p.m. for Pietrasanta. Although we wanted very much to see the David, something compelled us to opt for the synagogue.

On being told that it was a short walk, we set out on foot. Not knowing the city and with minimal Italian, we followed twisting streets, frequently inquiring for the "synagoga."

When we finally came to the address, there was nothing remotely resembling a synagogue and, as in Pisa, no outward indication. Only a man in what looked like a sentry box, gave us a clue, telling us to go around the block to a rear entrance.

There were only locked doors, but at last we spotted a few people dressed appropriately and discovered an unobtrusive entry into a formal courtyard facing an imposing structure. In the vestibule, we were asked to open our purses for inspection and admitted to the main sanctuary.

It was the most beautiful synagogue I have ever seen, with exquisite stained glass windows and intricate wrought iron; even the mechitzah was artistically devised. We could sit for only a few minutes. It was past 6 p.m. and we weren't certain of the distance to the train station. As we exited through the courtyard, a couple just arriving wished us Shanah Tovah.

Reflecting now, Molly and I realize what happened during our Italian dream. We had come to Italy as tourists looking for a new experience, but from the moment we heard *Mein Stetele Belz* in St. Mark's Square, something stirred inside and almost without knowing it, we were on a quest, a kind of odyssey, reaching to identify a part of who we are.

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Rabbi takes Premier Harris to task on social issues

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Rabbi Dow Marmur, spiritual leader of Holy Blossom Temple, is proclaiming his outrage.

In an open letter to Premier Mike Harris, posted just before the Christmas holiday weekend, Rabbi Marmur criticized the government of Ontario for not addressing the problems of homelessness and poverty in the province.

Rabbi Dow Marmur

In an interview from his downtown home, Marmur said he wrote the letter after spending time with guests attending the temple's weekly Out of the Cold program.

The program feeds about 100 people, 40 of whom often stay the night. The temple is one in a number of churches and synagogues, including Temple Har Zion, that take part in the project.

"These people would like to lead better lives, but they do not have the wherewithal. Living downtown, I cannot help but see the extent of the problem. It is not something that only exists elsewhere. A good number of Jews are homeless, or live in poverty."

Rabbi Marmur is one in a number of representatives from different faith groups who spoke to Harris about one year ago, "to try to reason with him. But I felt we were not heard," he said in the letter.

"When we tried to tell you that the institutions we represent lack the resources to provide enough for the needy, I didn't think you believed us. When we asked for your help, and pleaded for co-operation, we went away empty-handed and heartbroken.

"You know that we will not abandon those who come to us for help, but that is no reason for your government to neglect the needy in our midst. Life would be much easier for all concerned if we could work together. Without greater government involvement, our volunteers will collapse with exhaustion or give up in frustration. Self-help and community support can only be effective in the context of government action, not as a substitute for it," the letter said.

Continued on page 19

CHILDREN'S BOOK WEEK: Students from Leo Baeck Day School recently celebrated Canadian Children's Book Week with the theme Hooray for Books – Vive les Livres. The week was filled with author visits, story readings by senior students, dress-up day as a storybook character and a book sale.

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From the editor's desk

Misapplying Buber

It's my policy generally not to respond to negative articles or editorials concerning Israel that appear in other newspapers. On occasion, I make an exception.

Two weeks ago, on the day before Christmas there was such an occasion. The *Globe and Mail* published a commentary by Rick Salutin on its op-ed pages titled, Christmas Thoughts on Peace and Practicality. The article was brazenly malicious towards Israel.

Salutin shares some thoughts about Israel that were evoked by their association, for him, with Christmas. They were triggered by the memory, during a visit to Israel, of his inability to visit Bethlehem (hence the tie to Christmas) in 1962-63, which at that time was under Jordanian rule.

He laments that Israel did not adopt the teachings of the great Zionist and philosopher, Martin Buber. He cites a number of mini-passages from Buber's writings that were critical of the leaders of the Yishuv, pre-1948. He also invokes the usual inflammatory terms concerning Israel: "racist," "superiority and brutality," "mini-empire," "disaster," and of course, the old reliable, "South Africa's apartheid regime."

So blinding is the bias in the article that he even attributes "the state of repressive terror and counterterror [in Egypt as due to the fact that] much of its population never accepted that peace [with Israel] as just." He concludes with the less-than-subtle declaration on behalf of the Palestinians that "[T]his land is your land."

Space does not permit a comprehensive response. I will therefore deal only briefly with Salutin's appropriation of Martin Buber's writings to lend credibility to this grotesque, anti-Israel polemic.

Buber was indeed different in his outlook from the majority of his fellow Jewish settlers of Zion. Prior to 1948, he believed that a bi-national state in British mandatory Palestine was both viable and required.

Of course, Buber was disappointed that his bi-nationalist views did not prevail among the leaders of the Yishuv. But at least there was a debate on the subject, fiercely argued, among the many competing Jewish factions and leaders.

In the end, he accepted the majority will, though grudgingly and with worried reservations, because, as he wrote, "the decree of history" had been recorded. But equally disappointing to him was the fact that among the Arabs, there was no debate. The subject simply was not allowed to arise.

For example, on Nov. 11, 1946, five members of an Arab organization called Falastin el-Jedida, led by Fauzi Darwish el-Husseini, actually signed an agreement with the League of Jewish-Arab Rapprochement and Co-operation, in which Buber was an active member, calling for mutual trust and political equality between Arab and Jew. This was the first ever public initiative by Palestinian Arabs of accommodation towards the Palestinian Jews. Two weeks later, Husseini was killed by unknown Arab assailants. No such initiative was ever again undertaken by the Arabs.

Not only did the Arabs reject Buber's notion of a bi-national state, they rejected the notion of any state in the area for the Jews.

The assault on the nascent Israel by seven Arab states, was merely the latest proof of Arab hatred towards the Jewish state, as of 1948. There were numerous such proofs before 1948, and there have been numerous proofs since 1948.

After 1948, after the war in which Israel won its independence, Buber altered his political stance adjusting it to the altered political reality. Having failed to convince his fellow Yishuv leaders to establish a bi-national state, Buber called upon them to bring the country into a federation of near eastern countries. But this too proved impossible and impracticable because no near eastern federation would admit Israel into its midst.

By invoking Buber's writings and beliefs so selectively, with such obvious and transparent malice towards Israel, Salutin transgressed against the integrity of this "spiritual giant," as Levi Eshkol described Buber, as if a holy vessel had been polluted.

Buber articulated his core belief on Zionism in a letter he wrote to Mahatma Gandhi in February 1939. Gandhi had written three months earlier, barely two weeks after Kristallnacht that "Palestine belonged to the Arabs," and that the Jews should remain in Germany pursuing passive, non-violent resistance against the Nazis.

"We could not and cannot renounce the Jewish claim [to Palestine]," Buber forcefully wrote to the Indian statesman. Throughout his entire life, Buber never once wavered from his support of the Jewish people's, his people's, right to return to the land of Israel.

This immovable Buber belief, though, is something we will likely never read from Salutin. But Buber's answer to Gandhi applies with equal force to Salutin, who, in light of the last line of his article, it can be fairly inferred, makes essentially the same claim about Palestine as did Gandhi.

But just like Buber, we need not feel defensive about the Jewish return to the Jewish homeland, even though a great deal of work yet remains to make that return complete, true to the ethics of our fathers and to the dreams of our prophets.

MBD

SEE JN

NO TAKERS, NO GIVERS: On an almost deserted Ben Yehuda pedestrian mall, a restaurant menu dummy seems to be appealing to the same few passersby as the man in the centre of the photo. Although there are many visitors in Jerusalem, many tourists were avoiding what they considered to be sky-high prices at hotels and restaurants. [Isranet photo]

Greater Toronto Area

CJC attends Tokyo war crimes conference

By FRANCES KRAFT
Staff Reporter

TORONTO — Canadians don't think of themselves as especially patriotic or nationalistic, but when Mark Weintraub joined the Canadian contingent being recognized at a recent Tokyo conference, he felt differently.

The Vancouver lawyer, who is national chair of community relations for Canadian Jewish Congress, represented CJC at last month's International Citizens' Forum on War Crimes and Redress.

In his keynote address, Weintraub, 46, referred to the Holocaust, speaking of Jewish commitment to memory and of the Jewish belief in redemption through atonement.

"What is needed," he said, "is not only authenticity in the preservation of memory but memory anchored in purpose and meaning."

Both Jews and Japanese value tradition, Weintraub noted in a recent phone interview from his Vancouver office. "That's why the importance of remembrance and history, both good and bad, is a message I thought might resonate with the Japanese."

The three-day conference, held in early December, was organized by the International Citizens' Forum, a Tokyo-based group of Japanese lawyers, scholars and activists, and the San Francisco-based Global Alliance for Preserving the History of WW II in Asia, as an effort to confront Japan's actions in Asia before and during World War II.

One of their main goals is to obtain a formal apology from the Diet (the Japanese parliament), said Weintraub. Although there were war crime trials in Japan in the 1950s – initiated in part by the United States – since that time "the chapter of that book appears to have been closed," he said.

Mark Weintraub

Attention to civilian deaths and the use by the Japanese Imperial Army, and the then ruling power, of measures that contravened the Geneva Convention has been deflected by the notion of the Japanese as victims of atomic bombs dropped on Nagasaki and Hiroshima, he noted.

The CJC has worked for the past several years with the Canadian Association for Learning & Preserving the History of WWII in Asia (ALPHA), Weintraub said. Its British Columbia chapter president, Thekla Lit, extended the invitation to CJC.

No other Jewish organizations were represented, although conference participants included a Jewish psychotherapist from Germany and an American Jew who had been a POW in Japan.

Weintraub believes the conference was a "watershed" event, in that it brought together groups from both sides of the Pacific to share scholarship and strategy.

It also attracted international media attention, although coverage in Japan itself was minimal, he noted.

Among the events Weintraub participated in was a 90-minute march through the streets of downtown Tokyo.

"I was told that this was an extremely important psychological boost for the Japanese movement, who sometimes feel marginalized and threatened by the extreme right wing [members of whom demonstrated against the conference]."

It is extremely important that the conference not be seen in any way as a criticism of the Japanese people, Weintraub said. "In fact a significant presence [among the 600 attendees] were Japanese themselves."

A bonus for Weintraub was a Friday night dinner as an invited guest at Tokyo's synagogue.

"It was quite moving for all of us to come together, sing Shabbat songs and tell our stories over kosher meat prepared by a Japanese chef."

Other guests among the group of 15 included an official from the American embassy and a visiting academic.

One of the highlights of his trip, said Weintraub, was "to meet people who defy all kinds of categorizations." His Japanese translator, for example, has a son named Hillel and a father who did a PhD on anti-Semitism in the Christian Bible.

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Co-operation urged between Orthodox Jews, archeologists

By REBECCA NADLER
Special to The CJN

TORONTO — Archeology and Orthodox Judaism can be compatible, and members of each community must find a common language to explore Jewish history, says Dr. Aren Maier.

"Archeology and Orthodox Judaism are not complete opposites...though the process [of finding a bridge] is not always an easy one," said Maier, an archeologist and an Orthodox Jew.

Dr. Aren Maier

Maier recently spoke on Archeology and Religion, Partners or Antagonists? The View of a Religious Archeologist, as part of the Leonard Wolinsky lectures on Jewish life and education at the Centre of Jewish Studies at York University.

He is the director of the Tell es-Safi/Gath Archeological Project and a lecturer at the Martin (Szusz) Department of Land of Israel Studies at Bar Ilan University.

Maier noted that because early Israeli archeologists were secular Jews, archeology and religion remained two separate spheres of Israeli society. It is only in the past few decades that religious Israelis have joined the field of study.

The haredim view disturbing grave sites as a desecration, Maier said. The laws of *tumat hamet*, the ritual impurity of the dead, are very exacting. Once a site is used for burial, it is unfit for any other use. Even when a tomb is empty of human remains the site remains impure.

In Israel, the discovery of an ancient burial site causes political turmoil, he said. When word gets out that there is such a site, the haredi community opposes further digging on the grounds that it desecrates the dead.

Because the haredi community has political sway, Maier said, pressure is generally brought to bear and the excavations are stopped.

In fact, he said, the attorney general has established that human bones found in archeological digs must be handed over to the Ministry of Religion for Jewish burial and not be studied.

The issue is not a simple one, he noted. Israel has been inhabited for thousands of years and the number of people buried over time is incalculable. Human remains are not only discovered by archeologists but also by construction crews and others throughout the country.

In recent years, the haredi community has staged demonstrations such as the ones surrounding the excavation of the City of David south of the Temple Mount in the 1980s. The haredim claimed that the site contained grave sites. Demonstrations and acts of violence ensued to the point where the coalition government was threatened, Maier said.

In response to the haredi demands, parts of the dig were closed. But Maier noted that in fact there were no bones in the area in question and the closing of part of the excavation was seen as a great loss to archeological and historical study.

At the same time, he said, there is a moral imperative to take the haredi halachic concerns seriously as they are "problematic and must be dealt with in a fair manner."

Archeologists have not always faced this kind of opposition, Maier said. For many years, when bones were dug up during construction, archeologists were called, the area was excavated and studied and the bones were re-interred elsewhere.

"If you can't find acceptable Halachah to move bones, then you couldn't build anywhere in Israel," he said.

This can be seen in the Talmud, he pointed out. In several places, the Talmud says that "all graves may be moved except that of a king or a prophet," he said.

In fact, archeologists have found ancient tombs that appear to have been systematically emptied. They argue that as in all Jewish communities, the cemeteries in question were originally built outside the city limits. As the city expanded, the contents of the tombs – with all ritual impurities – were removed to a site further from the populated area to allow for expansion of the city, Maier said.

A few years ago, Israeli halachic scholar, Rabbi Yosef Shalom Eliashev, proclaimed that some graves could be moved to facilitate *zorchai zebuur*, communal need.

As an Orthodox Jew, Maier said he feels a personal need to find an interface between halachic Judaism and archeology. He feels there is halachic leeway, but also a moral and ethical requirement to act with respect for the dead.

Maier advocates careful excavation, followed by study and re-interment.

"It is important that Jewish sanctity of life play a role in modern Israeli archeology," Maier said. "This requires good will on both sides."

York University students who participated in archeological dig.

Greater Toronto Area

Museums urged to take stock of paintings' origins

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Museums should systematically examine works of art in their collections to ensure that they were not looted by the Nazis before and during World War II, says Glenn Lowry, director of New York's Museum of Modern Art.

He warned that they run the risk of losing the public's trust if even one tainted painting is found.

In a lecture at the Art Gallery of Ontario titled, Art on the World Stage, Lowry urged museums "to make available the provenance of their holdings."

Lowry, whose own museum became the subject of a lengthy legal battle over two suspect Austrian paintings by the late Egon Schiele, said that museums cannot rectify the wrongs of the past but are morally obligated to deal with the problem.

A former director of the Art Gallery of Ontario, he speculated that there are hundreds of looted works of art – from drawings to furniture – in the United States alone.

And, he suggested, such questionable works may be in Canada, judging by one or two claims that have been filed.

Citing examples of looted art in the United States, Lowry said that the Seattle Art Museum was caught in a scandal over a Matisse painting stolen from a Parisian Jewish family, while the Museum of Modern Art discovered that one of its Picasso pieces may have been seized from a Jewish collector in France.

The most contentious case, though, has embroiled the Museum of Modern Art. It revolves around two Schiele paintings, *Portrait of Wally* and *Dead City*, claimed by the descendants of the original Jewish owners, Lea Bondi, who died in London in 1969, and Fritz Grunbaum, who perished in a German concentration camp in 1942.

Glenn Lowry

This "unbelievably complicated" case, which remains unresolved, has gone into litigation and cost the Museum of Modern Art hundreds of thousands of dollars in lawyers' fees.

Having been impounded by the Manhattan district attorney, the Schiele paintings have never actually been exhibited and are currently in storage in the museum's basement.

Lowry, a specialist in Islamic art, explained that his museum did not hand over the disputed paintings to the claimants because works of art on loan are immune to seizure under any circumstances.

Referring generally to looted art, Lowry said that each case is unique and calls for a unique solution.

Lowry believes that an international panel of scholars should adjudicate such cases.

The court system, he said, does not offer a solution because it is expensive and not attuned to such issues.

By his reckoning, Russia – the successor state of the Soviet Union – has the largest collection of confiscated art in the world.

The Soviets grabbed a treasure trove from the Germans in the last days of the war and subsequently nationalized it.

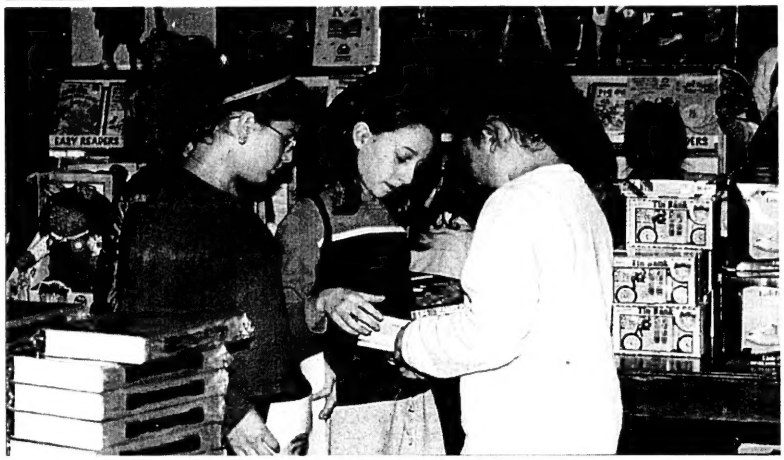
Moscow, however, is amenable to returning art taken from Jewish victims of the Holocaust, he observed.

Posing a rhetorical question, Lowry asked why the issue has suddenly erupted.

There are basically two reasons. First, the 50th anniversary of World War II revived interest in that conflict. Second, documents relating to purloined art in Germany, France, Russia and the United States were recently unsealed.

Lowry said that the issue requires closure in the form of a statute of limitations.

"At some point, it has to be brought to an end."



SCHOLASTIC BOOK FAIR: **Kayla Vale, Jessica Malach and Carly Goldberg, students at the USDS Bayview campus share a moment together as they examine the vast assortment of books at the Scholastic Book Fair, sponsored by the Parents' Association.**

VOLUNTEERS NEEDED

The Royal Ontario Museum needs weekly volunteer facilitators to work with families and school groups visiting the New Hands-on Biodiversity Gallery and the Discovery Gallery. Ideal for people interested in history, art, science or education. Four hours per week required. Training session Feb. 6. For an application (by Jan. 20) call Deborah, assistant co-ordinator of Education and Discovery Galleries at 586-8021, speak clearly, leave your name and phone number or fax 586-5562.

***

Be a puppeteer for Concerned Kids – a unique opportunity for an outgoing and enthusiastic person. Training is provided. Puppeteers go to schools during school hours and present an educational program. For further information, contact the Volunteer Centre of Toronto – North York Branch at 631-6117.

***

There are many isolated seniors in our community whose lives would be greatly enhanced by the gift of friendship from a volunteer visitor. As temperatures drop and sidewalks turn icy, many older adults spend more time indoors. You can brighten the life of an older adult through Circle of Care's Volunteer Visiting Program. For information, call Sandra Kingstone at 635-2860.

***

Canadian Cancer Society, North York Unit, has merged, moved and revamped. Volunteers are needed for many positions: drivers for delivery, escorting people to and from medical appointments, office assistants, public relations and promotions, fund-raising. Contact Volunteer Centre of Toronto, North York Branch at 631-6117.

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Editorials and Letters

The Canadian Jewish news

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Dry Bones
AUTHORITIES ARE WARNING THAT THE NEW MILLENNIUM COULD BRING...
TERRORIST ATTACKS... RELIGIOUS CULTS FREAKING OUT... AND POSSIBLE COMPUTER BREAKDOWNS!
YOU MEAN?
YUP.
THE NEXT CENTURY WILL BE JUST LIKE THE LAST ONE.

Wary of the Syrian scenario

As of this writing, the negotiating teams of Israel and Syria are preparing to meet again in the United States. Last month they met in Washington. Earlier this week, on Jan. 3, they were to have resumed where they left off, but this time away from the U.S. capital, though not too far away, in Sheperdstown. By presidential helicopter, Sheperdstown is a 20 minute flight from the White House.

The discussions are now in earnest. After a hiatus in formal contacts of almost four years, the two sides have sprung like a tightly wound coil back to the bargaining table. The sudden, surprise decision last month to sit once again across from each other at that table, has lent an air of urgency to the discussions. We know however, the talks will proceed, as they must, with extreme caution.

The issues for Israelis are complex and inter-related: security arrangements, control of water sources, evacuation of settlements, compensation of settlers, determination of final borders and the nature of bilateral relations between the two countries.

Israelis have often referred to the Golan Heights as "the eyes" of the nation. For many of them therefore, to contemplate withdrawing from the Heights is to contemplate their own blindness.

According to a recent Canada-Israel Committee publication on the key issues of the peace process, "[a]s of the fall of 1999, only about 32 percent of Israelis were in favour, to one degree or another, of reaching a full peace treaty with Syria in exchange for withdrawal from the Golan Heights. A majority, about 62 percent remain opposed, to one degree or another, to relinquishing the Golan, even in the context of a full peace treaty with Damascus." Israelis, understandably, are wary of the uncertain Syrian scenario.

If an agreement between the parties is achieved, Prime Minister Barak has promised to submit it for ratification to the people of Israel by way of a referendum. In truth however, it will not fall to him to convince the Israeli public to step onto that narrow ridge of anxiety and risk in support of the Syrian scenario.

Ironically, that role, in a very real sense, will fall squarely on the shoulders of Syrian president Hafez al-Assad. Israelis will look to him to prove to them they should take that step.

The renowned American Middle East analyst Thomas Friedman made much the same point in an article he wrote for the *New York Times* last month. "Only Mr. Assad can tip the balance firmly in favour [of ratifying any agreement], and he can do that best by opening the way, right now, to contacts between the Israelis and the Syrians, who want peace and an opening of Syria to the world every bit as much as Israelis."

It is the democratic process in Israel that will ultimately determine whether a peace agreement with Syria is accepted or rejected. Though his regime abhors democratic process, Assad understands this irreducible truth about Israeli society.

Let us see how Assad now responds in trying to make Israelis feel more at ease with the prospect of an agreement and where he will lead his flock, as a result, in Sheperdstown.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Navid Bala Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Ashessr Zadmehr.

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Asks for organ donations

I praise Rabbi Reuven Bulka for his involvement and excellent efforts as chair of the organ donations committee of the Kidney Foundation for Eastern Ontario, and his opinion regarding Jewish organ donations. (*CJN*, Dec. 16)

As a matter of fact, I was asked on a number of occasions at the Organs Transplant section of the Toronto General Hospital why Jewish persons are against donating or refuse to donate organs. I was waiting for a religious authority to guide us halachically regarding organ donations and finally it materialized. I hope and pray that what the worthy rabbis indicated in the article will open the door for organ donations from the Jewish community.

I plead with you to please come forward and help all those, young and old, who are badly in need of organs for transplantation. Trust me that the lists are long, and people are dying before organs are made available to them.

We say: "He who saves one life is as if he saved the whole world." Let's do it and soon.

Henry Charles Cowen, Vice-President
Canadian Transplant Association
Ontario region

* * *

Defends *CJN* coverage

Re: Attacks *CJN* Policies (*CJN*, Dec. 16). In response to Richie Cohen's belief that secular Jews do not constitute part of the audience of this newspaper: indeed we do. I am a 28-year-old doctoral candidate who has not missed an issue in several years. I am proud to have had considerable Jewish education: I come from a Jewish home, attended Hebrew day schools through high school, had a bat mitzvah, and studied at an Israeli university.

Cohen states that this paper should not address secular Jews, as though we are (or should be) excluded from the Jewish community. This newspaper rightly indicates otherwise. From the perspective of a secular Jew, however, I feel the majority of articles examining the subject do so without an inclusive tone.

We are told either that we should be the target of extensive outreach campaigns, as though we are substandard individuals, or that we are hopelessly assimilated and should be abandoned in favour of more promising "Jewish candidates." Both views promote the idea that there is something "wrong" with us. But for many of us, "secular Jew" is not a contradiction. We define ourselves as "Jewish" in the first instance, as members of the Jewish community, and as proud Jews. This newspaper goes some way towards recognizing these issues.

Nicole Greenspan
Toronto

Editor's note: The CJN *strives to cover the secular community fairly without any editorial guidelines.*

Zangwill was noted author

Re: "A tour of literary Toronto" (*CJN*, Dec. 9). When Israel Zangwill visited Toronto, it was a side trip from Chicago. Both visits were on behalf of the Jewish territorialists who were looking for a land in which to settle Jews free of pogroms. Hector Charlesworth in his *Candid Chronicles* mentions this trip and also a meeting with Sir James J. Whitney to discuss with him the possibility of acquiring a stretch of land in northern Ontario.

By this time, Zangwill was internationally known and renowned as a distinguished novelist and playwright as well as a Jewish leader. Why then should your Bill Gladstone use the word "astonishingly" after mentioning that Zangwill spoke at the King Edward Hotel?

Arnold Weinstein
Toronto

* * *

Don't blame aged

Re: "Caring for aging relatives" (*CJN*, Dec. 9). In recent years, there have been many articles and books written about aging relatives. In most instances, the older person is portrayed as a burden and a responsibility for adult children or other relatives "juggling" their lives. We refer to the "sandwich generation" – adult children being squeezed.

Are we really saying that there is no room in our lives for parents, grandparents and other relatives when they become ill or disabled? Have we become such an individualized society that community has no place?

Have we given any thought to the negative descriptions we use that take away an older person's personhood, dignity and self-esteem.

I am not saying that help is not needed in providing physical care. I am saying that intimate family relationships have become medicalized by our attitudes. And unfortunately, health care workers contribute to this phenomenon.

Let us get back to "honouring our mothers and fathers" in sickness and in health.

Etta Ginsberg McEwan
Toronto

* * *

Approves mixed faith choir

Re: Mixed faith choir (*CJN*, Oct. 21, Montreal edition). May I suggest going beyond the technicalities of mixed faith choir and take a look at the following: Around the ninth century, Spanish Jews were forced by the Christians authorities to denounce their religious belief. What a fitting way it is to honour our ancestral heroes by having Christians (and anyone else) participate in the very prayer that was invented to absolve Spanish Jews from these forcefully obtained vows, Kol Nidrei.

At the least, this is historically connected and historical justice. At the most, this view requires selflessness from our religious leaders. Too much of a demand?

Isaac Sachs
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'A boy has to live too'

By RONALD RUSKIN

We didn't have money when I was growing up in Toronto after the war and there was no safe place to send a Jewish kid in the summer.

I was small for camp and my parents didn't have rich relatives or a rental cottage. They worked seven days a week in a drugstore and I was restless.

"Take him to Sunnyside," my dad told my mother. "Cool him off in the water. Already he's six and a wreck. Look – rings around his eyes. He's fidgety – I can't count pills with him – suppose I make a mistake and send the wrong prescription? Running all over my drugstore. He's driving me *meshuge*. It's the heat! Take him Sunday afternoon, why don't you? Buy him Honey-Dew. The drugstore won't be busy. Beach water will settle him and he'll sleep."

"Sleep – ? That's what worries you? How about polio?" my mother said. "It lives in water."

"He won't get a chill. Don't get excited."

"Excited? It takes a few drops of water. He doesn't know not to swallow. It goes to his mouth and nose and stomach. Then it's over."

Everybody was worried sick about polio. It was the worst disease. No one knew how you caught it. No one knew what to do when you got sick. Not even doctors.

There was no cure. One day you were fine, the next day you had a fever; a few days later you couldn't move your arms. After that, you couldn't breathe.

Then you died.

That's what my mother and my bubba said. I knew symptoms of polio by heart. If you recovered you wore special metal boots, walked with a cane, or one arm ended up shorter than the other.

Doctors locked you into an iron lung. You lived the rest of your life there. It had to be a terrible place, an iron lung; you stayed still and the lung helped you breathe. To make sure I understood, my bubba found a picture of a kid strapped inside an iron lung, and taped it to our fridge.

For weeks I had had dreams.

"*Das is ein-lunge. Du vilst nicht,* Reuben."

"Bubba I understood."

One hot day, my bubba felt sorry for me and bought me a bathing suit. She took two huge *shissels* to the porch, the kind you roasted several chickens in. She filled them with water, put my *toochas* in one, and my *feesilach* in the other.

"This is like you are swimming, Reuben. Go. Swim. A pool yet," my bubba said.

For a while I made believe. But it was no pool. Whenever I splashed, water vanished. Bubba got tired of filling the *shissels*.

After Friday night dinner, the three discussed polio and doctors. There was always a *groisse gedilla* about death. Who died? Who was going to die? Who already looked dead but was alive?

I came from a family of worriers. My bubba and mother were full-time worriers and my father was not far behind. The three argued nightly about tragedy. Secretly, they figured, worrying kept them happy. If they didn't worry enough, something awful would happen. If they worried overtime, something good would come.

It was either the dybbuk or pogroms, or polio, if they dropped their guard and enjoyed a day of life.

Meanwhile the polio epidemic peaked in summer. Like flies people dropped. A family friend, a doctor down the street, caught polio and died in two weeks. Radio announcers warned children – polio spreads in swimming pools and beaches. Any place where kids had fun, the polio would come.

My father wanted me to grow up to play baseball, to learn to swim ...to be normal. My mother and bubba worried I'd get walloped by a bat, drown, or die of polio.

"If F.D.R. caught it swimming at Campobello, and he's in a wheelchair the rest of his life," my mother asked,"what will polio do to my baby Reuben?"

"A boy has to live too," my father said. "It's summer. Water he needs. A beach. *Fun, epis.*"

When I went to bed, my sheets turned sticky from fear. I heard them shout and argue.

"A sickness will visit Reuben," Bubba warned.

That night I dreamt I was locked in an iron lung for the rest of my life and had to eat strained prunes through a straw.

***

The following Sunday, my mother took me to Sunnyside beach with Bubba. They didn't take their eyes off me, except for a few minutes when they saw a fat lady drinking Honey-Dew with her fat husband on shore.

"Would you kindly keep an eye on our little one. He won't leave."

"I won't go out far," I said.

"*Shveig.* Stay quiet beside those two nice fat people," Bubba whispered.

"Why?"

"Because fat people don't sink. *Farshteish du?*"

I stayed there. They were nice fat people. They asked if I wanted a hot dog. I said I was a Jew and didn't eat treif. Afterwards they let me go deep into the water up to my neck. When Bubba came, they said someone should teach me to swim because I almost drowned.

Bubba slapped me until I saw stars. She toweled water off me like she was cleaning candlesticks. Pieces of skin flew off.

Bubba shook me. "Now, the truth."

"What truth?"

"*Gott* Reuben. Did you?" Bubba asked.

"What?"

"When you went," mother pointed to people splashing in the water. "Did you swallow?"

"No."

"Are you sure?"

"Maybe, a bissel," I said.

"But it tasted fine."

I looked down at the beach with tears in my eyes. Hundreds of goyim were having a great time, running into the waves. Others threw themselves head-first into deep water or had piggyback fights. None of the goyim died as I could see. They ate foot-long hot dogs and fries, they sipped Honey-Dews, and Vernors. They swam. I had to sit an hour after an egg sandwich before I moved one foot.

"Don't go fast to the beach, Reuben," Bubba said.

"Why?"

"You get bad cramps."

"Bubba. Sitting, I get more cramps."

Bubba *knucked* my head until I saw pinwheels.

Why was it that goyim knew how to have a good time at a beach while Jews watched, argued, and worried?

***

My father decided to send me out of the city with Auntie Leah and Uncle Ellis who had no children. Auntie Leah ran a clothing store together with her husband Ellis, the tailor, and my bubba, her sister.

They lived a block from my father's drugstore. In August, Auntie Leah rented an apartment on Erie Road in Crystal Beach. The apartment was a single room with a stove, icebox, and curtain in the middle separating the kitchen from a bed and cot.

I slept like a top on the cot while Auntie Leah and Uncle Ellis snored in the bed.

Uncle Ellis smoked Sweet Caporals first thing in the morning. He said it assisted his indigestion.

After breakfast we crossed Erie Road to Crystal Beach Park. There was a playground with swings, seesaws and a slide that spiralled down. There was also a train that took you around the amusement park for a quarter.

Morning to night you smelled fries, waffles, popcorn, doughnuts, hotdogs, and hamburgers. At night, the sky filled with coloured lights and music. People danced, jived, or roller-skated in the covered pavilions.

Auntie Leah wasn't afraid of polio. She didn't keep kosher. She played bingo, gambled for real money and stayed up late.

Whatever she liked she ate and she let me do the same.

Carloads of Jews came from everywhere to Crystal Beach. They acted like Aunt Leah and Uncle Ellis – staying up late, playing cards, walking around in swimming trunks all day. Some played horses at Fort Erie; others drank beer and slept on cottage hammocks.

If anyone was worried, I never guessed.

People there also vacationed in Buffalo or Niagara Falls. Daily, a boat came to a long pier that stretched beside the roller-coaster.

"Can I go on that boat, Auntie Leah? To Buffalo," I asked.

"Someday, Reuben. When you have enough money."

***

At Crystal Beach the water was shallow. You sat in it and felt waves push you side to side, over the bumpy ridges of sand below the water. After lunch I slept on a beach-towel. People didn't *chalesh* over getting sun, eating ice-cream, or spending money.

Crystal Beach was heaven and I forgot my woes.

Uncle Ellis taught me to be still, to float in water.

"Float. Dream away." Uncle Ellis said. After my nap Auntie Leah put me on the kiddy-coaster, the bumper cars, and for a special treat, gave me a glass of Cronfeldt's loganberry, or a pony-ride.

Uncle Ellis complained about his stomach. Sweet Caporals, though, eased his discomfort. His stomach hurt, but he didn't seem to worry.

***

At the end of August Uncle Ellis died.

No one knew exactly why. I was home from Crystal Beach on Labour Day when I heard the news.

They held the shivah at our place.

I saw the faces of mourners from Crystal Beach. They came and kissed Auntie Leah and they cried.

Auntie Leah was young and, I thought, very beautiful.

After Uncle Ellis died, she never went out except to play cards with her friends from Crystal Beach.

Ronald Ruskin is a physician in Toronto.

Opinions

Wake up, Ontario!

Some weeks ago, the United Nations Human Rights Commission came down with a decision that was exactly what had long been expected: It ruled that the case of Arieh Waldman versus the province of Ontario in the matter of discrimination against Jews and other minorities, their claim was found justified.

Rabbi Gunther Plaut in Toronto

In February 1996, Arieh and Vallry Waldman of Toronto had charged Ontario with discrimination. The Waldmans had taken this route because the Supreme Court of Canada had ruled that it was constitutionally permissible for Ontario to give exclusive support to Roman Catholic schools, because the history of Confederation made this practice an integral part of Canadian existence.

The Court was frank in acknowledging that Jews and other minorities were indeed discriminated against and that such discrimination was inconsistent with the equality provisions in the Charter of Rights. But it said the 1867 Constitution Act had preference over the current Constitution.

Let me say quickly what has been repeated numerous times before: The desire of the Waldmans – backed by the overwhelming opinion of the Jewish community – is not to deprive Roman Catholics and their schools of the funds they have enjoyed for so long. It is aimed only at giving that same privilege also to non-Catholic citizens

It is noteworthy that Ontario is the only jurisdiction in Canada that extends funding to only one religious group. Each of the other provinces and territories either has an entirely secular school system, or provides public funding for a variety of denominations.

Canada is one of 87 countries that permit individual complaints under the covenant. Such rights having been sustained by the decision of the United Nations Human Rights Commission are now exposed to the world as having been violated, and by long practice and various precedents, Canada is obliged to proceed in accordance with the commission's decision.

Unfortunately, there are no constitutional means of having a federal government force a province to proceed along the lines of international obligations – but I believe that both the federal government and the public ought to do everything not to let this matter rest. Only a few weeks are left in the deadline set by the commission, and Ontario *must* respond, and respond positively.

Of course, there's a pragmatic question: Where will the money come from? For a good deal of money is indeed involved.

My suggestion (which is not original) is to begin supporting non-Catholic religious schools by compensating them for expenses that are due to all children in Ontario, regardless of their religion; matters that have to do with public health, and with instruction in those subjects that are not specifically Jewish. This would be the first step and it would go a long way toward rescuing the honour not only of Ontario, but also of Canada.

We cannot have it both ways – be a member of the United Nations and then snub it, or have one of our provinces do it without objection. Time is short, and Ontario is morally obligated to act, for if not now, when?

Golan behind the first referendum

More than just determining the fate of a strategic part of Israel, the planned referendum on the Golan Heights represents a bold new democratic move for the country. Or does it?

Robert Sarner in Jerusalem

Before the elections last spring, Prime Minister Ehud Barak made his promise of separate referenda on future peace treaties with Syria and the Palestinian Authority a cornerstone of his campaign. It was a commitment made previously by his predecessors, Yitzhak Rabin and Shimon Peres. Since taking office in July, Barak has repeated his pledge.

Unlike Canada, Israel has never held a referendum. How democratic the whole exercise will be is still to be determined. Until recently, the issue was entirely theoretical. But the sudden resumption of high level negotiations between Israel and Syria last month, and Barak's readiness to give up the Golan Heights, have changed everything.

With the country so split over the Golan issue, the lead-up to the referendum – and its results – will likely be deeply divisive. As difficult as the campaign will be, it will be nothing compared to what will happen if the government one day actually forces Golan residents to leave the communities where they've lived for the past 33 years.

For now, as the Knesset prepares referendum legislation, there's little consensus on how the vote will be conducted. Even before the talks began in Washington, intense debate erupted over such issues as what the required majority in the referendum will be, who will decide the wording of the question, how voter eligibility will be established, how the campaign will be financed, what its duration will be, and whether advertising will be allowed. Some of these questions are, of course, familiar to Canadians, who for the past quarter-century have seemed to be perpetually in the aftermath of one Quebec referendum or in anxious anticipation of the next.

So far, the most contentious issue is what majority is needed. Predictably, the government says a score of 50 percent plus one vote is sufficient for approval. Opponents say that given the gravity of the matter, 60 percent of referendum participants or 50 percent of all eligible voters should be necessary.

Attorney General Elyakim Rubinstein said there is nothing in the law preventing the Knesset from deciding that a special majority is required for approving a Golan withdrawal "in light of the importance of the matter." But he strongly criticized any idea of disqualifying Arab citizens from voting in the referendum, as was proposed by one Likud MK.

As an attempt at letting people have their say on a specific issue, a referendum is quite laudable. Too bad this first time around, it could not tackle a more mundane subject – like whether El Al should fly on Shabbat or whether to proceed with the much-disputed Trans-Israel Highway project.

As with any referendum, ballots will be cast by many who are ill-informed or motivated by factors barely connected to the issue at hand. In this case, the results will be determined largely by factors unrelated to whether it makes sense to give up a vital asset and transfer 18,000 Jews from their homes in exchange for a treaty with an ailing, ruthless dictator. (I make little attempt to conceal my skepticism.)

In the end, more critical to the outcome will be how much the government pays off various groups – like Russian immigrants, Shas and Israeli Arabs – in exchange for their support on referendum day. And indeed for these sectors, the referendum constitutes an irresistible vehicle with which to extort more money from the government.

Inevitably, the government will appeal to voters to support giving Syria the Golan, if they want peace and a bright new Middle East. By implication, opponents will be portrayed as anachronistic naysayers whose position will lead to war. This despite equally sound reasons – too many to list here – for not endorsing a deal with a totalitarian regime whose recent history engenders little confidence.

One interesting twist is that the one sector the government felt was in its pocket – Arab citizens – may now think twice before automatically endorsing Israel's surrender of the Golan. During the same week that talks began in Washington, it was reported that Arabs living in the Galilee stand to lose major land holdings in the event of an Israeli pullout from the Golan.

As the army will have to transfer its bases and other defence installations to the neighbouring Galilee, it will require the expropriation of huge tracts of land, much of it now in the hands of Arab communities.

Strangely, for all the intense debate over the mechanics of the referendum, there's been virtually no talk so far on what happens if the government loses the vote

The end of naiveté

The sudden announcement of the resumption of negotiations between Israel and Syria, followed by the first round of talks, left more questions than answers.

Gerald Steinberg in Jerusalem

In response to immense American pressure, both sides agreed to resume negotiations.

Perhaps the resumption of negotiations reflects a hidden agreement that Prime Minister Ehud Barak will give up all of the Golan, or perhaps it resulted from Hafez al-Assad's fear that continued stalling would close the door to any chance of regaining the Golan.

Either way, in Israel, the resumption of negotiations with Syria did not trigger the extremes of euphoria and anger that might have been expected.

A great deal has changed in the past few years. Israelis are no longer naive, eager to embrace any agreement, regardless of the details. Since 1993, even the enthusiastic supporters of Land for Peace have become far more realistic.

The soaring hopes that accompanied the signing of the 1993 declaration of principles agreement in Oslo disappeared in the waves of Palestinian terrorism, and the continued hate-speeches.

In contrast to the Rabin-Peres-Beilin approach, based on dreams of a "new Middle East" that had no relation to reality, Ehud Barak knows his mandate is limited to agreements that provide clear and visible benefits for Israel and thereby ensure an end to war and terrorism.

At the other end of the spectrum, opponents of withdrawal from the Golan, including many of the 20,000 residents, are not panicking. They have learned that the beginning of negotiations does not necessarily mean Israeli capitulation.

Any draft agreement must be submitted first to the Israeli public for approval in a referendum.

It is clear that Syrian Foreign Minister Farouk a'Shara's opening statement in Washington, in which he attempted to rewrite history to whitewash years of Syrian violence, and his refusal to shake Barak's hand (even in private sessions), only served to increase skepticism.

To change this situation, the Syrians will have to go a long way in reassuring the Israeli public that their intentions are honest.

The first issue for Israelis is, as always, security.

If the Golan is eventually returned to Syrian sovereignty, it will have to be entirely demilitarized, with Syrian tank divisions and other weapons moved far away, north of Damascus.

As a former IDF chief of staff, Barak could not allow Syria to recapture the dominant position on the Heights unless its ability to wage war against Israel was neutralized. This also means the development of multiple early warning systems, in space, in the air and on the ground, to ensure that Israel will never be taken by surprise again.

If Assad balks at these conditions, Israelis will see his intentions as highly suspect.

The vast majority of Israelis also expect a peace agreement, and indeed, that the resumption of negotiations will lead to a complete end to terrorist activity in Lebanon.

Without a Syrian decision to disarm Hezbollah, including the closure of the special runways at the Damascus airport that are used by Iran to transfer weapons and to rein in other terrorist groups in Lebanon, no agreement is possible.

"Normalization," in the sense of an end to the denial of Israel's legitimacy as a Jewish State, and acceptance of its right to exist, is also a key element of the package.

This means that beyond a Barak-Assad handshake and the opening of embassies in Damascus and Tel Aviv (or better, Jerusalem), barriers to tourism and trade would have to be removed.

Israelis may be willing to give up sovereignty in the Golan, but in exchange, they will expect to continue to visit, crossing the border without significant barriers and going on to Damascus, Aleppo, and even driving through Syria and into Turkey.

In dealing with Syria, Barak knows that he must avoid the mistakes made with Egypt and the Palestinians, when acceptance was neither mutual nor broad.

The Egyptian policy of Cold Peace (and even Cold War), has made the Israeli public far more wary of vague promises made during negotiations. The foundations for acceptance must be laid during the negotiations, and so far the Syrians are marching in the opposite direction. Despite the headlines proclaiming a breakthrough, the gaps between Damascus and Jerusalem remain immense.

If the negotiations become more intense, and the outlines of an agreement begin to emerge, the stress lines in Israel will also tighten.

However, for now, Israelis remain confident that this prime minister will not give away the store.

The Kirshner File

Great Jews of the millennium

With a new century and a new millennium upon us, a list of the 100 most influential and/or greatest Jews of the past 1000 years may be an exercise of value and curiosity.

Sheldon Kirshner in Toronto

It's a subjective, once-in-a-lifetime inventory, based on personal preferences and, I should add, on ideas generated by Howard Adelman of York University and Kenneth Green and Derek Penslar of the University of Toronto. I assume full responsibility for the final selection.

For background, I consulted a variety of sources: *The Encyclopedia Judaica, The New Columbia Encyclopedia, American Jewish Desk Reference, The Blackwell Dictionary of Judaica* and the *Oxford Paperback Encyclopedia.*

These influentials and/or greats – rabbis, philosophers and Zionists – are not listed in any particular order of importance, though I have tried to group people by category.

The first 50:

Elijah Ben Solomon Zalman (Vilna Gaon) – Scholar of towering intellect. No topic which had a bearing on Judaism eluded him: Bible, Talmud, Mishnah, Zohar, Shulchan Aruch.

Israel Ben Eliezer Ba'al Shem Tov – Legendary founder and first leader of Chassidism.

Solomon Ben Isaac (Rashi) – Gifted biblical commentator, philologist and legal authority.

Shneur Zalman of Lyady — Erudic talmudic scholar and charismatic founder of Chabad Chassidism.

Moses Maimonides (Rambam) In extraordinary feats, he catalogued Jewish oral law and produced a penetrating commentary on the Mishnah.

Joseph Ben Ephraim Caro – Wrote Shulchan Aruch and *Beit Yosef,* masterpieces of rabbinic literature.

Moses Ben Israel Isserles (Rema) – A *posek* and sought-after expert on Halachah and Kabbalah.

Isaac Ben Jacob Alfasi – Codified the Talmud and renowned for his illuminating Responsa.

Isaac Ben Solomon Luria – Kabbalist who prepared the ground for the Messianic ferment of the Shabbatean movement.

Shabbetai Zevi – Leader of Shabbateanism, which convulsed and scandalized the Jewish world.

Judah Ha-Nasi – Redactor of the Mishnah. Spearheaded the resettlement of Eretz Yisrael after the destruction of the Second Temple.

Judah Halevy – Philosopher/poet/rabbi whose *Sefer Ha-Kuzari* still resonates.

Solomon Ben Judah, Ibn Gabirol – Major poet of Spanish Jewry and outstanding philosopher.

Baruch Spinoza – The great dissenter whose works include *Ethics* and *Tractatus Theologico-Politicus.*

Moses Mendelssohn – Guiding light of an intellectual revolution, the Enlightenment (Haskalah).

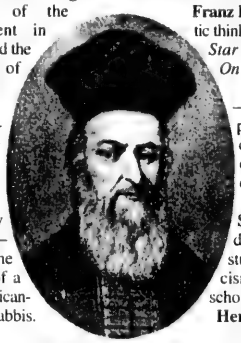
Nachman Krochmal – A founder of the path-breaking "science of Judaism."

Levi Ben Gershom (Ralbag) – Philosopher, astronomer, mathematician. Chief work is *Milchamoth Adonai.* Influenced Spinoza.

Moses Soncino (and his descendants) – The Jewish Gutenbergs. As printers, they published the first editions of the Hebrew Bible.

Abraham Isaac Kook – One of the first Orthodox rabbis to apply talmudic learning to contemporary issues, notably modern Zionism.

Abraham Geiger – Leader of the Reform movement in Germany. Convened the first-ever meeting of Reform rabbis.



Elijah Ben Solomon Zalman

Solomon Schechter – Architect of Conservative Judaism. Instrumental in recovering Cairo Genizah.

Joseph Dov Soloveitchik – Called "the rav," he was the mentor of a generation of American-trained Orthodox rabbis.

Mordechai Kaplan – Founder of a new creed, Reconstructionism, and author of *Judaism as a Civilization.*

Isaac Mayer Wise – Founding father of American Reform Judaism and the first president of Hebrew Union College.

Theodor Herzl – Founder of modern political Zionism. His visionary pamphlet, *The Jewish State,* laid the theoretical foundations of Israel.

Moses Hess – His book, *Rome and Jerusalem,* was a harbinger of 19th century Zionism.

Leon Pinsker – *Auto-Emancipation,* his prescient pamphlet, envisaged Jewish self-determination in Palestine.

Ahad Ha-Am (Asher Ginsburg) – Advocate of Israel as the spiritual homeland of the Jewish people.

A.D. Gordon – Zionist theoretician of self-realization through the settlement of the land.

Eliezer Ben Yehuda – Lexicographer who revived spoken Hebrew in what was to be the State of Israel.

Chaim Weizmann – Zionist leader and chemist whose lobbying was a factor in the issuance of the 1917 Balfour Declaration.

Vladimir (Zvi) Jabotinsky – Zionist Revisionist theoretician whose acolytes helped drive the British out of Palestine.

David Ben-Gurion – Declared statehood as Israel's first prime minister and led Israel in its formative years.

Menachem Begin – Negotiated Israel's first peace treaty with an Arab state, Egypt.

Yitzhak Rabin – Chief of staff during the Six Day War. Made peace with the PLO and Jordan.

Shimon Peres – A builder of Israel's military machine, and an initiator of the Oslo peace process.

Heinrich Graetz – His *History of the Jews* was the first comprehensive attempt at telling the story from a Jewish point of view in popular form.

Salo Baron – Historian whose 18-volume work, *A Social and Religious History of the Jews,* placed the subject within the context of general history.

Martin Buber – Philosopher (*I and Thou*) who saw the relationship between human beings/God in terms of a direct dialogue.

Abraham Heschel – Philosopher and rabbi whose books on Kabbalah and Chassidism are widely considered as the standard works.

Franz Rosenzweig – Eclectic thinker and author of *The Star of Redemption* and *On Jewish Learning.*

Walter Benjamin – Literary critic and philosopher whose critique of German culture/drama endures.

Gershom Scholem – The academic who turned the study of Jewish mysticism into an important scholarly field.

Henri Bergson – Philosopher whose works – *Matter and Memory* and *Time and Free Will* – stand as eternal monuments.

Claude Levi-Strauss – Devised the concept of structural anthropology. Wrote *Race and History.*

Ludwig Wittgenstein – Logical positivist. Author of *Tractatus Logico-Philosophicus* and *Remarks on the Foundation of Mathematics.*

Isaiah Berlin – Professor of social and political theory at Oxford. Wrote *Four Essays on Liberty* and *The Hedgehog and the Fox.*

Hermann Cohen – A founder of the neo-Kantian division of the Marburg school of philosophy.

Emmanuel Levinas – A phenomenologist, he delved into "the other person" in metaphysical inquiry.

Leo Strauss – Philosopher who ruminated deeply on the Holocaust and Israel and who probed the underpinnings of Spinoza's and Mendelssohn's philosophy.

***

On the assumption that my selections will be questioned, I now add a supplementary list, composed of the 140 Jews or individuals of Jewish descent who have won the Nobel Prize since 1905. Some of them will be included in my next column.

The Nobel laureates who are not on my list are, among others, **Paul Ehrlich** and **Barbara Sussman Yallow** in medicine; **Albert Michelson** and **Murray Gell-Mann** in physics; **Adolph Von Bayer** and **Robert Huber** in chemistry; **Paul Samuelson** and **Milton Friedman** in economics; **Elias Canetti, Nelly Sachs** and **Shmuel Agnon** in literature; and **Alfred Fried** and **Rene Cassin** in world peace.

Next week: The second batch of influentials and/or greats.

We wish to acknowledge the passing of

Robbie Engel ז"ל

on December 16, 1999.

No man stands so tall as when he stoops to help a child.

Deepest sympathy to his wife Margo and family.

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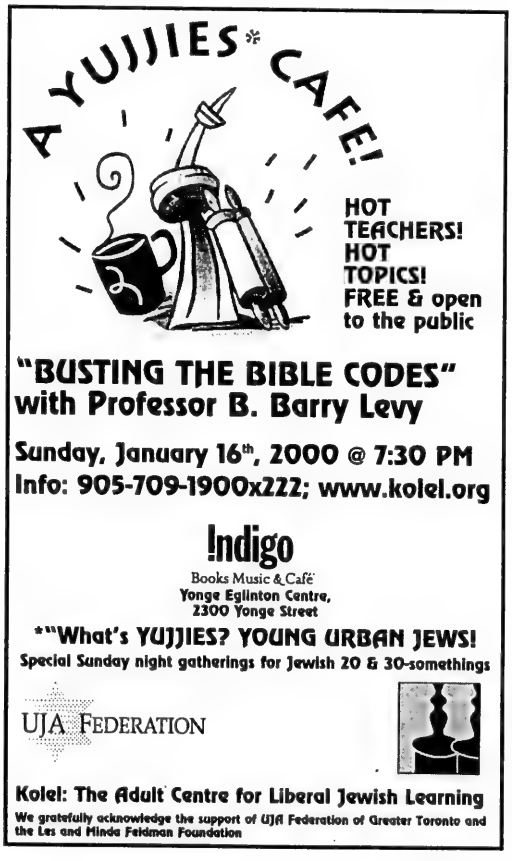
Marvin Miller, C.A.

The Partners and Staff of Miller Bernstein & Partners mourn the sudden passing of our partner Marvin Miller on December 17, 1999

We extend our deepest sympathy to his wife Corky, his son Mitchell, his sister Phyllis, family and friends.

Marvin was a highly respected accountant, mentor, friend and colleague.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JEWISH EDUCATION
The Next Generation

Seeking Jewish spirituality

By ELLIOTT MALAMET

The philosopher Thomas Molnar states that, at present, religion is accepted and even flourishes, but only as a kind of "psychic weekend from too much materialism, exacting work and blatant immorality."

Molnar's criticism is acute; religion today has become a kind of lowest common denominator in many circles, an escape from pornography and politics, or just that big bad world outside.

But escape is not the stuff from which spirituality is founded. Whether it is liberal Jews tired of a stripped down version of Judaism organized mainly around the bar mitzvah and a smattering of ritual, or at the other end of the spectrum Orthodox Jews whose Shabbat joy is organized around the shul kiddush, there has been a feeling for several years now of the spiritual train having gone far off the track.

The cliches regarding this derailment are powerful and, to a great extent, true. Modernity has assaulted truth, exploded the meaning of words, shredded the comforting grip of authority, laid simple faith to waste. Children, often mirroring the adults they see, are unable to imbibe a pure faith because they are so tossed and turned by how the post-Kantian universe has turned language, love and truth inside out. Sometimes one despairs that students have been so thoroughly moulded by Hollywood and Wall Street that any recovery from relativism and MTV is unlikely.

And yet there are moments that give rise to the possibility of reviving Jewish consciousness in young people. One such moment occurred to me last year. Just after Rosh Hashanah, a girl who had not outwardly manifested any real drive for the spiritual or interest in deeper discussions of meaning, told me that her rabbi's sermon had been dominated by references to the Clinton/Lewinsky scandal.

"I hear enough of that stuff every day. For the few days a year I go to shul, I want to be free of all that. I want something else," she said.

Her comments are noteworthy for their challenges as well as their contradictions.

Firstly, as assimilated as she feels, she still has a desire for something other than the nightly news when she goes to shul. Thus contrary to how we might think, Jews do not want their Judaism served up diluted. They want intensity and meaning. They want spiritual guidance and insight.

I once had a student, a good sincere Orthodox boy, aged 16, complain to me that his rabbi – a good, sincere Orthodox man of 50 – talks of absolutely nothing that he cares about at all, be it relating to a God who seems silent and absent, be it confronting his inner turmoil about a whole host of emotional issues, be it the question of what is real and how to gain access to it, be it autonomy versus authority.

But on the other hand, my female student goes to shul a few times a year and expects some kind of spiritual fulfilment. If you talked to your spouse three times a year, we'd call that marital breakdown. And though my student wants something, she doesn't know what it is. What are we looking for? What do we hope to find? Aren't we seeking salvation, for the redemption of our lives and the perfection of the world?

Jewish spirituality in our time has often become a very shrunken thing. It does seem that the Protestant enthusiasts have done this far better than we have – they have the ability to talk about their saviour in a way shorn of embarrassment and filled with delight. At the birth of a meaningless millennium, the problem remains, as Erich Fromm once noted, ourselves.

Popular challah recipes

By MARK MIETKIEWICZ

One of the great mysteries of Shabbat is that there actually could be challah left over after the holy day has finished. But if you happen to find yourself with some challah on Sunday morning, there is no shortage of ideas and recipes for what to do with it.

Of course, the old standard is challah french toast. Here are a couple of recipes. One calls for eggs, clarified butter and cream **[http://sunsite.auc.dk/recipes/english/o0320402.html]**, another for milk, cinammon and nutmeg **[http://www.pathfinder.com/FoodWine/trecipes/788.html]**. Top with jam, maple syrup, honey, sugar or eat plain.

If you want to try something a bit different, there are three ways to make challah kugel at the Jewish-food Recipe Archives, including one that calls for half a cup of Amaretto liqueur **[http://www.eskimo.com/~jefffree/recipes/kugindex.htm]**.

Looking for less known (but even more decadent ways) to dispose of your excess challah? Chef Caprial Pence wouldn't dream of creating her Raspberry Dessert Bruschetta without six slices of challah **[http://www.caprial.com/recipes-cc-014-2.htm]**. But nothing compares to White-Chocolate Challah Pudding **[http://www.globalgourmet.com/food/special/1999/figs/ pudding.html]**. Who would ever dream of combining challah with yet more eggs, vanilla extract, heavy cream, milk, sugar and *two cups* of white chocolate?

Just because Chanukah is over it doesn't mean you can't treat yourself to a couple of challah latkes **[http://www.eskimo.com/~jefffree/recipes/latkecha.htm]**.

And with Chanukah gone, Purim can't be too far off. I was surprised to learn that there is a variation of challah just for that holiday. A Purim challah is prepared in the shape of a hamantash, with apricot or strawberry preserves spooned into the centre **[http://ourworld.compuserve.com/homepages/Susieq/purim1.htm]**. Or try some edible challah baskets which are specially shaped to hold rolls, hamantaschen, pastries and fruit **[http://ourworld.compuserve.com/homepages/Susieq/basket1.htm]**.

Baking a challah can be time-consuming, but there are recipes like the Busy Woman's Challah that will help speed up the process **[http://jewishrichmond.com/recipes/r001.html]**. (In this one, the dough is placed in the refrigerator to rise overnight before the bread is to be baked.)

When Shoshanah Zakar bakes a challah, she doesn't focus on speed. Zakar has conducted workshops on baking challahs and hers is one of the best sites for delivering the nitty gritty. But Zakar's site goes much further when she describes the baking of challah as much more than simply mixing and kneading and baking **[http://www.dubrow.addr.com/~dubrow/Havienu/html/courtyard/kitchen/]**.

"There is a recipe that tells you the ingredients and mixing instructions for making challah. If you follow it you will likely come up with a good loaf of challah, but that is not the real point…If you prepare the loaves with the intention of doing it for the sake of God, of doing it as a mitzvah that will help make the Shabbat meal a blessing, you will end up with Shabbat challot. You will find yourself bound up in the twists of their meaning, and a greater sense of the power and holiness of Shabbat. The time you spend making challah is a good time to pray, to allow yourself to explore the 'deeper meanings' hidden within the process, and to become more aware of God's presence."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Promise or prayer?

By RABBI CHAIM STEINMETZ

Can a slave be freed against his will? This question is crucial to understanding the exodus from Egypt.

This week's Torah reading begins with God telling Moses that He remembers the covenant He made with Abraham, Isaac and Jacob. He then tells Moses that He also hears the cries of the Jewish people who are enslaved by the Egyptians. For these two reasons, God tells Moses He will free the Jewish people.

But why does God need two reasons to redeem the Jewish people? Isn't either the covenant with Abraham, in which He said that the Jews would be freed after 400 years of slavery, or the suffering of the Jewish people, reason enough on its own?

Two commentaries grapple with this question. Rashi implies that it is only because of the covenant that the Jews are redeemed. It is now the time God promised Abraham the exodus would occur. The cries of the Jewish slaves are tangential, mentioned only to determine the amount of punishment the Egyptians will receive for their cruelty.

To Rashi, history is already set with Abraham's covenant, and the prayers play no role in freeing the Jews from slavery.

The Ramban takes a very different approach. To him, the 400 years were only a minimum amount of time for the slavery. In His covenant with Avraham, God made no promise about the maximum time the Jews would spend in slavery. The Jews would be freed only if they did not sin further and proved worthy of leaving.

In fact, the Jews in Egypt were sinners and were not worthy at first, and so their slavery was extended by 30 years. It was only the prayers of the Jews, when they called out in pain, that moved God to free them. To the Ramban, it is only the prayers that free the Jews; God's promise to Abraham pertains only to the details of how the Jews would leave Egypt.

I think that what lies at the heart of this disagreement is the question I started with: Can a slave ever be freed against his will? Is freedom a process that requires personal involvement, or can it be achieved passively?

According to Rashi, the freedom from Egypt was preordained, and the actions of the Jewish slaves were irrelevant. They would be led out of Egypt into freedom, even if they were undeserving or disinterested. Whether they liked it or not, these slaves would become what history demanded of them.

According to the Ramban, the exodus may have been promised to Abraham, but the slaves would not be freed until they were active participants in the process. They had to do something to make themselves worthy of leaving.

The comments of the Ramban tell us something about the true nature of freedom. One of the elements of slavery is passivity, the refusal to take control of one's destiny. Even if God removed the Jews from Egypt, if they were not involved in the process of achieving freedom, they would still be slaves in their hearts.

By praying, by crying out to God, the Jews showed an interest in becoming free, and participated in their own freedom. It is only at this point that they were worthy of being freed.

What is true freedom? To the Ramban, passive freedom is the freedom of a straw man, a person who is empty of emotion and initiative. To be truly free, a slave must do something to resist his masters, even if it's only a silent, whispered prayer.

Rabbi Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem Congregation in Montreal.

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Tribute to courageous man

***Dr. Elkhanan Elkes of the Kovno Ghetto*, by Joel Elkes (Paraclete Press, $13.95 US – Paper).**

Books
Bernard Baskin

This brief memoir is a tribute to a courageous giant of the spirit, Dr. Elkhanan Elkes, who served as the elected head of the Jewish Council of the Kovno Ghetto. At the heart of this searing chronicle is information derived from a secret diary by Avraham Tory, a former law student. These writings were eventually placed in five wooden crates and hidden beneath the concrete foundation of a three-storey building. They describe events from the German invasion of Lithuania in June 1941, to the final destruction of the ghetto in July 1944.

In the face of relentless and murderous pressure, the council tried in every way possible to save Jewish lives. Dealing with the Nazi death machine on a daily basis was a fearful responsibility, and an ultimately hopeless task.

At first the council reacted naively to Gestapo deception and duplicity. When asked to supply the names of 500 educated men to work on archives, the council readily complied.

"The streets leading out of the ghetto were filled with young lawyers, engineers, chemists, journalists, teachers and technicians, some with a diploma tucked under their arm in case their status as intellectuals was questioned. However, before the day was over, 534 men had been rounded up, taken away onto trucks, and driven away. None of the 534 was ever seen again."

In accord with a Nazi order, 30,000 inmates assembled for the dreaded selection process in the ghetto square. "Dr. Elkes tried to intervene, responding to cries and appeals, moving this family, this group, this person from right to left …Now and then, when he was overcome by a fit of weakness, those near him asked him to sit down, to regain his strength, or offered him a piece of bread. He refused, muttering 'Thank you, thank you, gentlemen; terrible things are happening here; I must remain standing on guard, in case I can be of assistance.'"

The next day, Dr. Elkes obtained permission from Rauca to enter the small ghetto to save another hundred people. There, however, the guards fell upon him. Savaged, trampled, and beaten with rifle butts, he fell to the ground unconscious, bleeding profusely from a head wound. His efforts to save a small number of Jews had almost cost him his life.

On Dec. 1, 1941 the commandant of Einsatzgruppe 3, reported to his superiors his satisfaction over the completion of the initial phase of his task. Between June 22 and Dec. 1, 137,346 Jews had been killed in Lithuania.

In 1944, Elkes made the following astonishing statement (paraphrased) to Wilhelm Goecke, chief of the camp: "I am old, I have no fear of death; you can kill me on the spot. However, I have this to say to you. You listen to the radio, and we listen to the radio. You and I know that Germany has lost the war. No miracles can help you. Your patriotism cannot serve your fatherland or your party – certainly not by murdering thousands of Jews. But you can alleviate your conscience if you leave us alone. Don't supply trains for our evacuation. Postpone it until the Russians arrive…We are an ancient people with long memories and remember decency in times of peril. Whatever your answer, we will not forget." Unhappily, there was no positive response.

Exhausted, ill, frail, a dedicated leader to the end, Dr. Elkes expired in October 1944. He despaired at his inability to save lives. "Such a life," he sighed, "is unseemly, I can't watch the suffering, I must be away."

Dr. Joel Elkes, Elkhanan's son, a distinguished physician and scholar, is a former professor and psychiatrist-in-chief at the Johns Hopkins University.

Reproductions of striking illustrations by heroic ghetto inmate Esther Lurie, as well as unpublished photographs from the author's collection, add poignancy to this depiction of Jewish suffering that is at the same time a tribute to a heroic and unforgettable human being.

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Orthodox Zionists seeking own needs, says Haifa U prof

By REBECCA NADLER
Special to The CJN

TORONTO —Orthodox Zionists in Israel today are talking less about sacrificing for the whole Jewish nation and more about their individual needs and dreams, according to Menachem Kellner, the Wolfson Professor of Jewish thought at the University of Haifa.

Kellner, the inaugural lecturer of the Dr. Max and Gianna Glassman Israel Exchange Scholar Lecture, recently spoke at the University of Toronto on the topic of Messianic theology in modern Israel.

He said there is less talk of redemption and more talk of self fulfilment in Israel today, which is a reflection of the changing times.

Kellner said the naturalist school of Messianic thought views Messianic times as a gradual historical process leading to the recreation of the Jewish state. In the naturalist framework, Israel is the Jewish homeland and returning to the land of Israel is an integral part of the Messianic dream.

The supernaturalists view the Messianic age as a catastrophic time that will bring about a utopian age unlike anything that has ever existed. Trust in God and repentance are the prerequisite conditions for the coming of the Messiah. Israel is the Holy Land, but the State of Israel is of no particular significance, he said.

How Jews react to historical events depends on which school of thought they belong to.

For Messianic naturalists, the Holocaust and the subsequent declaration of the State of Israel were signs that times had changed and the Jews must once again walk the stage of history. This view led to religious Zionism.

Against this backdrop, Kellner began to describe the state of the Messianic movement in Israel. He said the assassination of Yitzhak Rabin dealt a strong blow to all of Israel, but it was a death blow to the right and groups such as Gush Emunim, which wanted to hold on to the West Bank and Gaza.

For Gush Emunim, "giving back land to the Arabs is a hopeless battle against God's will. They see the state as the beginning of the redemption, a process that can be retarded but not stopped. Relinquishing any land is spitting in God's face…acts that are bound to fail," Kellner said.

He said some leaders of Gush Emunim and other Orthodox Messianic groups hold to the view that Jews are in the midst of the Messianic process and it will continue.

He said, however, that other leaders, like Beni Elion, argue that the Jews missed a historic opportunity in 1967 when they were united; they could have initiated the coming of the Messiah, but Jews are no longer sufficiently united and the opportunity has lapsed.

Most people, Kellner said, whether they like it or not, agree that there will be a Palestinian state in the near future. "Anyone in Israel who voted for [Ehud] Barak knew they voted for an Israeli withdrawal from Gaza, much of the West Bank and the Golan. This is not a question of right or wrong but a recognition of what happened."

With the change in the philosophical and political landscape, Kellner sees a waning of interest in the writings of Rabbi Abraham Isaac HaCohen Kook, the father of Zionist Messianism, and an increasing interest in the writings of Rabbi Yitzchak Reines, the founder of Mizrachi, the Orthodox Zionist movement.

Kellner said Rabbi Reines saw the dream of a Jewish state as an opportunity for Jews to live better Jewish lives – a Jewish state would be a way for Jews to protect themselves physically and reinvigorate themselves spiritually.

Kellner asserted that this newfound interest is paralleled in the vocabulary of religious Zionists, in that there is less talk of redemption and more talk of self fulfilment. People talk less about sacrificing for the whole and more about their individual needs and dreams, he noted.

As an Israeli religious Zionist, Kellner thinks that the great success of Zionism is the normalization of the Jewish state. "With success, Israel now faces the most important battle the Jewish people will fight in the near future. Will a normalized Israel bear any relationship to Jewish laws?"

Israel must choose between becoming a state like all other states, Jewish only because its founders were Jewish. Or the state that Kellner advocates, one like Canada – "open, liberal, multicultural, but one that does not lose its unique identity."

God, not coincidence exists: author

By LEILA SPEISMAN
Staff Reporter

TORONTO — A man of routine one night unexpectedly takes a different route home. Hearing a woman's screams and the sounds of a scuffle, he overcomes his own terror and chases away a potential rapist. The woman he saves is his daughter.

Miracle or coincidence?

A young girl hands apples through a concentration camp fence to a despairing boy. Years later, two people meet on a blind date. They realize that they were the boy and girl.

Miracle or coincidence?

Journalist, speaker and writer Yitta Halberstam and psychotherapist Judith Leventhal have no doubts at all about the answer. There is no such thing as a coincidence, they say flatly.

The authors of a series of best-selling books, *Small Miracles*, *Small Miracles II*, and *Small Miracles of Love and Friendship*, brought their message to a program sponsored by Aish Hatorah, and held at Beth Avraham Yoseph of Toronto.

The Talmud says that "there is not a toe stubbed that is not divinely ordained," Halberstam said. But people have to be able to open their hearts and minds to recognize that.

She told the story of a man who saw a leaf fall, even though there was no wind or rain to cause it. What had happened was that on the ground was a tiny worm, hot and miserable. It prayed to God for help, and "He Who has mercy on all creatures sent a leaf to protect it. But man only sees the leaf, not the worm."

People have limited vision, she said. "What a caterpillar sees as the end of life, God calls a butterfly."

Coincidences, she said, provide a practical influence and moral guidance, if only people would be open to the message being sent. "When coincidences happen, it is God speaking to us."

Leventhal said that "the more awake we are [spiritually], the more we invite small miracles into our life."

We invite God, and miracles, into our lives by "tapping into our spiritual passion…by loving ourselves and our neighbours."

Leventhal told the story of a young girl who was badly hurt in a car accident. Lying in intensive care, she was afraid and desperately lonely, because her parents were themselves badly hurt and unable to be with her. A nurse, Martha, took pity on her, and spent much time with her, bringing her small gifts, playing games, and cheering her up.

Many years later, the little girl had become a nurse. She had a patient who never had visitors and was very lonely. She began to give her special care. Over the time they began to reminisce. The patient was Martha.

"Coincidence or miracle?" Leventhal asked. "Definitely a miracle."

Greater Toronto Area

Summer *kallah* led to position at Kolel

Spotlight

By CAROLYN BLACKMAN
Staff Reporter

Shirley Herman, special projects co-ordinator for Kolel, the Adult Centre for Liberal Jewish Learning feels that fate led her to her job.

Herman, who has worked at Kolel for three years, says that about five years ago, she attended a summer *kallah* (study session) sponsored by Kolel, and she enjoyed spending time with other Jewish people who wanted to learn.

"I was involved in Solel Congregation [in Mississauga] but I wanted to branch out. I volunteered to administer a Kolel tribute dinner, and then this job opportunity came up. It was perfect for me. It allowed me to be involved beyond what I was doing."

Among her duties, she co-ordinates all of Kolel's non-semestered activities, such as the recent gala honouring Kolel's major donors, and the upcoming 10th anniversary screening of *Half a Kingdom*, a film about the equality of women. "I find a location for the event, make arrangements for guest speakers, organize the schedule of ads, work with caterers – everything involved with arranging the event."

Shirley Herman

Herman, who grew up in England and worked in retail management before coming to Kolel, says she likes what Kolel stands for "in terms of learning opportunity. There is something here for everyone, and students do not have to be part of an organized group.

"I have seen one woman, who, as a result of her involvement here, has had a bat mitzvah. She was not previously affiliated, and she knew nothing about her roots. She had a life changing experience."

Some students are on "a serious learning path, and others enjoy taking one course a semester. People can get involved as little or as much as they want."

Kolel, which has about 5,500 people on the mailing list, and about 250 students a semester, has five people on staff under the direction of Rabbi Elyse Goldstein. "It is a small staff that does some wonderful things. It is clearly a team that works together for the good of the organization, and as a result, for the good of Judaism."

Herman's husband Gavin is on Kolel's board of directors and is chair of the board of Camp George, the new Reform camp. Her children, ages 16 and 13, are in youth groups.

Working in the Jewish community is important to her, she says, "because it maintains a connection to my Jewish roots. As well, when my children see me involved, they want some involvement as well. It is a family affair."

Canadian Jewry flourishing: Abella

By BEN ROSE
Staff Reporter

The Canadian Jewish community is the fastest growing in the Diaspora and is among the most affluent, educated and integrated ethnic communities in the country, says York University professor Irving Abella.

In a new Key Porter edition of *A Coat of Many Colours, Two Centuries of Jewish Life in Canada*, Abella writes that "while American Jewry is in decline and British Jewry is in a state of crisis, Canadian Jewry is flourishing."

Canada today is far different from "the benighted, xenophobic, anti-Semitic country it was a generation or two ago," he writes.

Noting changes since he wrote his first introduction to the book 10 years ago, Abella says it is "unthinkable" that Judaism cannot hold its own within a competitive, pluralistic religious environment.

A former president of Canadian Jewish Congress, and co-author of *None is Too Many*, Abella writes: "Canadian Jews live in a society in which Jewish lives are not in danger. What is in danger, according to some scholars, is Jewish life."

Abella notes that "today's community worries more about rates of assimilation than rates of anti-Semitism. Its greatest concern is for its children and grandchildren: will they remain Jewish?

"Burgeoning assimilation rates in the United States are a growing concern to Canadian Jews. In North America, living as a Jew is only one option among many. And when living as a Jew is a choice, the community must be able to offer its children more than simply an invitation to survive... What are we Jews about? What dream do we fulfil by surviving?"

Abella also writes that "as for all Canadians, life for Jews is influenced by the vastness of the land.

"If Jews suffer from an excess of history, then Canadians suffer from an an excess of geography--and Canadian Jews suffer from both.We are the world's largest small nation. That sense of both the country's smallness and its immensity has contributed to a sense of insecurity and marginality that has dominated the Canadian Jewish community for too much of this century."

In the 21st century, Abella hopes that Judaism and Jewishness can succeed and flourish in a free and democratic Diaspora environment.

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Jewish officer helped liberate concentration camps

By LEILA SPEISMAN
Staff Reporter

TORONTO — Those who went through hell and came out with their religion intact are the real heroes of World War II, Meyer Birnbaum asserted at a recent Aish Hatorah program.

"I got the medals. They brought up children in a Jewish way. They saved their souls. I don't know if I could have done that."

Birnbaum was speaking about his experiences as an officer in the American army, where he was involved in the liberation of several concentration camps, including Buchenwald, and worked as a liaison between the army and the survivors.

His recent biography, *A Soldier's Story*, talks about his experiences as a religious Jew in a not-always sympathetic army, as well as the terrifying, pitiful or mind-numbing stories he heard from those survivors he met.

He told the hushed audience of over 400 at Beth Avraham Yoseph Congregation that he has so much respect for the survivors that "If a rabbi comes in when I am talking, I don't stop my speech. If I see someone come in with a [concentration camp] tattoo, I stop."

The Satmar rebbe had the same philosophy, Birnbaum said. When he was leaving Israel to move to the United States, one of his followers asked him where he could go for a blessing.

"Go the shul," the rebbe said, "and when you see someone putting on his tfillin and he has a number on his arm, ask him. His brocha has more weight than mine."

Even his parents and his sister didn't believe the stories he told them. There was the story of a 16-year-old boy who asked how to do tshuvah – the boy had obeyed his father's order to kill him, so that the boy could survive.

Birnbaum talked about the bodies burned under railroad tracks. The ashes used as fertilizers. The lampshades and purses made out of Jewish skin by the wife of the Buchenwald commandant.

But mostly Birnbaum spoke of the spark of faith that somehow remained in those who had survived the unspeakable.

Two teenage boys refused to board the last train leaving the camp before the Russians took over because they had vowed to never again desecrate Shabbat.

The gentle Klausenberger Rebbe, who had survived the war but lost his wife and children, used Birnbaum's tfillin. Then hundreds of men lined up for the chance to wear them for a minute each.

On the other hand, there was the man who came up to Birnbaum and spit at him. "Where was God?" he demanded. Initially shocked at "this blasphemy," Birnbaum said that he came to recognize that he had no right to pass judgement on those who had lost their faith.

An emotional Rabbi Aaron Hoch, education director of Aish Hatorah, began and ended the evening by asking the audience to recognize those war veterans and Holocaust survivors present in the room.

There are two types of witnesses to the Holocaust, said Rabbi Hoch – those who were liberated and those liberated. "One kept their faith through the fire of the ovens, the other through the fire of bullets."

Birnbaum's affirmation rang out to the listeners. "I was the first in the camp. I stand before you as a witness to what I saw – not to what I heard [from someone else]."

As emotionally stirring was a short address by Holocaust survivor Gerda Frieberg, who introduced Birnbaum. During their imprisonment, she said, they tried whenever they could to observe Jewish tradition.

"On Yom Kippur, we didn't line up for food. It was our act of defiance. They took away our homes, our families. They couldn't take away our faith."

She described tearing up flowers growing around the entrance to the camp to give to the liberating army. "It was only the beginning of our battle to find a new life."

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New Hadassah president aims to strengthen group

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — By electing Marion Mayman president of Canadian Hadassah-WIZO, the organization, founded in Ottawa in 1917 by Lillian Freiman, has returned to its roots.

Mayman is also the first national president from Ottawa since the 1930s, and the first to be elected in a general election. "It is exciting for the people here; we've brought history back to Ottawa," she said in a telephone interview from Ottawa.

Her priority throughout the three-year term, she said, is to be totally accessible, and she plans on meeting with leaders across the country. "This is how we are going to bring strength to the organization.

"I want to hear directly from the members to find out what they want. It is important to have a grassroots membership. Individuals are more important than the whole. I want to be there and reach them.

"When members are consulted, it becomes their own organization. We have 15,000 members across Canada, and it is important to try and consult all of them."

Marion Mayman

Mayman, a "Zionist who knows how important it is to help Israel," leaves shortly for the World WIZO conference in Israel, which involves 54 federations from around the world.

The organization supports Israeli projects such as day-care centres and youth clubs, as well as Assaf Harofe and Hadassah hospitals.

She says that Hadassah-WIZO faces special challenges. "Because Israel is now perceived as less threatened, Zionism is no longer as powerful a drawing card. Israel's need for our support has not diminished, but the nature of the support that is required has evolved, and that message must be conveyed in new ways.

"We have to make sure Canadian women appreciate the reasons why they should commit again to Hadassah-WIZO."

A chronic problem for all organizations in the '90s has been to attract volunteers, she said. "It speaks well for us, that we had four women running for president

"People are busier these days, but there are ways to divide tasks. If they can associate with the organization, and they know that people are there to help them, they will want to give their time. We have to try and work around working women," said Mayman.

Her intent, she said, is to build the organization on past strengths. "We have to take what we did in the past and make it relevant to today."

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Greater Toronto Area

Pride of Israel celebrating its 95th anniversary

By FRANCES KRAFT
Staff Reporter

TORONTO — As the Pride of Israel Synagogue begins the new millennium, the congregation is celebrating its own milestone.

In 1905, a group of 10 Polish immigrants established the Pride of Israel Sick Benefit Society, laying the foundation for what would become a viable synagogue.

Even after 95 years, the synagogue remains a separate entity, with membership obtainable only as a benefit of joining the society.

Finance chair Sylvia Singer, 80, has lived through seven decades of change at the Pride. A past chair of the synagogue and past vice-chair of both the shul and the society, she remembers pre-OHIP days when the society paid $600 a year for its own doctor to look after some 300 members.

"[The doctors] even brought their own pills and didn't charge for them," she told *The CJN*.

Singer and her husband Marvin, 81, the vice-president of the society and a past chair of the shul, were honoured for their combined total of 135 years of involvement, at the Pride's recent gala 95th anniversary dinner.

"It's part of my life. It always has been. I enjoy it," said Sylvia, who has ushered on Saturday mornings for more than 20 years.

Sylvia's Polish-born father, Robert Segal, joined the society, or landsmanshaft, shortly after immigrating with his young family almost 80 years ago. He became president of the society, and his English-born wife Jennie – who had met Robert while travelling – was one of the founders of the ladies' auxiliary.

Rabbi Robert Rhodes

When Sylvia was a student at Eastern High School of Commerce, her father volunteered her services as note-taker at the board meetings.

"None of the men wanted to take minutes," she recalled. "I was at every meeting. We hired doctors, and I used to write cheques for them. They had to visit every member."

Although the Pride didn't have its own building until 1947, services were held for years in rented premises.

From 1947 – when the Pride of Israel Temple became a legal entity – until 1963, services were held at 578 Spadina Avenue. The society had purchased the building for $12,000.

Before that time, "we rented every place that was available," said Singer. Among them, she remembers, were Sonshine's Hall above a bowling alley, and Brunswick Talmud Torah.

The congregation moved north in 1963 and opened the doors at its present location at 59 Lissom Cres. in 1968, after an interim period of renting other premises.

Services at the Pride of Israel – once strictly Orthodox – are traditional Conservative in practice, although the congregation is not officially affiliated with a denomination.

It's still a benefit society, noted Howard Stone, president of the society. "We do provide all kinds of benefits."

Sick benefits and a credit union have been phased out, but cemetery plots have been offered to members since the society first bought land in 1907.

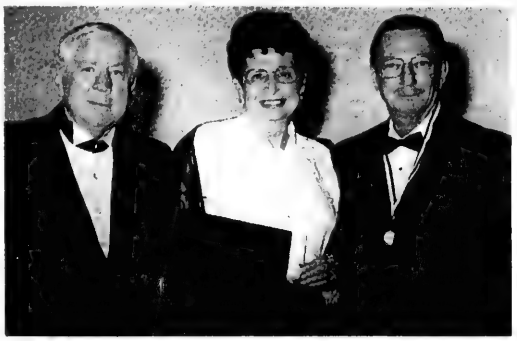
"What I see happening," said Rabbi Robert Rhodes, spiritual leader of the congregation, "is the society taking on a very different role, getting more into the needs of people for social action and activism in terms of health care.

"I think there's an area where health care, spirituality and religion all overlap. That's a potential avenue for the society to take up."

The congregation, which serves 750 member units, is "growing like wildfire," said the rabbi, who was preceded at the current site by rabbis Ira Book, Harold Lerner (the congregation's longest serving spiritual leader died in 1998), Sherman Kirshner and most recently, Aaron Flanzraich, now rabbi of Beth Sholom Synagogue.

The congregation includes a high percentage of older members, but new members are almost exclusively couples in their 30s and 40s with children, said Rabbi Rhodes.

"I think there's an excellent future for another 100 years here."



At the Pride of Israel's 95th anniversary gala, Lorraine Levene of Na'amat Canada presents a plaque to gala chair Norman Jacobs, left, and Howard Stone, to recognize the Pride of Israel's gift toward the building of the Na'amat Toronto Technological School in Hadera.

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Military affairs specialist carves out niche for himself

By SHELDON KIRSHNER
Staff Reporter

David Bercuson has never tasted combat, but his knowledge of military affairs is formidable.

Now 54, he has carved out a niche for himself, not only in academia but in the wider world as well.

Bercuson, a historian, is author, co-author or editor of 11 books on the military. He is also director of the University of Calgary's Centre for Military and Strategic Studies and a special advisor to the minister of national defence.

Not bad for a guy who has never even worn a uniform.

In hindsight, Bercuson, a Montrealer whose late father Joseph was a reservist in the Canadian forces, thinks he may have benefited from a tour in the army.

"It may have been a good experience for me to have spent a year or two in the military after high school.

"I may have made a decent general," he chuckled. "But I'm not unhappy I was not in uniform."

He has no reason for regrets. In just a few short years, Bercuson has become a historian and consultant of national repute.

David Bercuson

A specialist in Canada whose association with the University of Calgary stretches back three decades, Bercuson has produced a blizzard of books, more than 30 at last count, and an avalanche of monographs on three interrelated topics: Canadian politics, Canadian defence and foreign policy, and Canadian military history.

A graduate of Sir George Williams University (Concordia) and the University of Toronto, where he received his PhD, Bercuson's newest book is *Blood on the Hills: The Canadian Army in the Korean War,* published by the University of Toronto Press last September.

The book, he feels, fills a void. "The Korean war has always been ignored because people thought there wasn't much to learn from it. So why bother? There is a lot to learn from that war. Korea set the pattern for all post-World War II conflicts. In fact, Korea is the norm when it comes to such wars because it was fought for limited political objectives. It wasn't an unconditional surrender type of war."

Bercuson, who has written widely on Canada's military, is also the author of *Canada and the Birth of Israel, the Keegstra Affair* and *The Winnipeg Strike: 1919,* based on his doctoral thesis.

Currently, he is working on two books, the first on the sinking of the German warship *Bismarck,* and the second on the Princess Patricia Light Infantry.

In general, Bercuson devotes upwards of four days a week to his writing. He is very grateful to his wife, Barrie, for indulging him. They have two children and live in Rockyview, a Calgary suburb.

A full professor since 1978, Bercuson enjoys teaching immensely. "I love it. It's my lifeblood. Even when I was dean of the faculty of graduate studies from 1989 to 1996, I never stopped teaching. For me, to stop teaching is to stop breathing."

Bercuson, who also writes a weekly syndicated column for the *Calgary Herald* and delivers political commentaries for CBC radio and television, has headed the Centre for Military and Strategic Studies for the past three years.

Its mandate is to promote and develop excellence in military, security and defence studies from a Canadian and international perspective.

In response to demand, the centre now offers an MA in strategic studies geared for military personnel. Students can complete the degree by correspondence or on campus.

Judging by the tripling of its budget over the past few years, the centre appears to have a bright future.

Bercuson's expertise has not gone unnoticed by the federal government.

From January to April 1997, he advised the minister of national defence on the future of Canada's armed forces. Bercuson wrote a paper on the subject, and is pleased to say that several of his recommendations were followed.

Although the Canadian forces have undergone an improvement of late, they are not really combat-ready, Bercuson suggested.

"The Canadian military today is not – and I repeat not – capable of achieving the goals set out for it in the 1994 White Paper."

Canada's armed forces, he added, are undermanned and vastly underfunded.

In his opinion, Canada can afford a bigger military machine. A vital military is necessary if Canada is to be respected in world councils.

A few months after delivering his report, Bercuson was appointed to a monitoring committee on change in the Canadian forces and the department of national defence. His findings will be released shortly.

Meanwhile, Bercuson is studying two additional issues: leadership and the role of the militia.

Looking back at his career, he credits his mother, Sylvia, who lives near Ft. Lauderdale, Fla., for having whetted his appetite for history."She introduced me to books about history. I owe her a great deal."

As a teenager, Bercuson, whose family immigrated to Canada from Romania about a century ago, attended Monklands High School. He hated it. "It was one of the worst experiences of my life," he said without elaborating.

An indifferent student, he hit his stride following his second year at Sir George, when he was given a chance to try out for the demanding honours history program. Switching from American to Canadian history, he rose to the challenge, winning a silver medal for academic achievement.

He is grateful to three professors who helped and encouraged him – Steve Sheinberg and Frank Chalk of Concordia and Craig Brown of the University of Toronto.

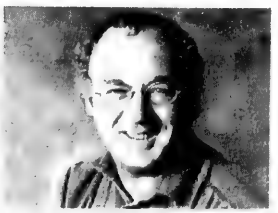
Bercuson said he chose Canadian history as a major for pragmatic reasons. "It was purely a marketing decision. If I was going to get a job in a Canadian university, it would be with Canadian history. So I was stuck with it."

His fascination with military history is bound up with World War II and the process by which "Hitler was defeated, my people were saved and what role Canada played in that struggle."

With World War II as his reference point, Bercuson eventually broadened his interest in military affairs, and the rest, as they say, is history.

שישאר בינינו

גידי קורן וחברים



חלום הכדורגל:

אחד הדברים הכי מצחיקים מעציבים בחוויה הישראלית הוא חלום הכדורגל. יש לישראל נבחרת כדורגל ברמה בינונית אסיינית וברמה נמוכה אירופאית. כל עוד השתתפנו במשחקים המוקדמים באסיה הצלחנו לא רע, ופעם אפילו העפלנו למכסיקו סיטי. אבל מה- מאז שהעבירו אותנו לאירופה, אפילו את קפריסין לא הצלחנו לנצח. בנס עלתה ישראל שלב במשחקים המוקדמים לאליפות אירופה ואז הוגרלה לנבחרת הישראלית הנבחרת הדנית שהיא כיום מהטובות באירופה.

הייתי בארץ בסוף השבוע שלפני המשחק, וכל כותבי עיתוני הספורט כתבו בהתלהבות על ה"הזדמנות ההסטורית", "אנחנו טובים כמותם" ועוד כהנה וכנה. ואז באו הדנים וניצחו 5:0 , ואחר כך בדנמרק 3:0 . אולי במקום חלומות הילדות האלה כדאי באמת להתרכז בענפי ספורט שבהם יש לישראל יתרון ברור: שייט, גלשני רוח, ג'ודו, והפסיק עם הפאנטאזיות הלאומיות האלה. לא שפאנטאזיות הן דבר רע בהכרח, אבל לא אחרי מלון אכזבות חבל להמשיך.

לגידי קורן שלום:

אני ממש רותח מזעם על המכתב למערכת מה18- בנובמבר של הגברת פנינה ברנדס ממונטריאול. שבין השאר כתבה:-

Israel with the good & bad -that exist there...

...Does not give one the right to...defame that country

...his unhidden hatred for the Israeli state

וכו' וכו' וכו'. אני ממש לא יכול להאמין לכתוב. ושוב חוזר וקורא וחושב לעצמי עד כמה יכולה הישראלית לשעבר להיות כה צינית! הרי בעצמה כתבה שיש טוב ולא טוב בישראל (בבכל מקום בעולם!!) אך שוכחת הנברת בוודאי שאנו חיים בדמוקרטיה. ואנשים כותבים מתוך אהבת המדינה בכוונה טובה ובבדיחות הדעת... אני עדיין לא מאמין למה שכתבה הגב, פנינה מישראל-מונטריאל. ברצוני לצאת לרחובות העיר ולצעוק בקולי קולות-חמס,חמס, אך אישתי עוצרת בעדי.

ולסיום, תמשיך בבקשה בכתיבה שלך, אתה טוב חבר! יישר כח, ואנו אוהבים אותך

בכעס רב
מיכאל לוין.

אלף חדש- ושלום איתו:

מה נאחל לאלף החדש שלום של ישראל עם שכנותיה, שלום בין ישראלים ויישראלים, דתיים וחילוניים, קיצור השירות הצבאי, המשך ההתקדמות של ישראל בסולם המדינות המתפתחות. זה יהיה קשה, אבל ישראל כבר הראתה שאין דבר קשה שהיא איננה מסוגלת להתגבר עליו. באומץ, בתושיה, וברעיונות מקוריים. ברק נתן שנה לסגור עם סוריה. בואו נתפלל שיעשה.

שיישאר בינינו - לחופשה:

אחרי כחמש שנים יוצא הטור לחופשת בדק בית.
אבל "הוא עוד ישוב".

SHMOOZIN

"There must be a lot of hard decisions to make when you get married – like what kind of candy people should throw at your aufruf!"

Greater Toronto Area

Peace Now Friends gets new co-president

By SHELDON KIRSHNER
Staff Reporter

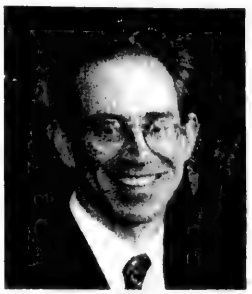
TORONTO — Erez Anzel, the newly appointed co-president of Canadian Friends of Peace Now, was a paratrooper in the Israeli army.

"I was actualizing my Zionist ideals by being willing to defend the state," said Anzel, a 46-year-old software developer who saw no action as a soldier.

Born and raised in New York City, where he was active in the Hashomer Hatzair Zionist youth movement, he immigrated to Israel in 1974. Before settling in Israel, he worked as a volunteer on Kibbutz Harel. He was there just after the 1973 Yom Kippur War.

In 1981, he and his wife, Dorete Sivkin of Montreal, who made aliyah in 1973, left Israel to be near their aging parents.

Anzel, who served in the army from 1976 to 1978, was stationed mainly in Israel, but occasionally he was posted to the West Bank and the Gaza Strip. His commanding officer was Avraham Burg, now Speaker of the Knesset.



Erez Anzel

Following demobilization, he continued his studies at the Technion in Haifa, graduating with a degree in civil engineering.

While on campus, he almost lost an eye after being attacked by supporters of Rabbi Meir Kahane's Kach movement. The incident occurred as Anzel, a member of Peace Now, was distributing leaflets supporting the rights of Israeli Arabs to study at universities in Israel.

"One guy knocked me down and the others kicked me," he said. "I was swarmed."

Anzel established the identities of his assailants and brought the information to the police, but they were uncooperative and no one was charged.

As co-president of Canadian Friends of Peace Now, he wants to increase its base of support and disseminate its message.

"Most people in the community would support our goals if they were aware of our existence," he said. "The time is ripe to make ourselves known."

Anzel said he hopes to reach more students as well as unaffiliated Jews.

By his reckoning, Peace Now's work is more crucial than ever now that Israel is attempting to conclude peace agreements with the Palestinians and Syria.

Peace Now, he added, will try to persuade Prime Minister Ehud Barak and the Israeli public to accept "the painful compromises that are necessary to reach a lasting accommodation" with the Arabs.

Anzel believes that Israel and Syria will eventually sign a peace treaty. "Giving back most of the Golan Heights is a very steep price to pay for peace, but it is well worth it. The strategic value of the Golan is not as important as peace."

An agreement with Syria, he predicted, would pave the way for additional treaties with other Arab countries currently in a state of war with Israel.

In his view, Israel's negotiations with Syria may accelerate talks with the Palestinians.

His idea of a final settlement with the Palestinians parallels the unofficial 1995 Beilin-Abu Mazen plan under which Israel would relinquish 90 percent of the West Bank.

About 70 percent of Jewish settlers in the West Bank would remain under Israel's sovereignty should this scheme be adopted, said Anzel.

Settlers who evacuate settlements should be compensated by the government, he said.

"Relinquishing territory is a bitter pill to swallow, but we have to respect the rights of the Palestinians. We need to give them enough land for a viable state, with a viable economy, which is to Israel's benefit."

Peaceful relations with its Arab neighbours will give Israel greater security than the status quo.

"As an old saying goes, a land of peace is better than a piece of land. One of the most important mitzvot is to seek peace."

Anzel, the father of two children, succeeds Simon Rosenblum, who recently joined Canadian Jewish Congress, Ontario region, as director of policy.

Anzel's co-president, Dr. Frank Guttman, lives in Montreal.

Canadian Friends of Peace Now's Web site is www.peacenowcanada.org.

Elder law helps seniors to understand rights

By BEN ROSE
Staff Reporter

TORONTO — For the last year or more, Toronto lawyer Boris G. Freesman has concentrated on elder law, which now constitutes the major part of his work.

"There have been fantastic changes in society, people are living much longer, and they are having longer and healthier retirements. It's a different world."

Boris G. Freesman

Looking after the legal affairs of his own father, who died as a result of Alzheimer's disease, has made him sensitive to the needs of seniors, he said.

Freesman, 60, an immigrant from Chile, said he is "shocked" at the number of Jewish seniors who have come to him for advice he feels they could get from their children.

"There is a huge gulf between parents and children, and I find this more prevalent in the Jewish community," he said.

Some of those who have asked him for advice said their children lived out of town, or if in town, were too busy with their own lives.

He said one of his main concerns since he began to specialize in elder law is that seniors often don't understand that any power of attorney they gave prior to 1992 may not be as binding as they think.

Ontario legislation now provides for a durable, continuing power of attorney that has set limits and parameters, Freesman said.

For example, under this legislation, a senior can say who should have such power if she or he becomes mentally incompetent.

"The worst thing a person can do is set down conditions which the one affected does not want and does not agree with."

The important thing, he said, is that people must make the decisions about power of attorney while they are healthy.

Freesman has presented free forums on elder law at the Bernard Betel Centre and at the National Council of Jewish Women.

Rabbi takes Harris to task over handling of social issues

Continued from page 3

To be fair, Rabbi Marmur admits that it is not a problem of this particular government. "I am not implying that another government could solve it. It is not a party issue. It is a reaction to the callousness in which we live."

The federal government is giving the provinces "a raw deal, but the chain has to break. Ontario has the means to address the problem," he said.

"We always hear about how prosperous Ontario has become [in the latter part of the century], but at the same time we still have an unnecessary gap between the rich and the poor. Paying less taxes may please the voting majority, but it contributes to a society where injustices are glaring. Society is judged, not by how well the strong are doing, but how we care for the weak and vulnerable. That is the real problem in Ontario."

In 2000, he said, there is no reason why people should sleep in the streets and have meals in churches and synagogues.

'It is not a party issue'

"We do not say that every rich person must have somehow cheated, so by the same token, we cannot say that every homeless person has done something wrong. We should not blame the victim for his condition, but we have developed a climate in Ontario that points in that direction."

He is frustrated he said, because Harris implies that something is being done to address the problem. "The statistics with which the government seeks to deflate our anxieties dazzle and daze us. But what your staff argues in the abstract doesn't correspond to what we know from real life," Rabbi Marmur wrote in the letter.

"All we know is what we encounter," he said. "We can only guess that about one-third of the homeless need a protective institution, which is not available.

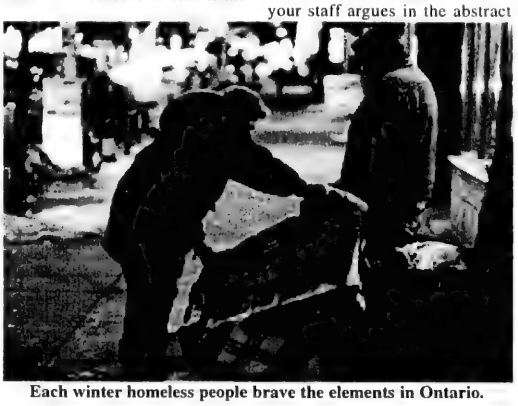
"Then there are others who have to choose between paying rent or eating. We get a lot of people [at Out of the Cold] who do have somewhere to live, but then have nothing left after they pay rent, and it is not only a Toronto problem. It is moving into 905 as well."

About five years ago, Holy Blossom built Plaut Manor, a 97-suite affordable housing unit for people of all ages. "Volunteer organizations, however, cannot carry the burden indefinitely. I hear from all sorts of agencies that what we are all offering is a band-aid solution to a comprehensive problem.

"It is not difficult for the province to take steps to make sure there is more affordable housing for those who need it. If people would not have to pay so much for rent, they could afford to eat. We also need institutions for those who cannot care for themselves. The notion that people prefer to be homeless, is nonsense."

The last time he approached Harris, Rabbi Marmur said, Harris suggested he write the minister of housing, but he did not get an acknowledgement. "I'm writing this, [therefore], as an open letter. Even if those in power ignore it, it may move others to speak.

"All that is left is to make noise, alert people, and proclaim outrage," Rabbi Marmur said.



Each winter homeless people brave the elements in Ontario.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 10, is deadline for Jan. 20 issue, and Monday, Jan. 17, is deadline for Jan. 27. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Jan. 6

ASSERTIVE TREATMENT

Find out about Assertive Community Treatment, a new program started by Scarborough Hospital working with the most seriously mentally ill in the community, 7:30 p.m., 975 Kennedy Rd. (south of Lawrence Avenue East).

Sunday, Jan. 9

WINDOWS ON OUR WORLD

Windows On Our World, a new interactive children's museum exhibit that celebrates the millennium opens at Jewish Discovery Place Children's Museum in the Bathurst Jewish Centre. Opening speeches at 11:30 a.m., music at 1 p.m., dancing at 2, singing at 3. Museum hours are Monday to Thursday, 10 a.m. to 5 p.m. and Sunday 11 a.m. to 4 p.m. **Katya Rudzik** , Museum director, 636-1880, ext. 390.

ABOUT STRESS

Holy Blossom Temple Brotherhood breakfast program, Will Stress in Your Life Make You Sick? Speakers **Dr. Stuart Egier**, physician, and **Dr. David Factor**, psychologist. Service 9 a.m., breakfast 9:30, program at 10.

BREAKFAST CLUB

Congregation Habonim invites you to hear **Prof. Marcel Danesi**, University of Toronto, discuss What Semiotics Is All About, the quest for meaning through signs in day to day life that make up our culture, 10 a.m., at Beth Habonim, 5 Glen Park Ave. Breakfast and lecture $6.

SERVICE FOR HEALING

Everyone wishing to pray for physical, emotional or spiritual healing is invited to join in a Jewish Service for Healing sponsored by Toronto Jewish Healing Project. The service will provide sustenance and healing in a safe and respectful community. Leaders **Rabbi Baruch Frydman Kohl** and music therapist **Mary Rykov**. For information, **Etta Ginsbeg McEwan** 944-3359.

Monday, Jan. 10

ABOUT DIABETES

Canadian Diabetes Association Jewish chapter meeting topic is Diabetes, High Blood Pressure and Your Kidneys, speaker **Dr. Arturo Wadgymer**, nephrologist, Credit Valley Hospital at 8 p.m. at Shaarei Shomayim Synagogue. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

Tuesday, Jan. 11

FILM REVIEW

Adath Israel Sisterhood's book and film review series led by **Heather Kassel** focuses on the film *Secrets and Lies*, 8 p.m.

And What Else Is New

FAMILY RESOURCE CENTRE

Bathurst Jewish Centre, Jewish Family & Child Service and UJA Federation announce the grand opening of the Family Resource Centre on Sunday, Jan. 16, 1-3 p.m. at Promenade Mall, Suite 313, Thornhill. The centre, opening in York Region, was created to promote the growth and development of children and their families. Join in the fun-filled afternoon of activity for all ages. Workshops, Drop-in and programs begin the week of Jan. 17. **Bernice Friedman** 905-882-8509.

SCIENCE STUDENTS

The Canadian Society for the Weizmann Institute of Science seeks science students for the Dr. Bessie F. Lawrence 32nd International Summer Science Institute on the campus of the Weizmann Institute in Rehovot, Israel, July 3-July 28. Students must be in their last year of secondary school, approximately 18 years of age. Application deadline is March 1. **Sheri Federman** 733-9220.

A PORTRAIT OF A PEOPLE

The Yiddish Folksong: A Portrait of a People presented by **Naomi Bell** celebrates the history of our people through songs and lecture, Sunday, Jan. 16, 8 p.m. Darchei Noam Congregation, B'nai Brith Building, 15 Hove St.

DANCE AWAY

Dance away the January blahs, learn the latest steps of the millennium, DJ and dancers, dance to all the "oldies," dessert buffet, spot prizes, casual dress. Saturday, Jan. 15, 8:30 p.m., Pride of Israel Synagogue, 59 Lissom Cres. 226-0111.

HESED PROGRAMS

Beth Tzedec Hesed Programs.

Continued on page 21

Zareinu student prepares for his bar mitzvah

Jeremiah Shell is physically challenged, unable to speak

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jeremiah Shell is a handsome, 12-year-old Jewish boy. Like most Jewish boys his age, he and his parents are planning his bar mitzvah.

For Jeremiah, however, there is a difference. A student at Zareinu since the school's inception 11 years ago, Jeremiah is both physically challenged and unable to speak.

That isn't stopping either his mother, Barbara Ostroff-Shell, or Zareinu's principal, Carol Goldman.

Goldman told *The CJN* in an interview at the school's new quarters in the Sephardic Kehilla Centre that each Jewish child should have the opportunity to be a part of the Jewish community as much as they are able.

"We want Jeremiah to feel inclusion. We feel that it is as important to him as it is to any other Jewish kid."

Jeremiah communicates partly by signs, and partly through a modified communication board called an augmentative communication device.

Goldman explained that this is a "high-tech [system] that uses words, pictures and voice output devices," and can be adapted to suit the individual situation.

Plans are to create a special board to teach him aspects of a synagogue service and Jewish practice.

Communications disorder assistant, Becky Handley, said that she also plans to make up booklets for the guests at the bar mitzvah showing the symbols Jeremiah will be using.

"We will be looking for ways to insert [the bar mitzvah] into his curriculum," she said.

In the meantime, Jeremiah will be encouraged to take on mitzvot to prepare for the bar mitzvah. The first one, which he has just finished, was the collection of non-perishable food to be given to Tomchei Shabbos, an organization that gives food baskets to the Jewish poor on Shabbat.

Flyers were distributed (with Jeremiah's name on it) asking for contributions to Jeremiah's Food Drive, and he helped receive the food, and pack it for distribution. A graph charted what came in – some 89 items of food.

The bar mitzvah is planned for July at Darchei Noam Congregation.

The CJN will be following Jeremiah's progress during the year.

Jeremiah Shell shows the chart used to keep track of the food collected in Jeremiah's Food Drive at Zareinu. The food will be donated to Tomchei Shabbos. [Leila Speisman photo]

What's New

Continued from page 20

Preregistration required. **Marlene** 781-3514, ext. 34.

Bereavement Group: Join a 6-week group for individuals who have recently lost a spouse. Discuss how to cope with grief, living with loneliness and changing relationships. Group meets Tuesdays beginning Jan. 25, 3:30 p.m.

When a Family Member Suffers From Alzheimer's, Dementia or Cognitive Impairment: A support group for individuals caring for a family member with Alzheimer's, dementia or cognitive impairment. Topics discussed will include the impact on family life, frustration and guilt, and coping strategies. Group meets Wednesdays beginning Jan. 26 at 7:30 p.m.

CPR COURSES

Heartsaver CPR, Sunday, Jan. 16, 9 a.m. to 1 p.m. at Beth Emeth Bais Yehuda Synagogue. Receive certification in conjunction with the Heart and Stroke Foundation. Reserve. **Rhonda** 905-731-9441.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., winter courses for adults, teens, preteens in conversational Hebrew for beginners, intermediate and advanced students: Morning classes Tuesdays Jan. 18-April 18; Wednesdays Jan. 19-April 19; Thursdays Jan. 20-April 20; Fridays Jan. 21-April 21. Evening classes Thursdays Jan. 20-April 20. Register. **Joseph Klinger** 787-0197.

FOR SENIORS

Beth Tzedec Seniors Chaverim meets Monday, Jan. 10, 1:30 p.m. **Florence Lichtman** presents slides and talks about the villages of old Toronto.

Shaarei Shomayim Friendship Club Israel trip planned for the spring. Upcoming day trips include crüises, theatre outings. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel **Dorothy Bloomfield** 787-1526.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 6, political lecture, **Yaen Vered**; Jan. 13, video, Israeli comedy; Jan. 20, bingo; Jan. 27, evening of stories and jokes. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Feb. 14, *Eddie Cantor Story* lunch-time theatre, downtown, members $10, non-members $15. 395-7881.

Young at Heart Seniors Florida trip Year 2000 at glatt kosher Saxony Hotel, Feb. 1-29, double occupancy, $2,985 (Cdn), includes all tax, hotel, plane and shuttle, entertainment and much more. Partners available. **Helen** 635-6343. No Shabbat calls.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Diner's Club Congregate Dining provides an intimate and informal setting around a hot lunch in order to develop new friendships as well as to learn about programs at the centre. Wednesdays 11:45 a.m. to 1:30 p.m., Cultural Room. $6.15 includes entertainment. Reserve by Tuesday each week. **Anna** ext 110.

The Power of Reiki with **Miriam Aidelman**, Reiki practitioner, Thursday, Jan. 6, 1:15 p.m.

Arthritis Management Clinic with therapist **Bev Tobe,** individual assessments, Thursday, Jan. 6, 1-4 p.m. Make appointment at Wellness Desk. Ext. 131.

Current Events winter semester with **Doug Haddow** resumes Thursday, Jan. 6, 10:15 a.m. **Bookie Kwart.**

Eyeglass checkup with optician **Joel Einhorn**, Tuesday, Jan. 11, 12:15 p.m.

Hearing Aid checkup with **Barry Katz** Tuesday, Jan. 11, 12:15 p.m. Book appointment ext. 131.

At Parkinson's Support Group , **Jeff Solati** of Shoppers Home Health Care Doncaster speaks about Mobility Accessibility and Assistive Devices and how to obtain government subsidies for equipment needed by seniors. Tuesday, Jan. 11, 1:15 p.m. **Ruth** ext. 105.

Experience the Powers of Therapeutic Touch with nurse **Florence Baum**, Therapeutic Touch practitioner, Tuesday, Jan. 11, 11:30 a.m. to 1 p.m. **Joan** ext. 126.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Jan. 11, medical lecture with **Dr. Eton Koven**; Jan. 18, lunch out; Jan. 25 Tu b'Shvat party. **Anna** ext. 110.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Baycrest Terrace Reform Congregation invites Wagman members to its services Fridays at 7 p.m. Rosh Chodesh services Jan. 8 and Feb. 5 at 10 a.m.

Thursday Night Men's Club, a men's only gathering in the Fireside Lounge Jan. 6 and 20, at 7-9 p.m. Topics include Jewish History, Israeli Discussion, Stories of the Past. **Mara Swartz** ext. 2275.

The Comedy Guys, Monday, Feb. 7. Registration begins Jan. 17. Space limited, so register in advance.

Lunch & Learn Tuesday, Jan. 25, 11:30 a.m. to 1 p.m. Reservations must be made in person at the Service Desk. For further details, **Mara** ext. 2275.

Creative Writing and Bridge Registration for the winter session Monday, Jan. 10, 9:30 a.m. Classes begin Monday, Jan. 10, 10 a.m. to noon.

Wellness Education Group presents Skin Care and Changes As We Age, **Dr. Michael G. Davis**, Mount Sinai and North York General Hospitals, Wednesday, Jan. 26, 1:30-2:30 p.m. Register ext. 2267.

SINGLES EVENTS CAN BE FOUND ON PAGE 22.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Winter session of evening social programs for young adults with special needs begins the week of Jan. 17. Ext. 378 or 229.

The BJC is interested in starting Scouts groups for boys and girls, ages 5-10 years. ext. 229.

A social, recreational and fitness program runs Monday, Wednesday and Friday mornings for people recovering from strokes. Wheelchair accessible. Register, ext. 229.

Habima Players theatre group welcomes director/actor **Roselle Stone** as its new instructor. Sessions start Monday, Jan. 10, 1-3 p.m.

Fifty-Five Plus Department of Adult Services courses starting the week of Jan. 10: Ballroom Dancing, Painting, Needlecrafts, Creative Writing, Beginners Bridge, Line Dancing, Current Events.

Lunch n' Learn with **Rabbi Ronni Cahana** from the Lodzer Synagogue starts Friday, Jan. 7, noon to 1 p.m. (continues first Friday of each month), and many more exciting programs.

Courses co-sponsored by Toronto District Board of Education and BJC: Bridge – Intermediate begins Wednesday, Jan. 19, 1-3 p.m. Tai Chi – Beginners (intermediate welcome) starts Thursday, Jan. 20, 2-3 p.m.; Yoga starts Jan. 20, noon to 1:30 p.m. Register at first class.

For information contact **Teme** ext. 364 or **Janet** ext. 259, Fifty-Five Plus Department of Adult Services.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Winter session programs start the week beginning Monday, Jan. 10. Fitness, aquatics and recreational programs for children and adults.

HANDSHAKE FOR HIPPY: Carol Slater, national chair of National Council of Jewish Women of Canada, and Allan Rock, minister of health, are pleased that HIPPY Canada (Home Instruction Program for Preschool Youngsters) has been funded by the federal government as a pilot project to improve school readiness for immigrant and low income children. NCJW Canada is a partner in the program together with Simon Fraser University and the Britannia Community Centre in Vancouver East.

CHIUNE SUGIHARA HONOURED: Patricia Alpert, immediate past president of Hadassah-WIZO of Canada, presents a humanitarian award to Hiroki Sugihara in honour of his father, Chiune, who saved more than 6,000 Lithuanian Jews during World War II. The presentation was made at the organization's recent 36th national convention.

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Vancouver Hillel Film Festival planned

By SIMONE JOSEPH
Staff Reporter

TORONTO — One of the goals of the first-ever Vancouver Hillel Film Festival is to reach groups who are not active in Hillel, according to Lori Braha, program director of the Vancouver B'nai Brith Hillel Foundation.

On Campus

The first night of the festival, Sunday, Jan. 9, will feature *Onions and Garlic*, an animated film about an old Hebrew fable, and *Remember Assaf*, a film in which friends and family recall the life of Assaf Sibony, a young soldier killed in a helicopter accident.

Lori Braha and Eadie Meyer, who co-ordinated the festival, hope the first night will interest Israeli students and the young people who will be participating in the Birthright Israel trip, for whom this event will be a pre-program.

While Brahya and Meyer have made an effort to cater to the interests of specific groups each evening, everybody is welcome to all the films, they said.

On Monday night, Braha and Meyer hope to attract the gay and lesbian population. The night, co-sponsored by Pride UBC, will feature a short movie called *When Shirley Met Florence*, described in one of the festival's flyers as "an intimate portrait of two women in their mid-60s – one lesbian, the other heterosexual – whose love for one another and the music they create together, transcends differences."

The second movie, *Bubbeh Lee & Me* is a funny portrait about a Jewish grandmother and her grandson. A festival flyer says of the movie: "Whether taking daily excursions to the grocery store to return under-ripe produce or sharing hard-won wisdom over blintzes on Rosh Hashanah, Lee Abrahams is a woman who lives on her own terms. For her filmmaker grandson, a young gay man born to a Jewish mother and a Protestant father, 87-year-old Bubbeh Lee is a vital link to self and cultural identity... As the two of them relate feelings of love lost or hidden, kibitz about strategies for shopping and avoid meddling matchmakers, the strength of their bond emerges."

Tuesday night's films target primarily graduate students and young professionals, with *The Party Favour* and *Me & My Matchmaker*.

In the first movie, "a young lesbian couple attends a sister's wedding shower in search of a gift of their own. They find it in the unexpected package of *Friends* star David Schwimmer," says a festival flyer. The movie has won several awards, including the Jury Award at the U.S.A. Film Festival in Dallas and Best Women's Short in the Cleveland International Film Festival.

Me & My Matchmaker is about a single, half-Jewish filmmaker who attempts to make a documentary about a Jewish matchmaker in Chicago. The matchmaker tries to convert him and set him up with some of her clients. As the film progresses, the two grow closer.

On Wednesday, films will be shown at Simon Fraser University. Braha and Meyer hope to attract people interested in gender issues.

The first movie, *Bambinger*, is based on a short story by Mordecai Richler set in Montreal during the World War II. The film is about a family who takes in a Jewish refugee named Mr. Bambinger. Sammy, the 12-year-old son, resents Mr. Bambinger's entrance into the family, but his resentment melts into compassion when he discovers that the ship carrying the refugee's wife and son to Canada has been struck by a torpedo.

The second movie, *The Return of Sarah's Daughters*, is a personal documentary about secular women drawn to Orthodoxy.

While the Vancouver B'nai Brith Hillel Foundation has held poetry readings and other arts-related programs, it has never held a film festival, said Eadie Meyer, the foundation's cultural chair and festival co-ordinator.

At the beginning of October, Brahya and Meyer began looking for films for the festival and finalized the selection a few weeks ago.

The movies are "a little bit of an eclectic selection, but hopefully they will appeal to a lot of people," said Meyer.

Tickets are $3 per evening. Festival passes for viewing all the movies are available for $8. Call 604-224-4748.

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Scouting awards presented

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — For many people here, Howard Osterer and the 39th Ottawa Henry "Hank" Torontow Scouting Movement are one and the same.

The 1999 Elaine Rabin Social Service Award was presented jointly to Osterer and the scouting organization that is, according to Dan Greenberg who presented the award, "the last remaining Jewish scouting movement in Canada."

The award is given annually to a member of the community who has demonstrated a major contribution to social services. The presentation was made at the 19th annual general meeting of Jewish Family Services of Ottawa-Carleton.

When told that he had been chosen for the award, Osterer insisted that "the 39th" be included.

"It isn't often that one gets the chance to honour both an individual and an institution at the same time," Greenberg said in presenting the award.

"The 39th Ottawa has been a vital part of the Ottawa community for 84 years," he said.

Osterer's community involvement is widespread. "Howie is everywhere," said Greenberg. "As a friend, it is hard to enumerate all his contributions to the community. Howie is the recognized leader of Jewish scouting in Ottawa. [He is also] the youngest member of the chevra kadisha. In 1992, he was awarded the Young Leadership Award. He is so busy that his parents and his wife are here tonight just to get a glimpse of him!"

In accepting the award, Osterer recognized the example set by his parents, Blanche and Joe, who are both still active in the local Jewish community. He spoke of his love of scouting and his good fortune to work, professionally, for Scouts Canada as well.

He outlined the history of the 39th Ottawa Henry "Hank" Torontow Scouting Movement, reminiscing about his first cub master, the late Hank Torontow, who, he said, instilled in him the love of scouting.

Describing some of the good works done by the troop, Osterer cited such examples as collecting and distributing food for the food bank, visiting the elderly and helping at holiday celebrations.

"We are all volunteers," he said. "We do it for the love of scouting. We believe we can keep Shabbat, keep kosher and still have an active scouting program."

At one time, there were nearly 25 Jewish scout troops in Toronto, Osterer said. Now there are none. The 39th Ottawa Henry "Hank" Torontow Scouting Movement stands alone in the country as the sole remaining Jewish scout troop.

Scene in Ottawa

By G.K. SIMCOE

WILL RETURN NEXT WEEK

REENA, BJC RAFFLE: The Belzowski family recently won a silver 2000 Ford Mustang in a raffle run by Reena and the Bathurst Jewish Centre. Seen (from left) Diane Uslaner, director of cultural programming, marketing & development at the BJC; Lisa Belzowski, daughter Amanda and Dan Belzowski and Thomas Rado, managing director of the Reena Foundation.

Quebec press council rejects complaint against *La Presse*

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Quebec Press Council has rejected a Jewish community complaint against *La Presse* journalist Jooneed Khan, who used the word "*juiverie*" in an opinion piece last February.

The term is considered highly derogatory by the Jewish community.

"We were disappointed with the decision," said Dorothy Zalcman Howard, chair of Canadian Jewish Congress' Quebec region.

"I think we demonstrated quite clearly that the use of the term was pejorative."

In an article published Feb. 3, titled "War of Prayers," Khan used the word *juiverie* twice, triggering a flurry of letters to the late Claude Masson, then the newspaper's assistant publisher, from CJC-Q, as well as the Quebec branch of the Canada-Israel Committee and the Israeli consulate.

Virtually all contemporary dictionaries characterize the word as pejorative, although it is also defined as an archaic term for the Jewish community that ceased to be used in that way after the 19th century.

In its decision, the council recognized that Khan's use of the term, even if "technically accurate [in its archaic sense]...could effectively convey a different and pejorative meaning" to the Jewish community.

But it also said the community had the right to reply to Khan in *La Presse* and that Khan subsequently apologized in the newspaper through a clarification in which he recognized that there were, "those individuals for whom the unconsidered usage [of *juiverie*] could be hurtful."

Legitimate opinion

The council decided that Khan's clarification provided sufficient even-handedness.

The council also rejected another aspect of the complaint, which alleged that Khan's writing vis-à-vis Israel and the Jews has been tendentious and has potentially pandered to anti-Semitic stereotypes.

In the article in question, for example, Khan wrote that American Jewish influence in the Israeli elections in May, "is evidenced by the money U.S. Jews [*la juiverie*] inject into the Israeli campaigns."

The council said that in the context of Khan's piece, the views that were expressed fell within the bounds of legitimate opinions expressed in media coverage.

Therefore, according to the council, Khan's article did not show any, "significant disparities with the usual [journalistic] norms allowed in the profession in Quebec."

In Zalcman Howard's view, the council, by failing to reprimand Khan for his use of *juiverie*, "missed an opportunity to put forward a decision that would be clear and unequivocal, and unfortunately chose to avoid dealing with the issue in a strong fashion."

She said that even though the council said the Jewish community had been "free to respond," it had indeed done so in a timely manner through a number of letters.

However, Zalcman Howard said CJC-Q would not appeal the case because, "there would be nothing to be gained.

"We feel we made a very good submission. It was very well-researched. We'll remain vigilant, of course."

Asper Foundation expands Holocaust studies program

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Asper Foundation has launched the second phase in its Holocaust Studies Program, which sponsors trips for middle school students to the Holocaust Memorial Museum in Washington, D.C.

For the past two years, the foundation has sponsored a trip to the Holocaust museum for all Grade 8 students attending the Winnipeg Board of Jewish Education's Simkin Middle School, as part of the program aimed at educating students about the dangers of intolerance and racism.

Now Israel Asper has opened up the program to all Jewish Grade 9 students in Winnipeg. (Previous participants are not eligible.)

On Dec. 13, the Asper Foundation, in collaboration with the Jewish Heritage Centre of Western Canada and the Winnipeg Jewish Community Council, held an information evening for Jewish Grade 9 students and their parents, to discuss the Washington trip. About 100 people attended, says project co-ordinator Shelley Faintuch.

"We had a very enthusiastic response," she says. "A number of parents said that this is a wonderful gift that we are offering."

Gary Jacobson had some questions going into the session but reports that they were answered to his satisfaction.

"This is a wonderful opportunity for our children to relate to the history of the Holocaust and learn about the past," he says.

Jacobson, whose son, Noah, is looking forward to going with his friends, is impressed with the educational preparation for the visit and says he is pleased with the 16 hours of community work that trip participants have to commit to. There is also a $200 participation fee.

The application deadline is Jan. 21, Faintuch says.

Applicants have to submit a 250 to 300-word essay on what they hope to get out of the trip. The students will also be interviewed as part of the application process. The trip is slated for next June.

Faintuch adds that eventually the Asper Foundation plans to open the trip up to non-Jewish students as well.

In a press release, Israel Asper writes: "I am deeply committed to the teaching of the history of the Holocaust, its abuse of human rights and why we need to ensure that it will never happen again. Not only, may I add, to the Jewish people, but to all peoples threatened and persecuted because of their race, religion, ethnic background, gender or age. I consider it very important that we tell our sons and daughters this story of degradation, denial, humiliation, hatred and, ultimately, genocide."

Holocaust survivors honoured

By DAVID LAZARUS
Staff Reporter

MONTREAL — Max and Rena Fronenberg never imagined that decades after surviving the Holocaust, they would go to a New York hotel to receive an award from Elie Wiesel.

The Fronenbergs, who live in Montreal, were among a group of survivors awarded the Elie Wiesel Remembrance Medal for having survived the Holocaust and for their long-standing support for State of Israel Bonds.

"When I was chosen, I was very reluctant," said Rena, who was joined by her spouse during a recent interview. "I felt that this award belongs to everybody [who survived]."

Max said he felt much the same way. "When I was presented with the medal, I saw all of my past. We got up from the ashes. It's been a great honour for us to achieve what we have achieved."

Max, 78, escaped from the infamous Paviak Prison near Warsaw in 1944 by building a tunnel.

Born in Warsaw, Max was only 21 and living in the Warsaw Ghetto when he was transported to Paviak Prison as a labourer, just before the Warsaw Ghetto was liquidated.

Working in the prison's carpentry shop, he and two other inmates built a tunnel into the sewer and enabled 17 prisoners to escape.

Max had three other siblings, but only he and his father, Baruch, survived the war; more than 100 other relatives also perished. His father died in Montreal in 1979.

Rena, who was born about 100 kilometres away from Warsaw in Radom, first met Max, when she was a prisoner in Paviak.

'I thought I was the last Jew left alive'

Her maiden name was Rosenbaum, but she acquired "gentile papers" and lived the war under constant fear of discovery.

"Every day," she said, "I thought would be my last."

Interned in Paviak for possessing a false registration card, but still thought to be gentile, Rena, who was held in the women's side, would see Max staring at her from the workshop window, she said. She eventually disclosed her Jewish identity to Max, she said.

Max, in fact, used connections in the prison office to keep Rena from undergoing interrogation – her papers kept going to the bottom of the pile, he said.

Rena was evacuated with the other female inmates to the Rubensbrig concentration camp, where she worked in a munitions factory until she was liberated by the Russians in May 1945.

"I thought I was the last Jew left alive," she said.

Returning home, but still in her prisoner's uniform, Rena, by sheer luck, saw a friend of Max's at the Lodz train station and told him to let Max know she had survived. Her father and sisters also survived the war.

Max and Rena went on to live their own lives, but eventually found each other and kept in touch.

Rena married Sam Gutstadt in Poland. They eventually moved to Toronto and had two children, Eli and Evette. Sam Gutstadt died in 1979.

Max married Helina Brandes and also had two children, Louis and Iris. Helina Brandes died in 1987, and Max married Rena a year later.

Both said they saw their recent awards as a symbol of their survival, especially since the recognition came from one of Israel's most important organizations.

"With Israel, I feel saved," Rena said. "Without Israel we wouldn't be able to lift our heads, but with Israel strong, we can lift our heads up high. Israel represents us."

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Financial troubles force Sephardi school to close

This article appeared in French in the Montreal edition of The CJN, *Sept. 16. The translation is being printed at the request of some of our readers.*

By ELIAS LEVY
Staff Reporter

MONTREAL — The directors of Collège Hillel have been trying to improve their school's image for several years. But a chaotic financial situation and an unsuccessful campaign to recruit new students finally forced the Sephardi school to close.

The decision was announced about two weeks before the start of the new school year.

"I certainly did not expect Collège Hillel to close its doors this year," Charles Benisty, former president of Collège Hillel, told *The CJN*. "Unfortunately, the financial difficulties the school was facing didn't give us much room to manoeuvre. But we want to reassure the parents of the approximately 130 students in our primary and secondary classes that the leadership of the Montreal Jewish community has taken all the steps necessary to have these students welcomed at and integrated into other Jewish schools in the city."

The school's closing, he added, is a high priority item that has mobilized community leaders involved with Jewish education in Montreal.

"Working very closely together, FEDERATION CJA, the Communauté Sépharade du Québec (CSQ) and other groups decided to get going and invest the financial resources necessary to enable the transition to take place smoothly," Benisty said.

Most of the 130 students will continue their studies at the two campuses – in Côte St. Luc and Ville Saint-Laurent – of École Maïmonide.

Benisty said francophone Sephardi education is experiencing a major crisis, which, in the long run, places the future of francophone Sephardi schools in Montreal at great risk. One obvious symptom of the crisis, he said, is "the disturbing decrease" in the number of Sephardi children being educated in Montreal's Sephardi schools.

Major crisis

"This recurring crisis is weakening the Sephardi education system," he said. "It is time to face this serious problem with clarity and determination. We will not succeed in mitigating a crisis of this nature with pompous words and hollow promises. We must take concrete action. We have to recognize that more and more francophone Sephardi students are attending primary and secondary schools in the French immersion programs of the anglophone Jewish schools. About 20 years ago, most Sephardi children attended Sephardi schools. That is no longer the case.

"These families refuse to have anything to do with Sephardi education. You get the impression that being Sephardi is no longer important to them. You can't help deploring this frantic cultural assimilation," he said, somewhat bitterly.

Sephardi schools in Montreal have great difficulty in recruiting new students, Benisty said.

"These schools must now compete with anglophone schools that have modern, attractive infrastructures. These schools have a much more solid financial base than do the Sephardi schools.

"For a long time, we have forgotten that we live on a continent, North America, where marketing is king. It's time to 'sell' our high quality educational 'products' to Sephardi parents."

The CSQ recently established a working committee made up of education experts whose principal mandate will be to propose solutions to deal with the problem.

"I hope the committee will succeed in formulating some plausible, viable recommendations," Benisty said. "We have sat on our laurels for too long. It is time to wake up and take notice once and for all of the nature and the extent of this problem. The future of Sephardi education is at stake.

"It is essential to open a real and ongoing debate on the question among the authorities responsible for Jewish education in Montreal."

Translation by Carolan Halpern.

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Winnipeg high school graduating class fares well academically

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Last year's graduating class at Joseph Wolinsky Collegiate was the largest in the Winnipeg Jewish school's history.

Not only was it a large class, but judging by the number of scholarships awarded the students by Winnipeg's two universities, the students were also a gifted group academically.

Of the 45 graduates, 25 were offered scholarships by one or both of the University of Winnipeg and the University of Manitoba.

From the latter institution, graduates Laura Kravetsky, Hart Schwartz and Paul Yaffe were awarded the largest sums in the form of Advanced Early Admission Scholarships for having averages of over 90 percent. Yaffe also earned the Chown Centennial Entrance Scholarship.

U of M Entrance Scholarships for high standing were also awarded to Lindsay Gilfix, Amy Greenfeld, Breean Rusen, Tamara Simon and Jennifer Sawyer. Benjamin Goldenberg and Aviva Shwaid received Hogg Centennial Entrance Scholarships.

Eighteen of the graduates, including some of those who chose to accept the U of M scholarships, were offered special entrance scholarships by the U of W. In addition to last year's graduates, scholarship awards were announced for five earlier JWC grads currently attending the U of W.

Daniel Thau-Eleff, Brian Goldstein, Anna Tennenhouse and Steven Selchen were winners of the Academic Proficiency Scholarships. Selchen, whose brother is a Rhodes Scholar, also received the prestigious H.V. Rutherford Scholarship and the Dr. Charles Code Scholarship in Biology. Tennenhouse was also presented with the Frederick and Edith (Robertson) Baragar Scholarship while Goldstein was recognized with the Chemistry Faculty Scholarship. Marcie Dudeck received the Dr. C.J. Robson Scholarship in Psychology.

BBYO LEADERSHIP WEEKEND: The BBYO advisors recently participated in a leadership weekend at the Kempenfelt Centre in Barrie. Seen from left (back row) Dan Heim, Lesley Greenberg, Eric Switzman, Devorah Altman, Arnie Weiner, David Traub-Werner, Jodi Wolk, Todd Kamenash, Sheldon Baker; (front row) Betsy Abramson, Dena Libman, director of development; Amy Warsh and Annie Ross.

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Analysis Israel remains isolated at the UN

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

Prime Minister Ehud Barak likes to boast about Israel's new-found popularity in the international community, suggesting that it stems from his rise to power.

This may be so, but if Israel in the Barak era is newly popular around the world, the United Nations doesn't show it. Israel remains isolated inside New York's glass building, where it faces a crushing majority mobilized by the PLO and Egypt, plus other Arab states.

The 54th annual session of the UN General Assembly ended last month. The record of its resolutions pertaining to Israel shows that the international community is stingy about giving the Barak government the benefit of the doubt by changing the traditional pattern of adopting anti-Israel resolutions.

In 1999 the General Assembly passed 21 resolutions unfavourable to Israel, relating to issues such as Palestinian self-determination, land for peace, the demand that Israel sign the nuclear arms non-proliferation treaty, and the non-recognition of the annexation of Jerusalem and the Golan.

On many votes, Israel's position was backed by a minuscule minority comprised of the United States and the Marshall Islands, the Pacific chain of islands that has replaced Micronesia as Israel's sole staunch ally, apart from the Americans.

When it comes to the sensitive issue of Jerusalem, Israel stands alone, in opposition to the entire international community. On Jerusalem, the United States abstained from casting a ballot. On Golan votes, Israel's UN ambassador notched a slight victory, managing to persuade the Europeans to abstain, contending that the line referring to June 4, 1967 in the relevant resolution has no legal validity in establishing an ultimate border.

Not surprisingly, the Foreign Ministry records this as a bad year at the UN. Israel wilted as the PLO and Egypt continued their diplomatic assault. Israel's bid to use to its advantage both the change of government here and the renewal of the peace process on two tracks – and thereby reverse traditional patterns of voting at the UN – registered as a resounding failure.

Many UN diplomats lauded the Sharm agreement and the new, positive winds that currently blow in the Middle East; and UN Secretary General Kofi Annan even sponsored efforts to improve Israel's status in the organization. But such pleasant words and overtures proved hollow the moment ballots were counted.

Israel endeavoured to resuscitate a "positive resolution," originally passed by the UN after the Oslo accord, that expresses support for the peace process. This attempt floundered when the Palestinians and the Egyptians added phrases not entirely acceptable to Israel, such as "land for peace." In the end, Israel gave up on the resolution, despite efforts by its sponsors, the United States, Russia and Norway, to persuade Israel to go along.

The UN battle features two contradictory views, that of Israel and that of the Palestinian Authority. Israel maintains that it is wrong to use double standards – having peace negotiations around a discussion table while her peace partners launch a stinging diplomatic attack against her in international forums.

The positive changes in the general atmosphere should be reflected at the UN and other international venues, says Israel. To this end, Foreign Minister David Levy reiterates Israel's demand that the Palestinians uphold a "behavioural code," and stop sending a double message.

The Palestinians, of course, see things differently. Backed firmly by Egypt, their delegates contend that Israel is holding all the cards at the negotiating table, and that she has the wherewithal to dictate to the PA any solution she favours.

As the weaker side, the Palestinians claim that they hold only one type of leverage – the support of the international community. It is pressure from the international community that compels Israel to compromise, the Palestinians say. For this reason, as long as a final status agreement has not been forged, the Palestinians will do their utmost to preserve the UN's traditional voting patterns.

Despite the evident diplomatic setbacks, officials at the Foreign Ministry refer to a few accomplishments at the UN this year. Some 10 to 15 countries, a greater number than in the past, chose to leave the auditorium whenever the assembly discussed Israel and the Middle East. An encouraging signal was the choice of Mauritania, which established diplomatic ties with Israel this year, to abstain from some votes.

Officials in Jerusalem are now preparing for the next millennium's first UN General Assembly sessions. They are divided about tactics for the coming year. One group favours both abandoning the policy of dismissing the UN's resolutions as lacking substance, and also taking a firm stand with the Palestinians by demanding that they stop their diplomatic assaults.

On the other hand, prime ministers in Israel have not taken this position vis-a-vis the UN, preferring instead to differentiate between the international community's positions (which they ignored), and direct negotiations.

Should Israel indeed decide to change this policy and invest a larger effort in the diplomatic UN battle, she needs to start spreading the message now in world capitals, telling other governments, "We've had enough."

Meantime, as far as the Palestinians are concerned, they can draw a happy face next to the record of this year's resolutions adopted by the General Assembly.

Hezbollah willing to trade info

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hezbollah will reveal information about Israeli air force navigator Ron Arad in return for the release of five Lebanese prisoners by Israel last week.

Arad has been missing since 1986 when his plane crashed over Lebanon due to a technical mishap.

The sources in Israel and Europe added, however, that the information in question will not indicate precisely where Arad is today.

The details have not yet been conveyed to Israel and are due to be communicated through German mediation. Defence sources said that it will take some time before the credibility of the information to be passed on by Hezbollah can be evaluated.

Apparently the piece of information relates to the period during which Arad was held by the organization of Mustafa Dirani, about 10 years ago.

Dirani was abducted from Lebanon by Israel and is still being held as a bargaining chip in order to obtain more information about Arad.

It is unclear whether Hezbollah knows what happened to Arad, or has any interest in reporting what happened to him after he was transferred to the Iranian Revolutionary Guards even if it does know.

Israeli diplomatic sources are reported as saying that Israel took a positive view of the approach shown by Hezbollah over the past few days.

Striking a more cautionary note though, Deputy Defence Minister Ephraim Sneh said last week in an interview that it would be wrong to begin "celebrating" in the wake of Hezbollah's statement that it was ready to collect information about Ron Arad.

Commentators in Lebanon have noted recently that underlying the German mediation efforts between Israel and Hezbollah is Berlin's desire to improve its tense relations with Iran.

German-Iranian relations have been strained since early 1997, when Germany accused Iran's spiritual leader, Ayatollah Ali Khamenei, and former president Hashemi Rafsanjani of responsibility for the murder of Kurdish exiles in Berlin.

Germany has acted as an intermediary between Israel and various Lebanese organizations on a number of occasions in the past.

A western diplomat in Beirut said last week that "it is important for the Germans not to extend the break with Iran, because too much money is at stake for that. It is not in the Germans' interest to be tough when others are talking about a constructive dialogue with Iran."

A Hezbollah official who was interviewed in the paper, *Al Hayat* said that "there was no deal," but added that "Berlin was promised by the Hezbollah leadership that it would get information about Ron Arad because the organization wants to resolve the question of the Lebanese prisoners" in Israel.

He said that a German delegation came to Beirut with an Israeli proposal to release five of the 21 Lebanese prisoners then being held, in the hope that this would induce the Lebanese side to reveal what happened to Arad.

The CJN Staff wish to express condolences to their colleague

Ron Csillag

on the passing of his mother-in-law

Judith Berlach ז"ל
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Military report confident of peace with Syria

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli-Syrian peace process, which was to resume this week near Washington, has taken an unprecedented path.

Both sides are projecting a serious approach and a determination to meet each other halfway, based on a preferred option of peace, according to a report from the research division of the IDF's military intelligence branch.

The resolve manifested by the three leaders involved – U.S. President Bill Clinton, Syrian President Hafez al-Assad and Prime Minister Ehud Barak – is a crucial contributing factor, the report states.

It goes on to note that the two countries have never been closer to a strategic decision that could lead to peace – and that the new state of affairs is the result of a radically different shift in Assad's views that has made him a great believer in the United States and in Clinton.

The report's conclusions, which form the cornerstone of the appraisal by military intelligence (MI), is one of the foundations of the peace initiative undertaken by Barak.

According to the research division of MI, headed by Brig.-Gen. Amos Gilad, the window of opportunity that is now open, is due in part, to the failure of Iran's plan to export the "Islamic revolution."

MI also attaches great importance to the parliament elections to be held there in February, and will be watching to see what impact the elections will have on undercurrents in Iran that could destabilize the rule of the nation's clerics, led by Ayatollah Ali Khamenei.

At the same time, MI warns that Iran will try to drown the Israeli-Syrian peace process in a sea of blood by stepping up actions by terrorist organizations under its control.

MI maintains, however, that an Israeli-Syrian peace treaty will ultimately reduce terrorism coming from Lebanon. Israel would be surrounded by states with which it maintains peaceful relations, and the buffer zone between it and Iran would be bolstered. Iran, in contrast, would be isolated and surrounded by hostile states.

According to MI, the fundamental difference between all previous rounds of the Israeli-Syrian peace talks and the present negotiations, is the change that has taken place in Assad's approach. Two elements comprise that change: the status of Israel and the status of Syria.

Israel is not threatened by an Arab coalition any longer and enjoys peace treaties with Egypt and Jordan. Moreover, the image of the IDF in the Arab world is that of a powerful army that can crush enemy armies separately or together.

Syria, in contrast, is isolated, and does not have a strategic neighbour in the form of Iraq, while its strategic ties with Iran do not rest on territorial continuity.

MI says that it was only during the past year that Assad finally internalized the meaning of the collapse of the communist world.

Assad, of course, knew all about

Ehud Barak

the collapse of the communist regime in the Soviet Union and its ripple effect. But he found it difficult to cope with that knowledge and to assimilate it into his thinking.

One reason for the change, was a gradual rapprochement between Damascus and Washington, bolstered by constant visits by top administration officials to the Syrian capital. The result was that Assad developed a high level of trust in the United States, and more specifically in Clinton.

Assad, according to the MI assessment, regards Clinton as the source of his hopes.

This new-found confidence in the United States is overlaid by Assad's feeling that he is approaching his twilight years and wishes to leave his son, Bashar, a stable nation with the Golan intact.

MI likens Assad to the Roman god Janus, the guardian of gates and doors, who is traditionally represented with two heads set back-to-back. One head looks to the future, the other to the past. Assad, according to MI, is looking toward the future.

MI's overall conclusion is that peace with Syria will constitute a revolutionary change in the region, weakening ties between Syria and Iran and stabilizing Lebanon. On the other hand, MI believes that peace will strengthen ties between Syria and Jordan, and forge a circle of peace around Israel that creates a buffer zone between Israel and enemies such as Iran and Iraq.

Popes begin sainthood process

Continued from page 1

The recognition of John's "heroic virtues" was the first step toward his beatification. It must now be followed by a decree recognizing a miracle.

John XXIII, who followed Pius XII and reigned from 1958-1963, was one of the most revered and beloved popes – by Jews as well as Catholics. In 1962, he called the Second Vatican Council, which revolutionized the Catholic Church.

Among the innovations of the Council was the 1965 Nostra Aetate decree, which repudiated the Catholic teaching that the Jews were collectively responsible for Jesus' death and opened the way to Catholic-Jewish dialogue.

Jewish leaders have also praised John because of his efforts to save Jews during World War II when he was apostolic delegate to Turkey.

Pius IX reigned from 1846 to 1878 and in many ways was John's opposite. For Jews, his beatification is, like that of Pius XII, problematic.

But Jewish groups that oppose the beatification of Pius XII are less concerned about Pius IX.

"We do not pass judgment unless it is someone who objects or distorts Jewish history," said Elan Steinberg, executive director of the World Jewish Congress.

Steinberg said Jews oppose Pius XII's beatification because he "distorted the truth" about what happened to the Jews during the Holocaust.

"Besides this exception, it is not for the Jewish people to decide who the Catholic Church should make saint," Steinberg said.

In the current issue of *Shalom*, the magazine of the Rome Jewish Community, author Daniele Scalise describes Pius IX as "anti-Semitic and violent.

"His policy toward Roman Jews was that of trickery, arrogance and cruelty," he wrote.

Deeply conservative, Pius IX rejected papal reconciliation with progress, liberalism and modern civilization, and championed the concept of papal infallibility.

The last pope to wield temporal power, he saw the vast Papal States of central Italy wrested from papal control during Italy's unification process, beginning in 1848. The unification brought full equality to Jews in Italy, and many Jews were prominent in the movement.

Rome, the last stronghold of papal power, finally fell to Italian freedom fighters in 1870. Until then, Pius IX kept Roman Jews confined to the ghetto, in wretched conditions and under severe restrictions.

The most notorious single anti-Semitic event during Pius IX's reign, however, occurred in Bologna – the kidnapping in 1858 of 7-year-old Edgardo Mortara after a servant told a priest that she had secretly baptized the boy when he was a baby.

At that time, Bologna was under papal jurisdiction, and papal guards, saying they were acting on the pope's orders, seized the boy from his Jewish family and brought him to Rome to be brought up as a Catholic.

The incident sparked a public outcry and a wave of international protests. Emperors Franz Joseph of Austria and Napoleon III of France urged the pope to give up the child, but he remained adamant. Mortara eventually became a priest and died in 1940.

"It was a fearful crime against humanity," wrote Scalise, who authored a book on the Mortara affair. "Mortara remained a hostage of the Catholic Church until the end of his life."

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The Week in Israel

Dec. 20

• Israel offered humanitarian assistance – medicines, tents, blankets, water purification devices and other emergency equipment – to flood and mudslide victims in Venezuela.

Dec. 21

• Education Minister Yossi Sarid urged all schools to discuss with their students the controversial question of whether Israel should withdraw from the Golan Heights as part of a peace deal with Syria.

Dec. 22

• Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat held a meeting in Ramallah in the early morning hours to discuss ways to advance the peace process.

Dec. 23

• Egypt agreed to sell natural gas to Israel and the PA in what is being seen as a sign of warming relations between Egypt and Israel.

Dec. 24

• The Vatican announced that Pope John Paul II will hold a mass near the Sea of Galilee for 45,000 Christian young people from around the world during his planned visit to Israel in March.

• Disaster was averted when a pipe bomb was discovered near the central bus station in Netanya. No arrests were made.

Dec. 27

• The approximately 15,000 visitors to Bethlehem for Christmas fell far short of the 50,000 projected by Palestinian officials.

Dec. 28

• The Shas party backed down from a threat to quit the government after a compromise was reached on funding for the party's educational network.

Dec. 29

• The IDF tore down a shrine in Kiryat Arba, near Hebron, to the memory of Baruch Goldstein. A small number of people protested as it was being dismantled.

Dec. 30

• According to a recent poll by Geocartography, 19.5% of the Jewish population of Israel – 750,000 people – surf the Web.

Files from JTA and Ha'aretz

Talks a turning point

By SHELDON KIRSHNER

The sudden resumption of talks between Israel and Syria after a hiatus of almost four years probably marks a turning point in the annals of the Mideast.

Mideast Analysis

Both sides, more so than in the past, are intent on signing a peace treaty and putting the Arab-Israeli dispute behind them. At last month's White House ceremony, the Syrian foreign minister, Farouk al-Sharaa, the highest-ranking Syrian official to meet an Israeli leader, delivered a combative speech and kept his distance from Prime Minister Ehud Barak. Sharaa, however, said that Syria seeks a just and honourable peace and that the attainment of peace is a "strategic option" for Syria.

If Israel comes to terms with Syria, its bitterest rival and the avatar of Arab nationalism, the way will be cleared for a regional settlement of the Arab-Israeli conflict.

Although Hafez al-Assad frittered away two golden opportunities to wrest control of the Golan Heights in negotiations with Yitzhak Rabin and Shimon Peres, he most likely will not make the same mistake again. Sharaa alluded to this when he observed that Israel and Syria are poised on "the threshold of a historic opportunity."

By all accounts, Barak is offering Assad a virtually total pullout from the Golan based on the 1923 international border rather than on the June 4, 1967 line. Territorially speaking, the difference between these lines is minor. But for Israel, a withdrawal of this magnitude is an astonishing but unavoidable concession, the significance of which Syria understands. Should Assad accept the offer, which Barak has yet to spell out publicly, Syria will regain the Golan, save for the northeastern tip of the Sea of Galilee which it controlled before the Six Day War. If Assad holds out for more land, which is not inconceivable, Israel and Syria will, in all probability, split the difference.

Syria chose to resume negotiations now, after eight years of on-again-off-again discussions, for a variety of reasons.

• Syria has fought a proxy war against Israel through Hezbollah in southern Lebanon as a means by which to exert pressure on the Israeli government to retreat from the Golan. Turning the tables on Assad, Barak spoke of a unilateral withdrawal from Lebanon and thereby deprived Assad of his trump card.

• The United States, the chief power broker in the Middle East, rejected a Syrian interpretation that Rabin had, in fact, promised to withdraw to the June 4 line in exchange for appropriate concessions. Washington's position isolated Damascus and prompted an urgent re-evaluation.

• Assad wants an agreement before President Bill Clinton – an ardent supporter of the peace process – leaves office. The incentives would be twofold: removal of Syria from the U.S. State Department's list of terrorist states and Syrian eligibility for American, European and Japanese economic and military aid.

• Assad is ailing and is increasingly concerned about the question of succession. He wishes to wipe the slate clean of the Golan before his son and heir-apparent, Bashar, mounts the stage.

More broadly, Assad's interest in reaching a peace accord with Israel – a country he doubtless detests – is predicated on a measure of military weakness. With the dissolution of the Soviet Union in 1991, he lost an important ally and arms supplier. Even before then, Moscow had informed Assad that his goal of attaining "strategic parity" with Israel was a pipe dream.

Due to these factors, Assad was forced to abandon one of his cardinal policies – a prior commitment from Barak to return to the June 4 line – when he entered into talks with Israel in mid-December. Barak, nevertheless, has acknowledged that an agreement without a massive Israeli withdrawal is simply inconceivable.

Besides, a precedent has already been set. On the eve of his 1977 visit to Jerusalem, Israel assured Anwar Sadat that Egypt would regain sovereignty of the Sinai after a peace treaty. Assad, one imagines, has received a similar assurance from Barak. Talks would not have resumed under any other condition.

Israeli Prime Minister Ehud Barak, Syrian Foreign Minister Farouk al-Sharaa and U.S. President Bill Clinton in the Rose Garden of the White House last month. [RNS/Reuters photo]

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Arts & Travel

Fridge Magnets stick to smart lyrics and catchy tunes

By SIMONE JOSEPH
Staff Reporter

TORONTO — The last song on the Fridge Magnets' debut CD is about devouring treats like Haagan Dazs ice cream and relishing the purchase of snacks from vending machines.

But the Fridge Magnets, a singing, song-writing, guitar-playing duo find inspiration in more than just food.

Ricko Levine, a Fridge Magnet, explained during a recent performance that his six-month-old daughter had inspired him to write the song *Looking Up At Me*, the fourth song on their CD.

"Little kids have this propensity to look up at you with this longing in their eyes, as if to say, 'You are my world,'" Levine said.

Earlier in the show, Levine described his motivation for writing the song *Another Season*: "There was a time a little while ago when a lot of people I know were breaking up, so this song is about reasons to stay together."

Levine explained the source of their wacky name. Think of all the stuff you stick under fridge magnets, he said. Your daughter's math tests, your son's fridge art, schedules and wedding invitations.

"That's the kind of thing we sing about – love, [family] and relationships," he said in an interview after the show.

In the summer of 1998, Ricko Levine, a Bronx native, and Mark Freedman, a Toronto native, began playing together in Toronto's Earl Bales Park, after being introduced by a mutual friend.

By November of that year, they had begun recording their first CD, *Bootleg*, and a month later they performed their first gig as the Fridge Magnets. Since then, they have played in bookstores and clubs across the Greater Toronto Area.

The songs on their first CD are a simple combination of guitar sound and male vocals, with little of the jazzy production add-ons typical of high profile bands.

The tunes have a mellow, earthy, natural sound that will make you feel as if Levine and Freedman are performing live in your living room.

"We wanted a very clear, natural sound," said Freedman in a phone interview. So they purposely avoided overdubbing (adding in vocals or instruments after a song has already been recorded).

The Fridge Magnets' songs are typically a blend of folk, pop, jazz and blues, Freedman said.

Levine has noticed that this folk rock-type music is in demand.

"There's a whole generation of people out there that don't have anything new to listen to – my generation," said Levine, 36.

"They can't relate to Alanis Morissette or Jewel. The folk rock music seems to be relegated to women who are singing about pain or angst."

According to Levine, one fan bought a CD at a Fridge Magnet performance and later told him: "This is the type of music I love to listen to. I can't get it anywhere else."

The duo has been told that their music is reminiscent of Paul Simon, but Levine said they do not aim to copy other artists.

"We're not about inventing or reinventing the wheel. We're about being true to a style of music that began in the late '60s and early '70s. It's like The Eagles, Joni Mitchell, Crosby, Stills & Nash. It's smart lyrics and catchy melodies," he said.

So far, the Fridge Magnets have sold about 1,000 copies of their CD and hope to release a new one by next summer that will have a fuller production sound, including a rhythm section with drums, keyboard and saxophone, Levine and Freedman said.

"We're really going to surprise people with a fuller scope of the type of music we play," said Levine.

The Fridge Magnets will be performing this month at Chapters bookstores and Indigo Books Music & Cafe locations across the Greater Toronto Area. For more information, check www.tourdates.com.

The Fridge Magnets performing at a local Chapters bookstore. [Simone Joseph photo]

Actor Waxman reveals exactly what he is

By BILL GLADSTONE
Special to The CJN

TORONTO — Once upon a time, a young aspiring Canadian actor named Al Waxman was invited to a private performance of the play *A View from the Bridge*, by Arthur Miller, which was staged primarily for the playwright in New York.

As Waxman relates in his recent autobiography *That's What I Am*, (Malcolm Lester Books, $32.95.) he sat behind Miller and watched his reactions keenly as the drama unfolded.

"He was shaking his head slowly from side to side in awe and appreciation of the work before his eyes, and quietly but audibly saying over and over, 'Amazing,'" Waxman writes.

"This was a source of satisfaction and reassurance, because it always bothered me in a way that actors, as artists, were not creators but interpreters, or at best secondary creators; the writers were primary, the creators.

"Yet here was one of the great writers of our time, amazed by new aspects of a work he had originally created as they were revealed to him by the actors."

In a similar way, Waxman's book comes as a stirring revelation. The Toronto-based actor-director of television, screen and stage reveals himself as a natural raconteur with a ripe story to tell, one that is always earnest, and by turns informative, humorous and wise.

One of the biggest revelations, perhaps, is that Waxman, whose name has always seemed to appear near the top of the list of dramatic talent produced in this country, has had to struggle, starve and even grovel for work: his success was anything but assured.

Essentially a freelancer, he writes with seeming candidness of the many dry spells in a distinguished career that involved two successful television shows (*The King of Kensington* and *Cagney and Lacey*), dozens of film roles and television appearances, and many projects as producer and director, not all successful.

In *That's What I Am*, Waxman recounts his formidable early experiences with the CBC, his early film success in London, his extensive professional connections with both New York and Los Angeles, and his perennial return to Toronto, as if for air and sanity.

During one out-of-work spell, he worked flipping burgers at Barney's Beanery in Los Angeles; he used the experience decades later to film a scene in which he was essentially doing the same thing.

At the height of his *Cagney and Lacey* success, which made him recognizable to millions of television watchers, Waxman was jetting between California and Toronto several times each month, unwilling to severe his family's connection with Canada.

Likewise, he has clung tenaciously to his Jewish roots, resisting one agent's attempt to introduce him with a gentile name at an important meeting of would-be producers. "Gentlemen," he said, "I'm sorry, but I'm not an Albert Gardiner. I'm an Al Waxman. That's what I am. And there's nothing you can do about that."

As he relates, Waxman has rubbed shoulders with many greats, including Miller, Sammy Davis, Jr., Norman Jewison, Martha Graham, Sidney Lumet, Lou Jacobi and a pantheon of others. However, the names that recur most often are those of his wife, journalist Sara Waxman, and their children Tobaron and Adam.

Al Waxman

It was Sara, he confesses, who patiently helped him rearrange his priorities, putting family before career. That's the most important of many significant decisions that he recounts in this well-told tale.

There is an organic fullness to the book, which begins with the premature death of Aaron, Waxman's father, and ends with the actor directing the two hit plays *Shayna Maidel* and *Sight Unseen* at the Ford Centre for the Performing Arts in North York, then taking on the role of *Death of a Salesman* at Stratford.

During a question-and-answer session, a student asked whether he is still looking for his own father, and he meaningfully replied: "No. I don't have to. I would like to, but I don't have to." That's yet another change that he realizes has occurred over the years.

Arts & Travel

A history of the Pale of Settlement in pictures

By SHELDON KIRSHNER
Staff Reporter

In 1791, Catherine the Great, the anti-Semitic Russian czarina, signed a ukase maliciously designed to keep 1.5 million Jews under virtual house arrest.

They were confined to an area known as the Pale of Settlement, a vast territorial enclave stretching from the Baltic Sea to the Black Sea and encompassing present-day Russia, Poland, Ukraine, Belarus, Romania, the Baltic states and Eastern Hungary.

An organ grinder in Vilna.

By 1917, the year the ukase was abolished by the revolutionary Russian government, the Pale was home to about seven million Jews.

Ninety five percent of its inhabitants spoke Yiddish, the lingua franca of the Pale.

For all its cultural and religious richness, the Pale was no heaven on earth. Reacting to the twin evils of poverty and pogroms, Jews left in droves, bound for western Europe, Palestine, Canada, the United States and Australia.

In *Yiddishland* (Gingko Press), Gerard Silvain and Henri Minczeles recreate the Pale through the medium of remarkable black-and-white photographs.

Hundreds of these grace *Yiddishland*, illuminating cities like Vilna and Lodz, highlighting schools, synagogues and festivities, calling attention to culture and politics, and summoning up bitter memories of anti-Semitism.

The photos, in a word, are evocative.

In Vilna, the Jerusalem of Lithuania, we see Jewish women in shawls at a busy market, as well as men in hats and caps poring over prayer books.

In Lodz, the Polish Manchester, we see lines forming in front of a Jewish soup kitchen and benign German troops on Piotrkowska Street, the main thoroughfare.

Subsequent chapters record the nostalgic and the horrific – Jewish multitudes in dusty and remote shtetls attending to their business; curious crowds morbidly gaping at the corpses of Jews murdered in anti-Semitic onslaughts.

As might be expected, the book also deals with the terrible effects of famine on the population and with the Holocaust, the cataclysmic event which wiped out what was left of the shtetl in the Pale.

Yiddishland, then, brightens the soul and ravages the spirit.

Vilna's Jewish quarter.

Play memorializes actor's father

By BEN ROSE
Staff Reporter

TORONTO — It's not often that a daughter writes and then performs in a play about her father, but Marlene Charney has done just that.

Her one-woman play, *Father and Daughter,* will be presented Tuesday, Jan. 18, at the Baycrest Centre for Geriatric Care's Wagman Centre, at 7:30 p.m. as a fund-raiser for the Baycrest Centre Foundation.

Charney says her motivation for writing the play was her appreciation of the "amazing life" her father, Morris Charney, led. He died of a heart attack in October 1988, at age 79. A survivor of Auschwitz, he was co-owner of a restaurant on Adelaide Street West and a scrap metal dealer in later life.

"One of the things I learned from him was where hatred comes from," said the playwright, an actress and singer, who also teaches English as a second language.

"He was living in a small Polish village, where half the residents were Jewish and half were Polish, and as soon as the Nazis bombed Warsaw, the Polish butcher's son, his best friend, turned on him. In the crunch he found he couldn't count on him."

Marlene Charney

It was only in his last few years that her father started to talk about his Holocaust experiences, Charney said.

"My father had to raise my younger sisters, Cheryl and Michele, and myself, as my mother, Lillian, died in 1967, when we were quite young."

Her play was presented twice at the Free Times Cafe during Holocaust Education Week.

At the Baycrest performance, as in the earlier ones, she will be supported by Ruth Ruth and Ken Innes, members of the Friendly Spike Theatre Band.

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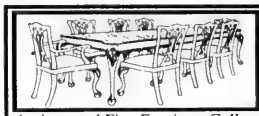
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Eye on Arts

by Bill Gladstone

NOTES FROM ALL OVER

Weinzeig Stories Dramatized: The Alumnae Theatre presents *A View From The Roof*, a play by **Dave Carley** based on stories by **Helen Weinzweig**.

The play consists of four short tales that are linked by an impulsive act in 1939 in the shadow of the Holocaust. "Despite its dark source, this is an evocative, funny, supremely moving play about the power of memory," according to a publicist.

70 Berkeley St. Most performances $12. Jan. 28 to Feb. 13. 364-4170.

* * *

More Dramatic Notes

• *Building Jerusalem*, a play set in Toronto on New Year's Eve of 1899, directed by **Ross Manson**, is "a brilliant collective creation of dance, music and text."

Previews Jan. 5 and 6; runs to Jan. 29. $16-$22. Factory Studio Theatre, 125 Bathurst St. 504-9971.

• The Canadian Stage Company rings in the (secular) New Year with a new production of **Jason Sherman's** award-winning modern parable, *Patience*, directed by **Joseph Ziegler**. Bluma Appel Theatre, St. Lawrence Centre. $26-$57. Previews begin Jan. 3. Runs Jan. 6 to Feb. 5.

• Stage Centre Productions presents *The Matchmaker*, by **Thornton Wilder**, directed by **L. Garth Allen**. Adults $16. Fairview Library Theatre. Jan. 13 to 29. 299-5557.

* * *

Capsule Review: Fans of mystery literature, take note. Jewish Lights Publishing has recently printed *Mystery Midrash: An Anthology of Jewish Mystery & Detective Fiction*. The book is edited by **Lawrence W. Raphael** and includes works by 13 authors, including novelist **Faye Kellerman** and Toronto writer **Howard Engel**. Other authors include **Toni Brill**, **Richard Fliegel**, **Michael Kahn**, **Stuart Kaminsky**, **James Yaffe** and **Batya Swift Yasgur**.

As Raphael points out in his insightful introduction, good mystery fiction is like the story of Creation, in that it "begins with chaos and ends with everything solved and in its place." And God "plays detective," Raphael says, when asking Eve why she tasted the forbidden fruit and Cain what happened to his brother Abel.

"The mystery is all about right and wrong, crime and punishment, justice and mercy," he writes. "And isn't every gumshoe in some sense a rabbi, scouring the mean streets or the sacred texts to get to the truth?"

Available in major bookstores.

* * *

In the Spotlight: David Mendel Harduf is a prolific writer and scholar, author of over 30 books in a variety of Judaic fields, including Hebrew and Yiddish lexicography, midrashic and modern Hebrew literature.

A Torontonian, Harduf has also published a unique edition of the Pentateuch and the first prophets, with traditional commentaries and a Rashi script that won him a prestigious award from the Bar-Ilan University in Tel Aviv.

The eighth volume of Harduf's *Transliterated English-Hebrew Dictionary* is just off the press, covering the letter R to Remit in English. The book features numerous quotations and examples of correct Hebrew usage, drawn from the Jewish classical sources and from modern Hebrew literature.

According to the *American Reference Book (1995)*, Harduf "follows and supplements Eliezer Ben-Yehuda's 16-volume *Complete Dictionary of Ancient and Modern Hebrew (1908-1959)*."

To acquire this volume or the complete set, contact Harduf at 11 Plum Treeway, Willowdale, Ont., M4R 3J1, or phone 416-663-5467.

Naomi Bell recites the history of European Jewry in Yiddish songs

By BEN ROSE
Staff Reporter

TORONTO — Yiddish folk songs, whether happy or sad, tell the story of a people who broke free of shtetl life, endured sweatshops in the Russian Pale of Settlement, and then went looking for the golden medina in North America, says Naomi Bell.

That's why she sings about women betrothed or spurned, mothers saying goodbye to their children leaving for America, or the *greena cusina* abandoned by her lover in the new land, using lullabies for babies, songs of joy by hard-working immigrants, and the laments of women and men bent over sewing machines, watching their dreams turn to dust.

Accompanying herself on the piano, she likes to tell how each song she sings fits into the life cycle of Jews in Europe in the latter half of the 19th century and the early years of the 20th century, including the waves of immigrants who landed in Halifax or on Ellis Island.

The daughter of a learned rabbi and teacher, Bell developed her love of Yiddish at home at an early age, and there is nothing she likes better than to tell others about the beauty of Yiddish and why its folksongs teach history better than any text. To her, Yiddish words are pearls that fall from the lips, enfolding a world that lives on in its myriad culture.

She is giving three concerts in January – Jewish music month. The first, titled The Yiddish Folk Songs – Portrait of a People, is on Sunday, Jan. 16, at 8 p.m. at Darchei Noam Synagogue, 15 Hove St.

On Friday, Jan. 21, at 8.30 p.m. following an Oneg Shabbat service at Temple Har Zion, 7360 Bayview Ave., Thornhill, she will give a concert titled From The Shtetl to America – Songs of The Golden Land.

Her third concert will be a sing-along for the Friends of Yiddish at Workmen's Circle, 471 Lawrence Ave. W., at 2.30 p.m. on Sunday Jan. 23, titled Yiddish Lovesongs To Warm The Heart. Song sheets with musical annotations will be distributed to the audience.

Bell has collected and researched thousands of Yiddish and Hebrew folksongs. So thorough is her research that at one or more of the concerts, she will provide the text of the seldom-heard second and third stanzas of Abraham Goldfadden's *Raisins and Almonds*.

Only the first part of Goldfadden's well-known song made its way into anthologies, she explained. But the later portions tell a more meaningful and less sentimental tale, she said.

Bell has been scholar-in-residence at Temple Sholom in Chicago, where she gave two workshops. She lectured at the Second International Yiddish Conference in Toronto; and at the 1996 convention of the American Conference of Cantors (Reform), she received a standing ovation for her two workshops on Yiddish song.

On graduating from the University of Toronto, she received the Governor General's silver medal in English literature. For more than 20 years, she taught music at Hebrew and Yiddish schools, and was music director of Bialik Hebrew Day School for 10 years.

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Travel Talk

BY BILL GLADSTONE

EXHIBITS IN NEW YORK, CHICAGO & WASHINGTON

Interesting Jewish-themed exhibits have opened recently, or will open soon, in museums in New York, Chicago and Washington, D.C. Here are the details:

• Berlin Metropolis: Jews and the New Culture, 1890-1914, looks at the rapidly growing Jewish community of Berlin at a time of strong urban growth and change. More than 250 objects are featured, including works by important artists, books, letters, posters and theatre memorabilia. Until April 23. Jewish Museum, 1109 Fifth Ave., New York. 212-423-3271.

• Shaping Of A Community: The Jewish Federation of Metropolitan Chicago is an exhibit that explores the development of philanthropy in the Chicago Jewish community over the last century. At the Spertus Museum, Chicago. Jan.16 to Dec. 31. 312-322-1747.

• Life Reborn: Jewish Displaced Persons, 1945-1951, focuses on the experience of Holocaust survivors in the aftermath of liberation. The exhibit opened in December and runs to May 21. A three-day international conference on the subject takes place Jan. 14 to 17. United States Holocaust Memorial Museum, Washington, D.C. 202-488-0400.

* * *

Passover Programs: The top-rated resort in the United States, according to Conde Nast, is the Ritz-Carlton Palm Beach Resort & Spa, which received a near-perfect 95.5 rating for service. This year, for the eighth consecutive year, Resort Classics is offering a Passover program at the Ritz-Carlton Palm Beach and also at three other American hotels.

For the second year running, Resort Classics is offering a Passover program at the Loews Miami Beach. The company is also offering Passover programs at the Coronado Island Marriott Resort & Spa in San Diego and the San Diego Paradise Point Resort. All programs include elegant seders, synagogue services, three gourmet meals daily, tearooms, evening entertainment and more.

In Florida, the programs are under Orthodox rabbinic supervision of the ORB under the direction of Rabbi Berel Simpser. The California programs are supervised by the Vaad HaRabonim of San Diego under the direction of Rabbi J. Wohlgelernter. 323-933-4044. Web site, www.passoverresorts.com.

* * *

King David Crowned: The American Association of Travel Editors, in an annual survey, has named the King David Hotel in Jerusalem as one of the top 10 hotels of the world.

"We are delighted that the King David has once again been recognized for its high standard of service, cuisine and accommodation," said Rafi Baeri, the hotel's chief of marketing and sales.

The high-circulation travel magazine *Travel & Leisure* also recently chose the King David as one of the top five hotels of Africa and the Middle East.

* * *

Beth Hatefutsoth: The incredible story of the Viennese Jewish physician Dr. Jakob Rosenfeld, who became a senior medical officer in Mao Tse-tung's Revolutionary Army, is the focus of an exhibition now on view at Tel Aviv's Museum of the Diaspora, or Beth Hatefutsoth.

Dr. Rosenfeld was one of some 20,000 Jewish refugees from Austria and Germany who found refuge from Nazi persecution in Shanghai. He served in the Communist Army from 1941 to 1949 as the equivalent of a general. After being rejected for admission to the United States, he went to Israel and died in Tel Aviv in 1952. The exhibit continues into February.

Also at Beth Hatefutsoth is Jewish Pilgrims, an exhibit that focuses on the Jews of North Africa who often make pilgrimages to the graves of prominent rabbis; and the Chassidim who travel by the thousands to Ukraine on Rosh Hashanah for prayer and prostration at the grave of Rabbi Nahman of Bratslav in Uman, and other revered sages.

Dora-winning play at St. Lawrence Centre

By BEN ROSE
Staff Reporter

TORONTO — The award-winning play *Patience* by Jason Sherman is being revived at the Bluma Appel Theatre, St. Lawrence Centre, Jan. 6 to Feb. 5.

This important drama, which won a Dora award and a Chalmers award, is by a playwright who has received more honours than any other Canadian playwright of his generation.

Jason Sherman

It will likely have a larger audience this time, since the Bluma Appel can seat four times as many people as the Tarragon, where *Patience* first opened.

It is a play with strong Jewish content, though Sherman told *The CJN* that it would be just as relevant if its anti-hero, Reuben Field, an aggressive enterpreneur at the beginning of the play, was a non-Jew.

"A lot of my experience is with Jewish people and this is reflected in my plays," said the playwright, who is Jewish and one of eight brothers.

"My characters are people who are struggling in their lives – and they could be Jewish or non-Jewish."

In *Patience*, Reuben's world suddenly collapses, and he loses his wife and business career. A big deal he has been counting on, the sale of cellphones to a foreign country, goes sour.

In trying to figure out where he went wrong, Reuben reviews his life. One of the characters who puts Reuben's Jewishness into perspective is a wise-cracking, singing rabbi.

"My own hope is that the audience willl leave the theatre believing that Reuben has decided to live the rest of his life searching for love, instead of the way he has lived in the past," Sherman said.

The new production of *Patience* is being presented in partnership with the Grand Theatre in London, Ont., and is directed by Joseph Ziegler.

The cast includes Jim Mezon, Victor Ertmanis, David Storch, Brenda Robins, Brenda Bazinet and Nicole Libin.

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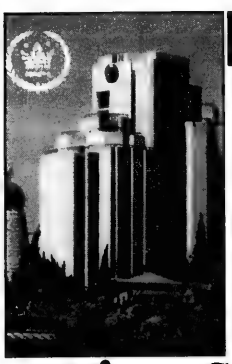

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Business Profile

Jack Austin: Canada China Business Council

Canada to benefit from trade accord with China

By SHELDON KIRSHNER
Staff Reporter

Jack Austin wants a slice of the pie, however small it may be.

China, in the next five years, will spend approximately $1.5 trillion (US) in infrastructure projects as part of a plan to modernize itself.

Canada stands to profit handsomely from China's ambitions.

Canadian companies can realistically snag two percent to three percent of the contracts, worth about $5 billion a year, said Austin, president of the Canada China Business Council (CCBC) and a member of Canada's Senate.

Austin and the CCBC, a private-sector organization which facilitates and promotes trade and investment between Canada and China, are riding high these days.

Late last year, at CCBC's annual meeting in Toronto, the Canadian and Chinese governments signed a bilateral trade agreement. It comes into effect after China joins the World Trade Organization in 2001.

The accord, which is expected to increase bilateral trade from $10 billion today to $25 billion by 2005, will certainly benefit Canada, said Austin in an interview on the very day it was signed at Metro Toronto's Convention Centre.

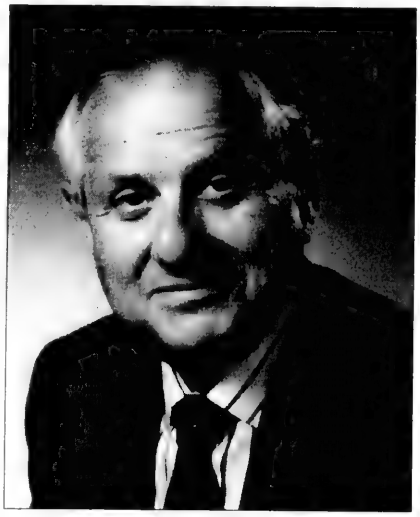
Canada's trade with China currently produces over 10,000 jobs in Canada, directly and indirectly. Imagine how many more it will generate in the near future?

Austin, who was prime minister Pierre Trudeau's chief of staff from 1974 to 1975, can rightfully bask in the afterglow of the agreement.

CCBC, whose membership is composed of some 260 Canadian firms active or interested in the China market, pushed hard for it as Canadian and Chinese negotiators hammered out the details in intensive talks.

"We made a real contribution to this pact," said Austin, a Harvard-trained lawyer who specializes in international business law. "Without our contribution, the Canadian government might have been operating in the dark."

Austin, 67, has been president of the CCBC since 1992. But his involvement with China stretches back to the early 1970s, when he was deputy minister of energy, mines and resources in the federal government.



Jack Austin

In 1970, he was one of six deputy ministers who accompanied Canada's first official mission to China.

Since then, he has travelled to China almost 100 times as a government minister, as China manager of Boughton Peterson Yang Anderson – the Vancouver law firm he is associated with – and as president of the Toronto-based CCBC.

Whatever hat he has worn, Austin, an old China hand, has been in the thick of Canadian-Sino relations.

In 1966, when China was internationally isolated, he was closely identified with a group in the Liberal party advocating Canadian recognition of the People's Republic of China. The resolution passed, and four years later, Canada and China opened diplomatic relations.

"It was an outrageous idea for some people at that time," recalled Austin. "But the possibility of a peaceful world without China was unacceptable. You can't take 22 percent of the world's population and place them beyond the pale."

In the past three decades, Austin has met every Chinese prime minister and two Chinese presidents. In 1984, he hosted the first trip by a Chinese prime minister to Canada. On behalf of the CCBC, he organized the Team Canada trip to China in 1994, headed by Prime Minister Jean Chrétien and joined by 363 entrepreneurs.

And in the last four years, he has planned the Canadian itineraries of Premier Li Peng, President Jiang Zemin and Prime Minister Zhu Rongji.

It's clear that Austin has an affinity with China. "I feel very comfortable in China and very respectful of what the Chinese have achieved. China has changed tremendously since my first trip."

As he remembers it, China was largely an agrarian society dwelling in the past and all but untouched by advances in technology.

On the cusp of a new millennium, China is fast evolving into a modern industrial country.

"Today, Beijing looks almost as modern as Toronto," Austin observed.

A pragmatist, Austin subscribes to the view that Canada's trade agreement with China is beneficial for both trade and human rights.

Like International Trade Minister Pierre Pettigrew, he contends that trade leads to development and that development spawns human rights and the rule of law.

"Engagement and exchanges are of value. This will bring about a system of human rights closer to ours. Our interest is to promote prosperity in China."

China today, he added, is "the freest" it has ever been in terms of personal rights. But given its collectivist culture and traditions, China can only go so far with respect to adopting Western-style democratic reforms, he suggested.

Come November, Austin plans to join Team Canada's second foray into China. Once again, CCBC is organizing the business side of it.

Austin is a frequent flyer, dividing his time between Vancouver, Ottawa and Toronto.

Spending weekends with his wife Natalie, whose father Harry Veiner was mayor of Medicine Hat, Alta., for 22 years, he works a day in Vancouver, heads off to Ottawa for three days to attend to his Senate duties, and rounds off the week by tending to CCBC affairs.

"I consider myself a bifunctional Canadian," he said. "I'm comfortable in the private and public sectors. It's a very rich life."

Born in Calgary, the son of a rancher and grocer originally from Kiev, Ukraine, Austin was educated at the University of British Columbia, Harvard Law School and the University of California (Berkeley). He and his wife have three daughters.

Before becoming a civil servant, he taught law for two years at the University of British Columbia.

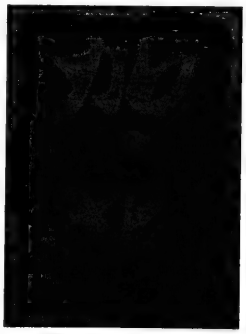
In 1981, Trudeau appointed him minister of state for Indian and northern affairs. Subsequently, he sat in cabinet as minister of state for social development, minister of state for the Canada Development Investment Corporation, and minister for Expo '86 in Vancouver.

He was also a member of the inner cabinet's executive committee, responsible for control of Canada's social programs.

Austin maintains friendly ties with Trudeau, and usually sees him once a month. In fact, he organized Trudeau's 80th birthday bash in Ottawa.

Although he is chair of the Senate's rules committee, Austin's interests run from banking and aboriginal affairs to international trade. He has no intention of retiring. "I'm staying until they kick me out. I enjoy public policy."

And, of course, Austin will go on promoting Canadian trade with China, where the sky seems to be the limit.



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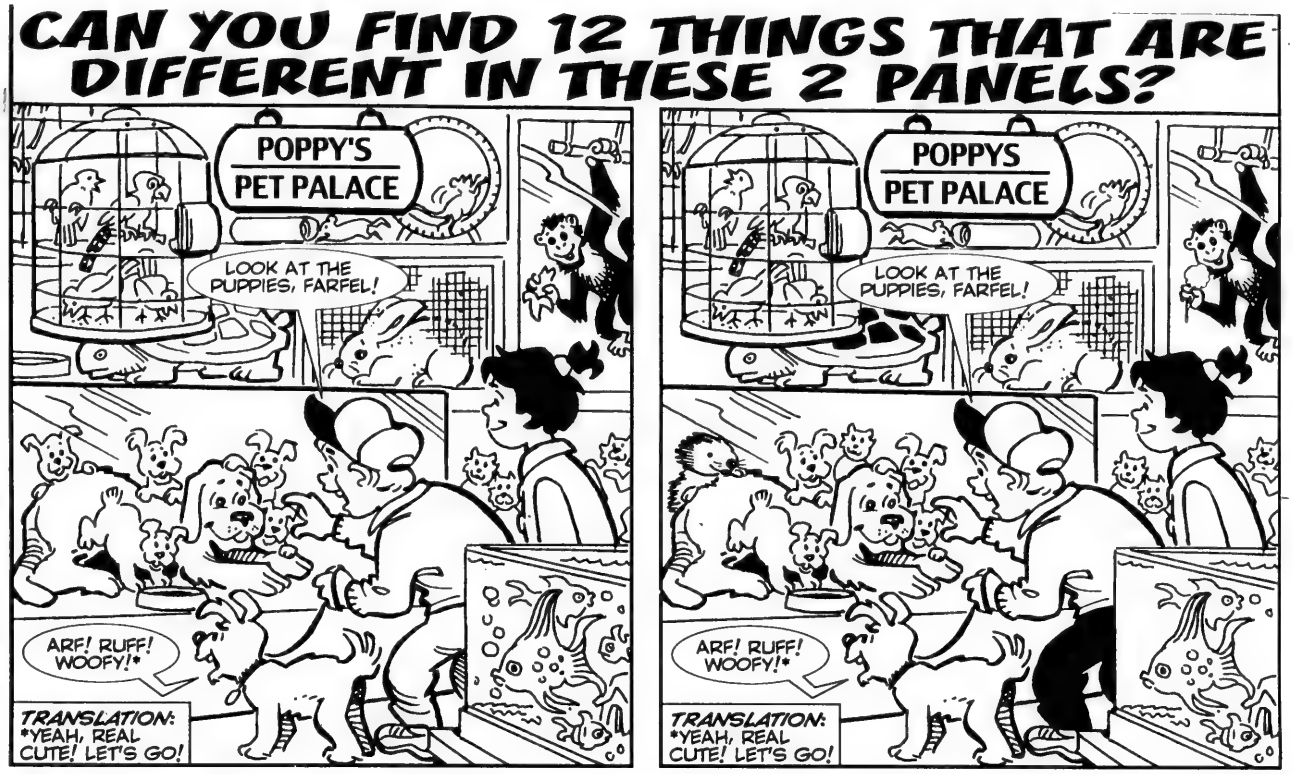
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LOOK AT THE PUPPIES, FARFEL!
ARF! RUFF! WOOFY!*
TRANSLATION: *YEAH, REAL CUTE! LET'S GO!
POPPYS PET PALACE
LOOK AT THE PUPPIES, FARFEL!
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TRANSLATION: *YEAH, REAL CUTE! LET'S GO!

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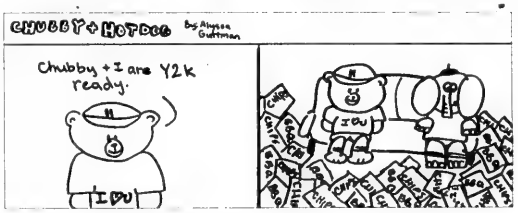

USDS BAYVIEW CAMPUS STAGE PLAYERS: From left, Jodi Grundman, Jillian Taras, Jessica Bronstein and Lauren Chad are seen here in a song and dance from the recent performance of their school play, *Damn Yankees*.

Health

Rotman researchers explore aging and brain use

By BEN ROSE
Staff Reporter

TORONTO — As we get older we use different parts of our brain to remember faces and words.

This is a simple statement but it has three researchers at the Rotman Research Institute of the Baycrest Centre on the edge of their chairs.

They developed this finding by taking pictures of the brains of young and old healthy volunteers by using PET (positive emission-tomography) scans. Then they analysed where the activity in their brains was taking place as the pictures of faces and pairs of words flashed in front of their eyes.

Rotman scientists, Dr. Cheryl Grady, Dr. Randy McIntosh and Dr. Brian Levine, all psychologists, found that older people are using both the left and right side of their frontal lobes, while the younger ones are using only the right side.

Frontal lobes have been studied by scientists as the part of the brain that controls memory.

The Rotman scientists findings indicate that older people developed an ability to use a part of their brains they didn't use when they were younger.

The scientists were surprised and excited by what they saw. For one thing, if older people can adapt by using different parts of their brains, there is hope that future research will show how they can adapt to changes in their lives.

In the long term, and researchers are cautious about this, the findings may show how to prevent loss of memory which results in Alzheimer's disease as well as other forms of dementia.

The Rotman Research Institute has been recognized as one of the top five neuroscientific centres in the world because of work of this kind, said Dr. Levine.

A new type of scan at Sunnybrook Hospital will become available to Rotman volunteers, and will be used to discover how people in their 40s and 50s use their brains to remember faces and words. The findings will then be compared with the results from the younger and older volunteers.

The new scans have become available to Baycrest because it is is now part of a five hospital network. The network stands to get $20 million in federal, provincial, private and corporate funds to promote brain imaging.

Baycrest will get $3 million of this amount, said Dr. Donald Stuss, director, Rotman Institute, and vice-president of research, Baycrest Institute.

Half of the $20 million is promised by the federal government. The other hospitals in the network are Sunnybrook, Hospital for Sick Children, Centre for Addiction and Mental Health and Toronto Hospital.

The flow of funds means that Rotman will get new state of the art equipment for its scientists.

None of this research would be possible without the volunteers. The three scientists urge young and old in the community, who want to help out, to get in touch with the Rotman Research Institute, 416-785-2500, ext. 2080.

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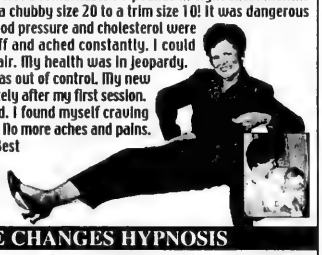
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Baycrest Centre doctor to receive award

TORONTO — One of the Canada's leading physicians in the care of the elderly is being honoured by the council of the College of Physicians and Surgeons of Ontario.

Dr. Michael Gordon, vice-president of medical services at Baycrest Centre for Geriatric Care, is one of four recipients of the 1999 Council Award, which honours physicians who demonstrate excellence as medical experts, communicators, collaborators, resource managers, health advocates, self-directed learners, scientists and scholars, and individuals. Gordon will receive his award on Feb. 24.

As an expert in his field, Gordon is consulted by his peers, numerous health care facilities and agencies, and all levels of government. He is known internationally from his many academic articles and two acclaimed books, *Old Enough to Feel Better – A Medical Guide for Seniors* and *An Ounce of Prevention – The Canadian Guide to a Healthy and Successful Retirement.*

But perhaps most importantly, his patients and their family members praise him for his tremendous compassion, his warm and caring manner, and his breadth of knowledge in all aspects of patient care.

Gordon is also head of geriatrics and internal medicine at Baycrest, and head of the division of geriatrics at Mount Sinai Hospital. As a Fellow of the Royal College of Physicians and Surgeons of Canada in internal medicine and geriatric medicine, he carries the distinction of having been one of the first geriatricians to be certified in Canada (in 1981).

מזל טוב Mazel Tov

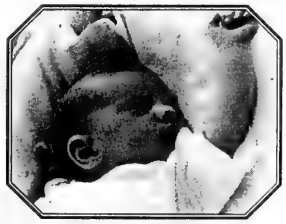
We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov to David & Gayle Alper on your 35th wedding anniversary. Love, Eric, Heather, Clay, Blair and Corey.

Mazel tov on the 60th wedding anniversary of Vivienne & Arthur Stevens. They married Dec. 24 in Hampstead Synagogue, London, carrying gas masks.

Olivia Lokman, born Oct. 7. Parents are Rhonda & Lawrence; brother David; grandparents Sandra Lokman, Marty & Sheila Seaton; great-grandparents Lil Goldberg, Arte & Goldie Dorfman.



Heather Leah Lane was born Aug. 4. Ecstatic parents are Rachel & David Lane; bubbies and zaydes, Leo & Bina Blumenfeld and Mark & Ruth Lane.

Mazel tov to Miriam Malc, daughter of Anne & Jack Malc, who recently graduated from York University with a BA in sociology.

Andrea Shauna Offenheim was born Sept. 16. Parents are Steven & Ana; sister Alyssa. Grandparents are Art & Carole Offenheim and great-grandmother Hilda Sherkin Starkman.

Mazel tov to Ben & Ruth Balaban on your 50th anniversary. With all our love from Marcie, Arlene, Bill, Aaron, Maria and granddaughter Kori.

Mazel tov to Lil & Lou Feldberg, two of the founding members of the Okanagan Jewish community in Kelowna B.C., who recently celebrated their 60th anniversary.

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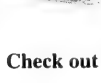

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SINGER, Irene - on Dec. 2, 1999, late of 1 North Western Avenue.
COHEN, Matthew - on Dec. 2, 1999, late of 114 Majors St.
OPOLSKY, Leo - on Dec. 2, 1999, late of 135 Antibes Drive, #1506.
DRUTZ, Betty - on Dec. 3, 1999, late of 100 Canyon Avenue, #402.
SWARTZ, Dorothy - on Dec. 4, 1999, late of 21 Mayfair Avenue, Suite #807

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GOLD, Isadore - on Dec. 8, 1999, late of 429 Walmer Road.
MILLER, Anne - on Dec. 9, 1999, late of 429 Walmer Road.
GOLDBERG, Mona - on Dec. 13, 1999, late of 2515 Bathurst Street, #105.
WAX, Lily - on Dec. 13, 1999, late of 429 Walmer Road.

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GELLER, Hyman - on Dec. 13, 1999, late of 1121 Steeles Avenue West.
STARKMAN, Sylvia - on Dec. 13, 1999, late of 65 Spring Garden Court.
ACKERMAN, Albert Abraham - on Dec. 14, 1999, late of 22 Dell Park Avenue.
RICE, Yudene - on Dec. 14, 1999, late of 4 Silverton Ave.
SMURSZ, Branja Mirla - on Dec. 14, 1999, late of 1 Madoc Drive.
FEINER, Yitzhak - on Dec. 15, 1999, late of 429 Walmer Road.
BIRMAN, Zlata - on Dec. 16, 1999, late of 3300 Don Mills Road.
LONG, Mynne -on Dec. 17, 1999.
SHINER, Rose - on Dec. 18, 1999, late of 205 Cummer Ave.

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LIMONCHIK, Morris - on Dec. 18, 1999, late of 18 Stillwater Crescent.
MORGENSTERN, Freda - on Dec. 18, 1999, late of 17 Luverne Avenue.
GILBERT, Elliott - on Dec. 18, 1999, late of 90 Fisherville Rd.
STERN, Wolf - on Dec. 18, 1999.
TENEN, Martha - on Dec. 19, 1999.
TURNER, Isaac - on Dec. 19, 1999, late of 177 Linus Road.
EISDORFER, Ilona - on Dec. 19, 1999.
CLAITMAN, Nancy - on Dec. 19, 1999, late of 7 Caldow Rd.
WACHTEL, Leslie - on Dec. 21, 1999, late of 115 Antibes Drive.
NAYNUDEL, Faye Cipora - on Dec. 21, 1999, late of 38 Charlton Blvd.

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PINKUS, Masya - on Dec. 5, 1999, late of 6250 Bathurst Street, #803.
GORDON, William - on Dec. 5, 1999, late of 300 Antibes Drive, #1916.
TAYLOR, Bernard - on Dec. 5, 1999, late of 24 Greyhound Dr.
TETELBAUM, Morris - on Dec. 5, 1999, late of 131 Torresdale Avenue, #908.

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RASH, Harry - on Dec. 5, 1999, late of 150 Heath Street West, #902.
MARON, Frank - on Dec. 7, 1999, late of 19 Lower Village Gate, #304B.
GOLDHAR, Maxwell - on Dec. 7, 1999, late of 175 Cumberland Avenue, #2203.
KORNBLUM, Sarah - on Dec. 8, 1999, late of 7805 Bayview Avenue, #210.
SNIDER, Howard - on Dec. 8, 1999, late of 33 Winborne Rd.
GOLDRING, Gertrude - on Dec. 8, 1999, late of 439 Sumach Street.
LAMB, Joseph - on Dec. 8, 1999, late of 839 Roselawn Avenue, #603.
MYERS, Dr. Earl - on Dec. 9, 1999, late of 1166 Bay Street, Suite #501.
GREENSTEIN, Murray - on Dec. 9, 1999, late of 88 Liebeck Crescent.
SEJWACZ, Henryk - on Dec. 9, 1999, late of 1249 Seagrape Road.
SLAN, Robert - on Dec. 9, 1999, late of 240 Heath Street West, #1402.
AINSWORTH, Leah - on Dec. 10, 1999, late of 3 Butternut St.

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LERSON, Edith - on Dec. 10, 1999, late of 3560 Bathurst St.
GORENSTEIN, Sidney - on Dec. 10, 1999, late of 1 Tudor Gate.
WAXMAN, Sam - on Dec. 10, 1999, late of 4003 Bayview Avenue., #803.
SANOFF, Evelyn - on Dec. 11, 1999, late of 10 Tangreen Court, #2602.
ABRAMOWICZ, Pola - on Dec. 11, 1999, late of 240 Heath Street, #402.
CARTER, Joseph - on Dec. 11, 1999, late of 364 Jolcey Blvd.
VARSANYI, Frank - on Dec. 11, 1999, late of 350 Lonsdale Road, #414.
KIRSH, Sylvia - on Dec. 12, 1999, late of 3636 Bathurst Street, #1202.
FIREMAN, Dorothy - on Dec. 13, 1999, late of 400 Walmer Road, #1810, W. Tower.
WALLENDER, Louis - on Dec. 13, 1999, late of 918 Manning Avenue.
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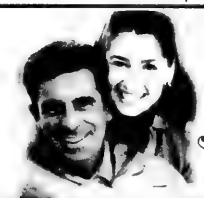

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Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

LET'S MEET
Single female, 65, 5'1", European background, attractive, love animals, cultural events, theater, concerts, movies. Seeking a gentleman, not too old, heavy or short, with similar interests. AD#1261

IT TAKES TWO
Divorced Jewish female, European born, 65, attractive, intelligent, energetic, fun loving, non smoker, no dependents, enjoy life. Seeking a Jewish male, 65-70, intelligent, honest, caring, financially secure, non smoker, for special relationship. AD#1616

MILLENNIUM DREAM
Single Jewish female, attractive, 5'5", brunette hair, hazel brown eyes, non smoker, kind, sincere, creative, fit, emotionally stable, lots of fun. Seeking a single Jewish male, established, 45-55, traditional values, handsome, exciting, kind, funny, honest, caring, sensitive, loves life, single dad's welcome. AD#1556

CALL ME
Separated female, 29, very attractive, speak Hebrew. Seeking male who is financially secure, attractive, non-smoker. AD#1115

MEANINGFUL RELATIONSHIP
Single female, 62, young looking, European, own business, exceptionally attractive, elegant, sophisticated. Seeking a male, 65-70, sophisticated in all aspects, professional or businessman who knows how to treat a lady. AD#1529

MAN OF MY DREAMS
Single female, Jewish, petite, brown eyes, cute red head, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 52-65, professional, non smoker, financially and emotionally stable,honest, kind, fun loving, with similar interests. AD#1176

LET'S SHARE LIFE
Single Jewish female, attractive, kind, warm hearted, intelligent, loving, enjoy nature walks, painting, reading, dancing, theater. Seeking a male, 50+, with similar interests to share life to the fullest. AD#1089

GREAT FRIENDSHIP
Single female, 55, recently widowed, employed, seeking a male to go out on weekends, dining, dancing, and especially friendship. AD#1149

SERIOUS FUTURE
Single female, gentle, attractive, enjoy music, dancing, cooking, travelling, watching good movies at home. Seeking a white male, nice, romantic, established. AD#1695

LET'S CONNECT
Single Jewish female, divorced, have children, 5'4", brunette, hazel eyes, attractive, kind, loving, non smoker, enjoy sports, working out, movies, dining, dancing. Seeking a divorced Jewish male with kids, 5'8"+, attractive, kind, considerate, emotionally stable, outgoing, non smoker. AD#1006

LET'S CONNECT
Single Jewish female, 41, 5'7", brown eyes, attractive, secure, honest, sincere, enjoy dancing, sports, dining. Seeking a male, 40-60, established, intelligent, active, romantic, with similar interests and qualities. AD#1017

STARTING OVER
Single Jewish female, 46, blue eyes, medium build, European born, widow with one daughter. Seeking a Jewish male, professional, financially secure, with children OK, to start a new life AD#1544

WARM UP
Single Jewish female, 43, attractive, intelligent, thoughtful, interested in Jewish and Israeli matters. Seeking soulmate, healthy male counter-mensch imbued with integrity, strength and accomplishment. AD#1482

SERIOUS INQUIRIES
Single Jewish female, 50, 5'4", auburn hair, hazel eyes, full figured, young spirited, single mom of grown daughters, enjoy movies, plays, summer. Seeking soulmate to share humour, zest for life, laughter and tears. AD#1382

COMPANION
Single Jewish female, widow, late 40's, blonde, blue eyes, attractive, active, educated, enjoy music, dancing, travelling, hiking, movies. Seeking a single male, established, similar interests. AD#1198

SOULMATE
Single female, 29, 5'7", long curly brunette hair, hazel eyes, teach piano, working on performing degree, enjoy classical music, movies, theater, dancing, long walks. Seeking a Jewish male, 30-40, established, similar interests for best friend. AD#1453

FRIENDS FIRST
Single jewish female, 40ish, with a zest for living. Seeking a single male, enjoys a healthy life style, non smoker, good sense of humour, to be a mensch, let's have coffee. AD#1447

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ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

BLIND DATE
Single Jewish male, tall, seeking a young lady to go on a blind date, to go dining, art gallery, stroll around and get to know each other. AD#1342

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music,travelling, long walks. Seeking a Jewish female, attractive, down to earth, for long term relationship. AD#1484

MARRIAGE MINDED
Single male, 6', fit, healthy in mind, body and spirit, sensitive, have a variety of interests, consultant by trade, hold a Masters degree, great sense of humour, believe good relationship helps each other to grow. Seeking a female, attractive, with strong Jewish values. AD#2077

GREAT CATCH
Single Jewish male, 42, brown hair and eyes, height/weight proportionate, employed, own condominium, non smoker, attractive, honest, family oriented, no dependents, allergic to pets, enjoy movies, travelling, baseball, walking. Seeking a Jewish female, 32-43, petite, attractive, similar qualities and interests. AD#1755

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair and eyes, fairly fit, honest, sincere, open minded, loyal, humorous, compromising, enjoy wining and dining, movies, music, comedy shows, walks, dancing, travelling. Seeking a Jewish female, attractive, honest, down to earth. AD#1471

BE MY SHABUT QUEEN
Single male, professional, focused, spiritual, ambitious, warm, compassionate, enjoy good conversation, dining and dancing, travelling. Seeking a female, cheerful, independent, ambitious, flexible, thoughtful, stable AD#1002

CALL ME
Single male, 43, enjoy sports, taking walks, dining, dancing. Seeking a female, 30-43 AD#1098

SERIOUS RELATIONSHIP
Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, who wants to settle down and enjoy life, not into head games. AD#1090

MY ROSE PETAL
Single Jewish male, 37, good sense of humour, enjoy dancing, dining, talking, having fun. Seeking a female to do various things together. AD#1384

SIMPLICITY
Single male, early 40's, slight disability, polite, kind, caring, enjoy quiet evenings, TV, listening to the stereo. Seeking a Jewish female who enjoys the simple things in life. AD#1694

REAL DEAL
Single male, attractive, honest, sincere, athletic, real soulmate, enjoy dancing, music, movies, long walks. Seeking a female, considerate, warm, caring, kind, enjoys outdoors, to enrich and fulfill life and to share dreams with. AD#1313

LET'S MEET
Single male, 32, cheerful, humorous, good communicator, nice, sincere, kind, friendly. Seeking a female, caring, warm, humorous, who enjoys dancing, dining, movies, outdoors and other activities. AD#1551

START AS FRIENDS
Single male, easy to talk to, interested in a romantic, attractive, quality, compassionate female, a friend to share love, understanding and caring. AD#1251

IT TAKES TWO
Single Jewish male, late 40's, 5'10", blue-gray eyes, gentle, warm, sincere, compassionate, good sense of humour, enjoy theater, long walks, bowling, tennis, cooking. Seeking a single or widowed female, 32-44, Orthodox preferred, similar personality and interests. AD#1350

LET'S CONNECT
Single male, 46, conservative looking, no children, non smoker, humorous, enjoy dancing, old movies, especially Alfred Hitchcock's, long walks, classical music. Seeking a female, sincere, kind, with children OK, prefer non smoker, but a smoker is OK. AD#1091

LET'S CONNECT
Single male, 44, 5'8", brown hair & eyes, honest, open minded, sincere, down to earth, good sense of humour, enjoy dining and dancing, movies, music, long walks. Seeking a Jewish female, honest, sincere, attractive. AD#1617

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli ongin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to ennch and fulfill my life AD#1424

LET'S TALK
Single male, 5'8", 165lbs, dark hair, greenish-blue eyes, athletic build, look a bit like Paul Newman, Al Pachino and Dustin Hoffman, writer, currently working on a novel, real estate broker. Seeking a female for serious relationship. AD#1235

FRIENDS FIRST
Single Jewish male, 29, 5'8", black hair, blue eyes, medium build, attractive, affectionate, loving, good communicator, self secure, enjoy fine dining, dancing, friends, life in general. Seeking a female with similar qualities, good family values, for an amazing friendship, possibly more.

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Sports

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It's hockey night at the JCC!

By NEIL BECKER
Special to The CJN

TORONTO — Every Sunday night is hockey night at the Bathurst Jewish Centre.

From September until the end of May, starting at 3 p.m. in the main gym, men of all ages sweat and make shifty stick-handling moves as they sprint up the floor with the plastic puck.

Childhood dreams come rushing back; they fantasize they are Leafs playing in front of a packed house in Maple Leaf Gardens. They try to make that perfect play so they can have something to brag about beside the water cooler at work the next day.

This men's adult hockey league, which began approximately 24 years ago, has grown over time and through reputation, from two to 10 teams; 84 people currently participate, with 20 still on the waiting list.

Veteran player Larry Wronzberg, who has been playing since the birth of this league, helped get the Sunday tradition rolling.

"The gym staff would play the swim staff. Then through word of mouth, it went from two teams to 10. There are five games played. Each game lasts an hour," he said.

Despite the fact that this league is made up of adults who play only once a week, each game and shift is played just like an overtime contest in late June for the Stanley Cup.

"We are very competitive. Everyone plays to win within the rules. It doesn't matter that about 80 percent of the guys here know each other. We have refs that will kick people out of the league if they are too rough in the games," Wronzberg said.

At the end of the regulation season, the teams must start the long and treacherous journey of the best-of-three playoff rounds. Each player gives his all in order to claim the trophies and shirts that go along with being on the winning team. There are also prizes given out to the leading scorers of the season.

Making his debut one Sunday night was a recent university grad named Barry Riz. As he waited on a bench by the gym, he took a few minutes to reflect on why he decided to get involved in this competitive league.

"I first heard about it through a friend of mine who played for two years. I wanted to wait until I was out of school before giving it a try. It is a chance to meet people and to play competitive hockey. My competitiveness is definitely still there," he said.

Riz seemed to fit right in and did not seem out of place despite being a raw green rookie in this 27-game season of knocks and bruises.

One veteran player who grew up with the league and made a crucial contact is Isaac Shnieder.

Shnieder, who started playing when he was 16, met a person in hockey who helped him with a key purchase in his life.

"I met a real estate agent. He really helped me buy the right house," he said.

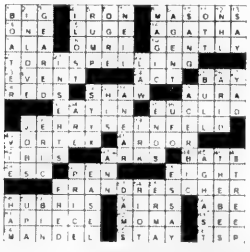
These players, when not hammering each other on the gym floor, get together for special occasions to have fun and celebrate particular sporting events.

"We used to have a Super Bowl party," he said.

When playing, there are no set positions for the men to play. Usually, they are asked where they want to play, and they play it.

In order to see some good hard-fought games involving people who play for the love of the competition of hockey, visit the Jewish Community Centre every Sunday night to 8 p.m.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.



Samaranch resignation unnecessary: Pound

By DAVID LAZARUS
Staff Reporter

MONTREAL — There was no need for Juan Antonio Samaranch to resign as head of the International Olympic Committee last year, says IOC first vice-president Richard Pound.

Calls for Samaranch's departure in the wake of last year's Olympic Games bribery scandal were unreasonable, because it would not have been fair "to destroy 20 years of good work in the Olympic movement," Pound said.

The scandal involved revelations in November 1998 that IOC officials had accepted gifts to have Salt Lake City chosen as the site for the winter Games in 2002, and Sydney, Australia, as the site for the 2000 summer Games. Both cities were selected.

But Pound, a Montreal lawyer and accountant who has been named as Samaranch's possible successor, said Samaranch's critics were unfair.

"The calls to resign came from those who didn't understand the IOC and thought it should disappear," he told a recent gathering of the Jewish Chamber of Commerce.

"We're not a corporation. We meet once a year, and our president and members are all volunteers," said Pound, a former Canadian Olympic swimmer named by the IOC to investigate the scandal.

Pound pointed to the fact that about a dozen IOC officials were forced to resign as a result of the scandal. The IOC also instituted a series of reforms to ensure that similar scandals don't happen again.

They include an eight-year term limit for the IOC presidency, and the election to the IOC of 15 active Olympic athletes, at the time of the Games.

In his talk, Pound praised the IOC, particularly the advances the IOC has seen over the last two decades at both the political and the "marketing" levels.

In the past, the Olympics have bee used as a platform for political causes – including the 1936 German Games used by Adolf Hitler to showcase the glories of Nazism, the 1972 Munich massacre and the 1984 Los Angeles Games boycotted by the Soviet Union.

Since then, he said, the IOC has served more and more to bring the world together, and has seen full participation at the Games by some 200 nations in about 20 sports.

Pound said the movement has even succeeded in finding a formula to have both China and Taiwan compete, and South Africa, once expelled from the movement, was welcomed back after apartheid was ended.

The IOC, he said, also made it possible for Israel to compete in the Olympic movement, and it is welcoming the participation of smaller, developing nations, all as part of one of its basic principles of "universality."

"For a little organization in Lausanne with 70 or 80 members, that's not such a bad record."

From a marketing perspective, Pound said, the Olympic movement has also seen phenomenal growth.

Two decades ago, the IOC had no financial resources or "leverage," while continuing to strive to remain autonomous and free of government controls.

Now, the granting of television rights to broadcast the Games and rights to corporate sponsorship are restricted to a very small number of corporations who pay vast sums for their "exclusivity."

It took some time to get this new marketing approach into the minds of IOC members, he said, but they eventually accepted the notion that "to get value, you had to give value."

Now, only companies such as Coca-Cola have the right to use the Olympic symbol of five interlocking rings, "the most recognized symbol in the world. Any other companies that try feel the full brunt of the IOC.

"If you're our marketing partner, you know we will protect you," Pound said.

Marketing revenues now account for half of the Olympic movement's income, with television rights providing the other half, he said.

Revenues from the 2000 Sydney Games are forecast at $1.25 billion. By the time the Games get to Athens four years later, revenue is expected to reach $1.5 billion.

For the sponsors, the high fees are well worth it, Pound said. NBC in the United States is paying over $5 billion for the rights to broadcast the Games through 2008, even though it has still not been decided where those Games will be. But revenues for NBC during the 1996 Games in Atlanta totalled close to $1 billion.

"The U.S. market still remains the most important single market," Pound said.

The offshoot of all this is that with the level of such sponsorship, cities now "don't have to spend a penny" to host the Games. Except for the infrastructure costs, "the Olympics can finance themselves."

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The Inside Back

Stories that touch the heart

By ALEC GELCER & ELI RUBENSTEIN

What To Look For

The legendary Rabbi Shlomo Carlebach was once scheduled to officiate at a wedding. The driver came to pick him up. On the way, the driver was weaving through traffic, not driving as expertly as Shlomo would have liked.

A police officer pulled the car over. "Where's your driver's licence?"

"Left it at home," replied the driver meekly.

"I have to take you into the station," the officer retorted matter of factly.

But then Shlomo intervened: "Officer, I'm on my way to a wedding," Shlomo pleaded. "If we are delayed further, hundreds of people will be inconvenienced and the bride and groom will be hopelessly disappointed.

"The driver is really a good person but a bit absent-minded. Please do us a favour. Let us proceed to the wedding and I promise you we will get someone else to drive the car back home. He is really a nice young man, and I promise that you can trust his word if he says some one else will return the car."

The policeman began to respond, then paused as if puzzled. He looked at Shlomo and said: "There's a difference between you and me, and I envy it. You see, I go around looking for the bad in people. But you go around looking for the good in people."

The police officer let them go with a warning. Shlomo and his driver arrived on time for the wedding and the festivities lasted all night long.

***

Who You Really Hurt

Rabbi Haim of Brisk (the Brisker Rav) found himself on a train with three Jewish card-players. Needing a fourth, they asked him to join them. But the Brisker Rav, obviously more interested in study than in card-playing, politely refused. The men kept insisting, but the Brisker Rav still refused.

Finally, one man lost his temper and said: "Well if that's the case, then get out of our compartment," and he slapped the rabbi across the face and physically forced the Brisker Rav to move to another part of the train.

When the train arrived in Brisk, the irate card player couldn't help noticing the crowd that had come to greet the rabbi as he alighted from the train. The man inquired about his identity. When he was told who he was, the man felt enormous regret: "Look who I have slapped and insulted! One of the great sages of our time!"

Immediately he sought out the Brisker Rav to ask for forgiveness, but the the Brisker Rav refused to even see him. This went on for a year, until the man managed to corner the the Brisker Rav. He said to him: "Why won't you see me? You know it is your obligation to forgive me if I ask for it. And I am begging you for your forgiveness. I had no idea it was you, the Brisker Rav, that I was insulting!"

Replied the the Brisker: "That's just it. I refused to see you because I can't forgive you. Why? Because it was not me you wronged. You had no idea it was me. You thought I was a poor simple Jew from Brisk who you could treat with impunity.

"In order to obtain forgiveness for your actions," the rabbi continued, "you must approach every poor, simple Jew in Brisk and ask their forgiveness. It was they who you insulted, not me!"

If you have an original story you would like to share, please e-mail it to: uiaeli@passport.ca.

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1 4-oz. prepared pizza crust cubed (ie. PC Splendido)
1 1/2 cup diced tomatoes
1/2 cup thinly sliced fresh basil
1/2 cup bottled Italian dressing
1 small green pepper, chopped
1 cup diced mozzarella cheese (about 4 oz.)
1 large bunch arugula, stemmed

Toss pizza crust, tomatoes, basil and 1/4 cup dressing in large bowl; let stand 5 minutes. Mix in bell pepper, cheese and arugula. Add remaining 1/4 cup dressing; toss to combine. Season with salt and pepper and serve. Serves 2; can be doubled.

About Life

Dear Ella,

I have been contemplating making a New Year's Resolution for the year 2000.

As a rule, I have not believed in doing this, as I do most of my soul searching around Rosh Hashanah and leave the partying for the evening of Dec. 31.

However, I am feeling different about this New Year because it is the end of the 1900s and the beginning of the 2000s.

If I ever needed an excuse for a positive change in my life this would be as good a reason as any.

I've always kept away from resolutions because I feel they can set you up for failure and I might end up more depressed than if I had let the evening pass like any other.

Do you have any suggestions as to how to succeed in keeping New Year's resolutions? Do you think I should just forget this silliness and go about my life on Jan. 1 as I did on Dec. 31?

Resolution vs. Dissolution

Dear Resolution vs. Dissolution

A New Year's resolution can be the beginning of a positive change or addition in your life.

Keeping it depends on a few things: How committed you are, how many resolutions you make, and how realistic they are.

You will be more successful at keeping a resolution if you have been thinking about it for awhile than if you go for one that popped into your head on New Year's Eve.

Successful resolutions require a certain amount of thought and psyching yourself up, or they really weren't that important to you in the first place and stand the highest chance of failure.

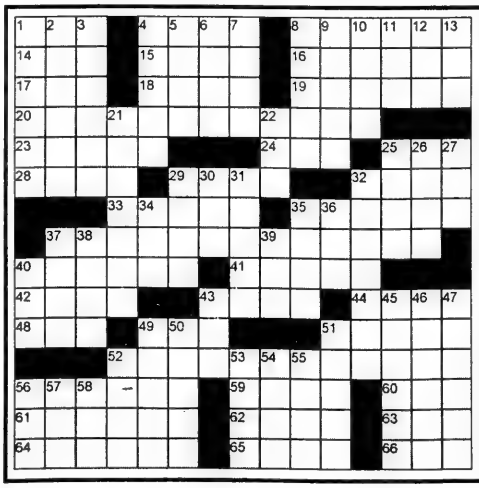
Don't over-resolution yourself. We all have many areas in our lives we would like to improve. However, if you cut your will power and time short by dividing them into too many areas, you are setting yourself up for disappointment.

Keep your resolutions realistic. Don't expect to loose 20 pounds in two weeks; don't expect to raise your grades by studying hard for one test; and don't expect to run a mile immediately if you haven't been off the couch for awhile.

Resolutions take thought, commitment and time. Good luck.

Happy New Year. May the year 2000 bring peace, happiness and goodwill to all.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*



The Canadian Jewish news

CROSSWORD PUZZLE

"Broadcast Jews"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Like the Golem
4 ___ Guard (Nazis' Romanian allies)
8 Organization upon which B'nai Brith is modeled
14 Born twelve months in the past
15 Olympic sled
16 Hercule's creator
17 In the manner of
18 King of Israel
19 With tenderness
20 "90210" star
23 Major to-do
24 Bit of Arthur Miller
25 ___ of Haifa (view from Acre)
28 Best Picture nominee of 1981
29 "Major Barbara" writer
32 Glow
33 Forego carry-out
35 Geometry forefather
37 Elaine's ex
40 Whirlpool
41 Zeal
42 Sacred bird of the Nile
43 Torah holders
44 Tools for Hank Greenberg
48 Computer key
49 Pig's home
51 Hanukah number
52 "The Nanny"
56 Incredible chutzpah
59 Puts on TV
60 Harlem Globetrotters founder Saperstein
61 Each
62 NYC attraction
63 "What did I tell you?"
64 "St. Elsewhere" star
65 Command to Fido
66 Recipe amt.

Down

1 Yachtsman
2 Acting foolishly, perhaps
3 Aimed (at)
4 "How'd you do?" response
5 Beef cut
6 Beast
7 "Fools" playwright Simon
8 Houdini's bailiwick
9 Michael Ovitz, notably
10 Emulated Beverly Sills
11 Baseball Hall-of-famer Mel
12 Gretzky's org.
13 "I'll ___!"
21 Some newspaper ads
22 Cardozo's field
25 Market creature
26 Hot and dry
27 ___ VaShem
29 Underworld river
30 Informal greetings
31 Lend ___ (listen)
32 Like some wit
34 English 101 verb
35 Some footballers
36 Strange sighting
37 Robert Reich concern
38 Singer Clapton
39 Bug
40 Compete
43 Abby's sis
45 Shocked
46 Luxor and Karnak, once
47 Dustin's "Kramer vs. Kramer" costar
49 Tag info
50 Piece of equipment for Modigliani
51 Meg Greenfield effort
52 Savage of "The Wonder Years"
53 Hoover and others
54 Civil unrest
55 Humorist Bombeck
56 Noah's second son
57 ___ tree (cornered)
58 Recycling container

(This week's answers are on page 38.)

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This Week

National

Former SS commander Julius Viel may walk free. *Page 3*

Sam Sniderman remains a pillar of the Canadian arts scene. *Page 6*

Aufgang marks 50 years in the travel business. *Page 15*

On Campus

New Jewish student centre slated for U of T. *Page 21*

Travel

Visitors from all over flock to Vancouver's Capilano Suspension Bridge. *Page 36*

Sports

Jewish kickers in New Year's Bowl games. *Page 42*

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www.cjnews.com

Century's first quadruplets?

Five days after new year, babies arrive

By JANICE ARNOLD
Staff Reporter

MONTREAL — Chaya and David Engel now have 10 children, not unusual in the Orthodox community. What they never expected was that the latest four would come all at once.

The Engels are the parents of what the Jewish General Hospital believes are the first quadruplets of the millennium in the world, and certainly the first in North America.

Their three sons and one daughter were born Jan. 5 by Caesarean section just before 1:30 p.m. They arrived 29 weeks into Engel's pregnancy (11 weeks before term) and weighed between 1,152 and 1,325 grams.

Chief neonatologist Dr. Apostolos Papageorgiou said the babies were in "very stable condition," adding, "The prognosis is excellent for all four." He expected they would remain in hospital for two months.

David Engel looks at one of his quadruplets, a boy, the first of the four delivered. With them is grandmother Miriam Mintz, who now has 18 grandchildren. *[Howard Kay photo]*

The mother was also doing very well after the birth and had avoided the complications sometimes associated with multiple pregnancy, such as high blood pressure and diabetes, said Dr. Julia Solomon, a specialist in high-risk obstetrics.

All of the babies were placed in incubators in the JGH's neonatal intensive care unit. One of the boys received oxygen through a tube to his trachea to regulate his breathing, but he was expected to be weaned in a few days. The other three were receiving the "slight support" of puffs of oxygen through nasal tubes, said Papageorgiou.

Dad was looking exhausted and a bit stunned, but described himself as "extremely happy." He did not sleep the night before or after the birth, and was back at the hospital at 5 a.m. the next day.

Continued on page 22

The Israel-Syria peace talks evoked strong protests both in the U.S., above, and in Israel, below, from individuals opposed to the possible return of the Golan Heights to Syria. *[RNS/Reuters/photos]*

SHEPHERDSTOWN TALKS GO SLOW: Israel's Prime Minister Ehud Barak punctuates a point he is making to an attentive U.S. President Bill Clinton last week during a break in discussions with Syrian Foreign Minister Farouk a-Sha'ara. *[RNS/Reuters/photo]*

INSIDE

JF & CS tackles myths surrounding child abuse.
Please see page 16.

Jews greet Putin with mixed reviews — please see page 32

The News in Brief

Canada

Weiz Hires Greenspan

TORONTO — Well-known Toronto criminal lawyer Edward Greenspan has joined the legal team representing Daniel Weiz, the 19-year-old Israeli soldier being held as a suspect in the murder of Matti Baranovski. Greenspan was retained by Weiz's lawyer in Israel to represent Weiz should he be extradited to Canada to face charges in Baranovski's Nov. 14 slaying.

Greenspan told reporters last week that Canada has yet to issue a formal request for Weiz's extradition, and has offered no evidence to support a case against him.

Canada has until early February to request Weiz's extradition.

Earlier this month, an Israeli judge rejected a request that Weiz be released from jail pending the extradition request.

Israel

Chinese President to Visit

JERUSALEM — Chinese President Jiang Zemin is due to visit Israel this spring, according to the Israeli daily *Ha'aretz*. Jiang is expected to meet with Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat. Jiang's visit had been threatened by Beijing's displeasure over a recent visit to Israel by the exiled spiritual leader of Tibet, the Dalai Lama.

Rabin Sign Vandalized

JERUSALEM — A memorial sign near the entrance to Yitzhak Rabin Boulevard in Jerusalem was vandalized last week. The incident occurred several days after Jewish extremists threatened to damage Rabin's grave in retaliation for the dismantling of a memorial plaza at the Kiryat Arba grave of Baruch Goldstein, who murdered 29 Muslim worshippers in a Hebron mosque in 1994. Security guards have been stationed around Rabin's grave.

Peres for President?

JERUSALEM — Senior Labour party officials are supporting former prime minister Shimon Peres as a candidate for president if the current president, Ezer Weizman, leaves the post, *Ha'aretz* reported. A probe into nearly $500,000 that Weizman received from a French millionaire has prompted speculation in Israel that he may be forced to step down.

Women May Serve

JERUSALEM — The Knesset has passed a law that opens the way for women to serve in combat units in the Israeli army. The law might also extend the number of years women serve in the army from two years to three and allow them to serve reserve duty. It gives legal backing to a trend already underway in the army to have women in increased fighting roles.

Millennial Twins

JERUSALEM — An Israeli woman has given birth to twins – in different millennia. Sigal Gilboa gave birth to a daughter two minutes before midnight on Dec. 31, and a son born just after midnight on Jan. 1, 2000.

World

Nazi Allegations

STOCKHOLM — A top Swedish politician is calling on his country's prime minister to set up a historical commission to investigate revelations that more than 250 Swedes were members of the Nazi SS. The comments by the leader of Sweden's opposition Christian Democratic Party came after a television documentary last week made the revelation, and before Sweden hosts an international conference on the Holocaust later this month.

Kalejs Returns

CANBERRA — A war crimes suspect recently discovered living in Britain returned last week to Australia. Konrad Kalejs, an Australian citizen is alleged to have been an official in a the Latvian security police that killed up to 30,000 Jews. He left England after the British government threatened to deport him. The United States and Canada have already deported him.

Mixed Reviews for Putin

MOSCOW — Jewish observers both in Russia and in the United States have given mixed reactions to Vladimir Putin's ascent to the Russian presidency. Rabbi Zinovy Kogan, a leader in Russia's Reform movement, said Putin recently spoke "very warmly" about Israeli Prime Minister Ehud Barak, saying Barak supports "Russia's position over fighting terrorism in Chechnya." But Micah Naftalin, national director of the Washington-based Union of Councils for Soviet Jews, said Putin "has risen to power on the back of a racist war which appeals to the worst xenophobic instincts of the Russians."

(Please see related story page 32)

Election Good News

ZAGREB — The Jewish community here is welcoming the results of Croatia's recent parliamentary elections. The apparent victory of a centre-left coalition in last Monday's vote marks the end of a highly nationalistic regime led by the late president, Franjo Tudjman. The coalition has promised to build bridges to the West, which, according to historian Ivo Goldstein, is good news for Croatia's 2,000 Jews.

Jacob Ghermezian Dies at 97

EDMONTON — Jacob Ghermezian, patriarch of the Orthodox Jewish family that built a real estate empire worth billions of dollars, died here last week at the age of 97.

The Ghermezians were perhaps best known for having built the mammoth $1.1 billion West Edmontor Mall, the world's largest shopping mall. The family also owns a 22.5 percent share in the Mall of America in Bloomington, Minn., which, after a planned renovation, will become the world's largest shopping centre.

Jacob Ghermezian, who was known as "Papa," was a rug merchant and developer in his native Tehran, Iran. He, his wife and their four sons left the country in the 1950s and lived in New York and Montreal before settling in Edmonton.

Known for its reclusiveness, the family was involved in many local Jewish endeavours, including running a kolel. The clan also built Menorah Academy, an Orthodox day school.

A spokesman last week pointed out that the elder Ghermezian was a devout Jew who never conducted business on the Sabbath.

Hundreds came to Ghermezian's funeral. Edmonton Mayor Bill Smith delivered one of the eulogies.

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Former SS commander could walk free

By JANICE ARNOLD
Staff Reporter

MONTREAL — A former SS commander is in jail in Germany on war crime charges as a direct result of the testimony of a retired Montreal professor who served under him.

But Julius Viel may never be convicted if more eyewitnesses do not come forward to corroborate Adalbert Lallier's account.

Lallier, 74, voluntarily went to Stuttgart twice last year to make a statement to the German War Crimes Prosecutor's Office that he saw Viel cold-bloodedly murder seven forced labourers near the Theresienstadt concentration camp in Czechoslovakia in March, 1945.

Viel, 81, a former journalist for the newspaper *Stuttgarter Zeitung*, attempted to commit suicide in his cell and prosecutors want to go to trial sooner rather than later, said Steve Rambam, a New York private investigator.

Rambam's campaign to expose what he claimed was Canada's laxness in pursuing Nazi war criminals prompted Lallier to come forward.

Rambam has been gathering evidence for the past two years for the chief prosecutor, Kurt Schirmm, who has told him the trial could start in six to eight weeks.

"If we don't find at least one more witness, Julius Viel might walk away from the murders one more time," Rambam said. He is making an "urgent" appeal for additional witnesses or survivors of the attack to testify.

Viel was charged in 1964 in Germany for war crimes, but the case was closed when a key witness, another former SS member, died shortly before the trial. Viel then continued to live as an apparently respected member of the community in the town of Wangen in Allgau.

Rambam said one other witness has corroborated Lallier's story, a Jew from Austria and former Theresienstadt inmate, who was also digging an anti-tank ditch near Leitmeritz where the shooting allegedly took place.

There were about 1,500 inmates digging that day, Rambam said. "The vast majority of Theresienstadt inmates survived the war. Clearly, there must still be many people out there who saw what happened, and very likely there's a witness in Canada."

While two witnesses are enough to proceed to trial, Rambam fears that may not be enough evidence to convict Viel.

Lallier, who retired from teaching economics at Concordia University last May, said he went to Stuttgart in April and again in July to be questioned by the prosecutor's office, and that in December a German official came to Montreal to speak to him once more. Lallier said he is eager to tell everything he knows at the trial.

Lallier, a French Huguenot raised in Hungary, said he was inducted against his will into the Waffen SS at 17 in 1942. He was among the guards overseeing the ditch-digging, when suddenly he saw his commanding officer (Viel) start quickly shooting inmates in the ditch until his gun was empty.

Lallier said that he saw nothing that could have provoked the attack, and that the officer was not berserk. No one apprehended him, and he apparently suffered no consequences, even though higher ranking officers were present.

Contacted at his Eastern Townships home, Lallier said he gave the German prosecutors "quite a few names" of other SS members present at the shooting. He has been told they have denied knowledge of

Continued on page 22

Court rejects appeal for Nazi collaborator

By DAVID LAZARUS
Staff Reporter

MONTREAL — Vladimir Katriuk, the first Quebecer to be judged a Nazi collaborator by the Federal Court of Canada, is a step closer to deportation. The Federal Court of Appeal recently ruled that he can't appeal his conviction.

The lawyers for Katriuk, an 80-year-old beekeeper from Ormstown, argued that denying Katriuk the right to appeal contravened the Charter of Rights and Freedoms.

But Court of Appeal Justice Barry Strayer rejected the argument, saying the initial judgment against Katriuk last year was merely a preliminary finding and did not constitute a final decision to deport him.

According to Canada's Citizenship Act, there is no right to appeal for individuals found to have fraudulently entered Canada.

Katriuk was stripped of his citizenship following his conviction last January by the Federal Court of Canada. The court ruled that he came to Canada in 1951 under false pretenses. He acquired Canadian citizenship seven years later.

Katriuk was first notified by the citizenship minister of the intent to denaturalize him in August of 1996. Court proceeding against him began in December 1997, with final arguments presented in July 1998.

Throughout, Katriuk's lawyers steadfastly maintained his innocence, contending that their client was never questioned about his past when he applied for a Canadian visa.

In his ruling last January, Judge Marc Nadon found that Katriuk had gained illegal entry into Canada by using a false birth date and name – Nicholas Schpirka – and by concealing his membership in Waffen SS battalion 118, which was implicated in numerous atrocities in the Ukraine, including the deaths of thousands of Jews in Belarus between 1941 and 1944.

Although Nadon said there was no hard evidence Katriuk was directly involved in atrocities against civilians, he "was clearly not prepared to answer fully the questions put to him regarding his participation in Battalion 118."

Nadon ruled that when Katriuk applied in Paris to come to Canada, "he...must have been asked...details regarding the longest job he had in the last 10 years and the number of jobs he had during those 10 years.

"On the evidence before me, I can only find that the respondent [Katriuk] did not truthfully answer those questions.

"The respondent's evidence was simply that the visa officer did not ask him anything, I do not find his version of events plausible."

Katriuk's is one of three cases in Canada now undergoing deportation proceedings.

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Greater Toronto Area

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From the editor's desk

Delectable literary morsels

Writing is essential to the well-being of the human spirit. This is not an original thought. Nor is it particularly profound. Indeed it even sounds a bit trite. But it is a point that must be emphasized despite its obvious truth.

The human ability to write "transformed mankind," wrote Moses Mendelssohn. "We teach one another by writings; we learn to know nature and mankind out of writings; we toil and we repose over, edify and amuse ourselves with writings."

To the Jewish people especially, for whom text and the myriad derivative activities have been so singularly influential, writing is the essential breeze that fans the flame of our creativity.

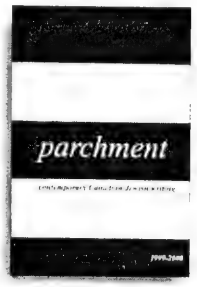
That is why it is such a delight to greet the most recent volume, 1999-2000, of *Parchment*. It is the eighth edition of the annual independent journal, located at the Centre for Jewish Studies in York University, dedicated to contemporary Jewish writing.

Adam Fuerstenberg, *Parchment's* editor, and his team of four prose and poetry editors have compiled 210 pages of compelling reading. This year's edition is larger and "meatier" than any that have preceded it.

Once again, Fuerstenberg and his team have provided readers a cafeteria of delectable literary morsels balanced between well-known, established writers such as Norah Gold and Shel Krakofsky, and aspiring young writers such as Shira Honig and Adam Sol, to mention, unfairly, but a few.

The authors in this issue of *Parchment* include a number of writers whose works appear or have appeared in *The Canadian Jewish News*. This is very gratifying.

Encouraging creative Jewish writing, especially among the younger crop of writers, is an objective we share with *Parchment*. When we read the prose or the poetry of others, we are occasionally inspired to try our own hand at writing.



And there is much in this issue of *Parchment* that is inspiring, ranging from fiction, essays and poetry to an eye-opening, instructive full-length interview with award-winning author Lillian Nattel, in which she discloses a great deal of background information about the writing of her novel *The River Midnight*.

The prose is rich. To mention but two examples, the short story by Bill Gladstone, a regular contributor to *The CJN*, entitled *The House of the Living* is a gentle, multi-textured tale of sorrow and happiness. He combines his considerable writing skill with his considerable knowledge of genealogy to fashion an entertaining, delicate mystery/love story.

Lillian Nattel also offers a tale of love called *The Colour of Shadows*, more "modern" in its storyline, in which four disparate people struggle to tie the loose ends of their lives together into a meaningful, though unconventional, thread of commitment and caring.

The poetry is evocative. Robert Frost once wrote that "a poem... begins as a lump in the throat, a sense of wrong, a homesickness, a lovesickness...It finds the thought and the thought finds the words."

Many of these "*Parchment* poets" found the right words to express just the right thoughts. For example, in her poem entitled *The Singer*, Merle Nudelman captures what Frost called "the lump in the throat."

"Tender, soulful melodies, poignant images
float fragrant from Leah's lips
intensity building with each new song
she reaches deeper
tears away musical scraps of memory
voice soaring in diamond pitch
breaking light and sound into prisms.
Listeners quiver with emotion
skin gooseflesh, minds moving
inward to contented childhood days
a simple life vanquished with the final
stirring notes of song."

And there is so much more in this year's edition of *Parchment*. Anyone interested in good, new "Jewish" writing will enjoy it.

***

At the beginning of August, it was my melancholy duty to inform readers that ace reporter Paul Lungen would be leaving *The CJN*.

Six months later it is with profound relief and joy that I am able to announce we were able to get him back. As of this week, readers of *The CJN* will once again have the benefit of seeing Paul Lungen's excellent reportage in our pages.

MBD

SEE JN

FOR THE CHILDREN, FROM THE CHILDREN: The students of Bialik Hebrew Day School recently collected $2,800 in memory of Matti Baranovski, and donated the funds to Ohr Menachem Academy. From left, Henya Schechter, principal of the Toronto Jewish Academy (Ohr Menachem); Silana Guelfenboim; Rabbi Yoseph Y. Zaltzman, executive director, Jewish Russian Community Centre; Harry Elkhinovitch; Lorne Tanz; Dr. Uri Koren, principal, Bialik; Nicole Shomair, president Bialik Students' Council; Maureen Tanz, representative of the Bialik PTA.

Greater Toronto Area

Homelessness on agenda at USY convention

By FRANCES KRAFT
Staff Reporter

TORONTO — Ariel Greenbaum-Shinder sees homeless people now in a more positive light than she used to, she says.

"I think they do need the help of the community...They're still human beings, still created in God's image."

The Ottawa teen, a Grade-12 student at Canterbury High School, recently returned from United Synagogue Youth's 49th annual international convention in San Jose, Calif.

The convention's theme, community and responsibility in the Jewish tradition, held a particular resonance for Greenbaum-Shinder, 17, who is social action and tikkun olam vice-president of USY's eastern Canadian region (ECRUSY), which encompasses Ontario and Quebec.

She was one of about 30 Canadian delegates, including 14 from ECRUSY and 14 – mostly Vancouverites as well as representatives from Victoria and Calgary – from the Portland, Ore.-based Pinwheel region. Altogether, there were more than 800 delegates from across North America.

The students participated in a march for the homeless to raise funds and awareness. They met with homeless people before the march, which raised $20,000 (US).

"The best word I could use to describe the march is 'awesome,'" said Greenbaum-Shinder in a phone interview. "It was extremely powerful."

They also participated in Mitzvah Mania, a slew of activities designed to benefit underprivileged children, hospital patients and the elderly – for example, they wrote get-well cards.

"It was easy and creative," said Vancouverite Matthew Rossoff, 18, president of Pinwheel region. "Something like that you can bring back to the chapter. You can do that as a program."

Rossoff, a Grade-12 student at Charles E. London Secondary School, was also inspired by the fundraising component of the march. "Knowing we could raise so much money in a week was really motivating to try and bring that energy back to my city and my community."

Special interest sessions at the convention included AIDS awareness, careers in the Jewish community, groups with special needs, domestic violence, Israel and text study.

Jonathan Levinoff, ECRUSY president, found it inspiring to be in a Jewish environment with so many other teens "who believe in the same ideals as I do – the Conservative movement, and participating in social action programs and raising money for charity."

He expects that ECRUSY will try to follow up the convention with gemilut chasadim programs, such as visiting a seniors' residence and perhaps raising awareness of homeless people here.

For Levinoff, a Grade-12 student at the Community Hebrew Academy of Toronto, a session on interdating and intermarriage opened his eyes to issues facing some of his counterparts in other cities, particularly those with smaller Jewish populations.

"In a lot of cases where USYers go to a high school with maybe five other Jews, there's very little alternative [to dating non-Jews]."

USY, the high school arm of the Conservative movement, "encompasses everything that I really enjoy," said Levinoff.

"I enjoy learning more about Judaism and going further than my Jewish education [at school]. It's also an opportunity to meet new people, not only from Toronto but across North America."

CLARIFICATION

In the article, "Rabbi takes Premier Harris to task on social issues," (*CJN*, Jan. 6), Stephen Epstein took the photograph on page 19.

BONDS BRUNCH: **Raoul Wallenberg Yorkdale-Circle Lodge and the State of Israel Bonds recently held their annual Bond brunch celebration. Seen (from left), Michael Rosenberg, co-chair; Anne Freeman, lodge president; keynote speaker Col. Raanan Gissan, senior advisor to Israel's minister of foreign affairs; Frances Goldstein, executive with the Bonds office; and Al Gerhard, Lodge past president.**

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MONDAY	9:30 - 11:00 am	***The Book of Joshua*** (Continues Jan. 10) with Rabbi M. Shulman
	8:00 - 9:00 pm	***Exploring Our Heritage of Classical Rabbinic Bible Interpretation*** (Jan. 3, 10, 17, 24, 31, Feb. 7, 14, 21, Mar. 19, 26, Apr. 3, & 10) with Professor B. Levy
TUESDAY	7:30 - 8:45 pm	***The Book of Judges*** (Continues Jan. 11) with Rabbi M. Shulman
WEDNESDAY	9:30 - 11:00 am	***Parshanut: Biblical Exegesis*** - instructor T.B.A.- For more information and to register, call **MEKOROT Institute of Torah Study for Women** (416) 398-1510 (Fee)
THURSDAY	9:30 - 11:30 am	***ESTHER: Tragedy, Comedy, or Satire?*** with Rabbi Shulman - For more information and to register, call **MEKOROT Institute of Torah Study for Women** (416) 398-1510 (Fee)

TALMUD & MISHNA

MONDAY	8:00 - 9:00 pm	***Mishnayot - Masechet Beitza*** (Starts Feb. 7) with Rabbi H. Hoschander
TUESDAY	9:00 - 10:00 pm	***Talmud Pesachim*** (Continues Jan. 11) with Rabbi M. Shulman

JEWISH THOUGHT & PRACTICE

MONDAY	7:00 - 8:00 pm	***Prayer, Shmayer - It's All Greek To Me*** (Jan. 31, Feb. 14, 28, Mar. 13, 27, & Apr. 10) with Chazzan Y. Motzen
TUESDAY	9:30 - 10:30 am	***The Shabbat Kitchen*** (Continues Jan. 11) with Rebbetzin B. Shulman
	7:30 - 9:00 pm	***Hebrew Reading Level 2*** (Starts Feb. 29 - for 5 weeks) with Nechama Motzen
WEDNESDAY	7:30 - 8:30 pm	***Contemporary Issues in Halacha*** (Jan. 26, Feb. 2, 9, 16, 23, & Mar. 1) with Rabbi C. Sacknovitz
THURSDAY	7:30 - 8:30 pm	***Maimonides' Philosophy of Religion*** (Jan. 13 to Mar. 9) with Dr. E. Malamet
SHABBAT	9:30 am - Noon	***Pray and Learn*** with Dr. E. Malamet
	Prior to Mincha	***Parshat Hashavua*** with Rabbi M. Shulman

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Simcha Dancing with Vera Elzas - **Fee** - Beginners - Mondays 11:00 am - Noon (Feb. 7 to Mar. 13) & Advanced - Wednesdays 10:00 - 11:00 am (Jan. 5 to Feb. 23)

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Space in the *Lilmod* program is limited so please call Jo at the synagogue office (416) 789-3213 ext. 208 to reserve a spot.

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WINTER 2000

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No one gift changes more lives.

Sniderman remains a pillar on the Canadian arts scene

BY KATHRYN KATES
Special to The CJN

TORONTO — Last November at the 1999 Governor General's Performing Arts Awards in Ottawa, entrepreneur Sam Sniderman was presented with the Ramon John Hnatyshyn Award for Voluntarism in the Performing Arts.

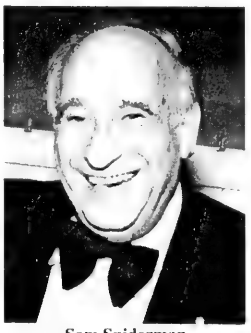
Known to generations of Canadian music fans as "Sam the Record Man," Sniderman was honoured for his service to the community.

Sniderman continually takes time from his busy schedule as president of the retail record chain, Sam the Record Man, and its parent company Roblan Distributors, to lend his talents to a long list of Canadian organizations including the Toronto Arts Council, the Hamilton and Region Arts Council, the East Coast Music Association, the National Theatre School and Ontario's Humber College.

"That's my life and I'm happy to be part of it," Sniderman said. "Unfortunately, there are somethings I have to say no to. I really don't want to say no because there is so much to be done and people are so grateful when you've done something for them."

Sniderman readily accepts his role in the Canadian arts scene, he said. "I am delighted to be a part of just about every Canadian [musician] that has made it nationally or internationally for many years.

"Nobody worked their bones off as much as I did for them. I really found Canadian artists were very much accepted by the Canadian public. Unfortunately, the media didn't give them the attention they should have had."



Sam Sniderman
[CJN File photo]

His efforts on behalf of Canada's talented have been rewarded with a number of accolades. He has been named to the Order of Canada and he is a recipient of the Ontario Bicentennial Medal, he was honoured in the Canadian Country Music Hall of Fame, he won the 1989 Walt Grealis Award, given at the Canada's Juno Awards and an honorary doctor of commerce degree from Ryerson Polytechnic University.

Born in Toronto in 1920, Sniderman's first foray into the music business was as a salesman at his brother Sid's radio store on College Street in 1937.

"I learned the business through my mother, who had sold dry goods. She was a very wise woman and taught me all I know about the retail trade. We called her Captain Gert. We lived above the store, so she was always there to help," Sniderman said.

"The business began as Sniderman Radio Sales and Service Ltd., a long name with no money," he said with a chuckle. "Then it became Sniderman's Music Hall and with a lot of guts it became Sam the Record Man.

"I changed it to a record store. We started by selling foreign records to all the people who came across from Europe after the war and settled in the district."

The store prospered. Customers came from miles around to buy their records. Eventually the Sniderman brothers opened up on Yonge Street, just below Dundas in the basement of Yolles Furniture.

Outgrowing the space, in no time, Sam's took over Yolles' main floor. In 1961, they opened at their present-day Yonge Street location, where Sid, 93, still comes in to work every day.

Sniderman reflects back to his early days when the RCA Victor salesman, the late Lloyd Booth, gave him some encouraging words that he has never forgotten. Booth said, "Someday you'll be number 1, and there will be people treading on your heels, but there will be no one running in front of you throwing dirt in your face."

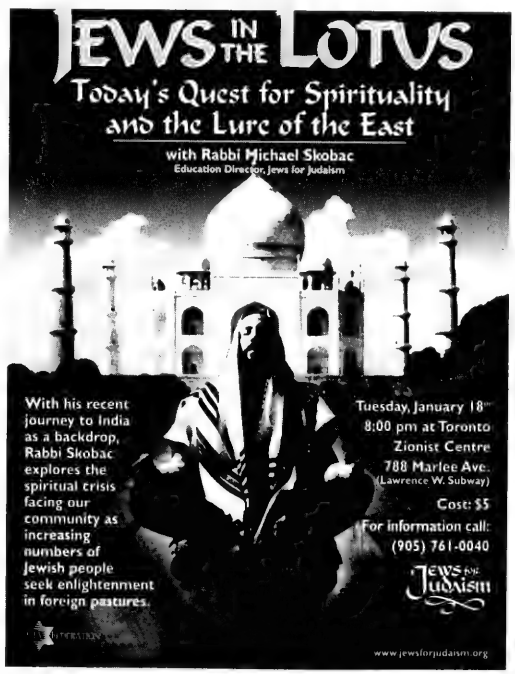
Launched first record franchise business

Sniderman went on to start the first record franchise business in North America.

The company never expanded to the United States because Sniderman simply saw no reason for it, he said. He proudly claims he is a very chauvinistic Canadian.

His son Robert followed him into the business before buying the Senator Restaurant. His other son Jason runs Roblan Distributors with Sid's daughter Lana.

Although a hip replacement a few years ago ended his budding tennis career, The Record Man shows no signs of slowing down. When in town, Sniderman still goes to the office every day. "I want to retire all the time, but no one will let me."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Greater Toronto Area

BJC's seniors services supervisor set to retire

By BEN ROSE
Staff Reporter

TORONTO — Teme Kernerman is retiring as supervisor of senior adult services at the Bathurst Jewish Centre (BJC) Jan 25.

"I'm not hanging up my shoes so I can sit on a couch and watch TV," she said. "I'm going to take a breather and then keep going."

Kernerman plans to continue teaching dance, the field in which first she made her reputation at the BJC.

Teme Kernerman

In fact part of her job was also to be co-ordinator of folkdance, including the Rikudiyah Israeli dance festival, now in its 30th year.

"There has never been a day when I didn't want to come to work, it's been so challenging and creative," said the woman who has worked for 36 years at the BJC and its predecessors, and at the Bloor Jewish Community Centre.

At the BJC, since she became supervisor of the 55 plus group, the membership of that department has risen to 1,500, as she and her colleagues introduced meaningful recreational activities.

"Seniors are living longer and healthier lives. They want to keep going and doing things," she said.

Now seniors have the option of joining performing groups in drama, dance or choir, attending current events lectures and discussions, playing cards in the lounge, and participating in entertainment lunches on Tuesdays, a host of activities with Judaic themes and courses in bridge, tai-chi and yoga with the Toronto board of education.

There are also day trips and overnight trips, including excursions to Holocaust memorial centres across the border.

Kernerman keeps fit without swimming or running on the track, even though the facilities to do so are just outside her office door. Instead, she burns up the calories, and tones up her muscles, by teaching dance.

"We go the equivalent of four or five miles in a dance class. It's wonderful therapy and wonderful exercise."

Professionally trained as a dancer, Kernerman and her husband, Barry, an art dealer, lived in Israel from 1960 to 1968, where she taught modern dance and folkdance.

Their two children, Doron, 39, of Mississauga, and Varda, 35, of Aurora, were born in Israel. Doron is a high school teacher in Peel and an outstanding gymnast. Varda is in facilities planning at York University. The Kernermans have three grandchildren.

Janet Klein Slavin, program co-ordinator, takes over Kernerman's duties at the end of January.

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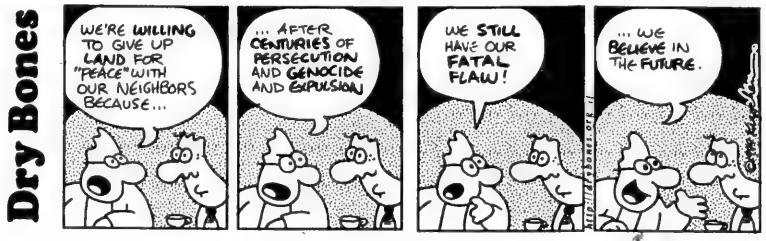
Dry Bones
WE'RE WILLING TO GIVE UP LAND FOR "PEACE" WITH OUR NEIGHBORS BECAUSE...
... AFTER CENTURIES OF PERSECUTION AND GENOCIDE AND EXPULSION
WE STILL HAVE OUR FATAL FLAW!
... WE BELIEVE IN THE FUTURE.

Civilized nations must respond

Tucked away in the nether pages of the daily newspapers on the first day of the new year was a sparsely-written report concerning a number of political rallies held that day throughout Iran to mark what that country's clerical leaders, twenty years ago, dubbed Jerusalem Day.

Millions of Iranians gathered in various city squares on Jan. 1 to hear their leaders call for the destruction of Israel. We can only imagine the frenzy and the froth of the cheering hordes in Tehran when they heard Ayatollah Ali Khameini say, in a factual and moral inversion more piquant than any in Alice's wonderland, "the presence of Israel is a very big threat to regional nations and states." In line with his lurid logic, Khameini offered his people the following geo-political, religious strategem: "the annihilation and destruction of the Zionist state."

To reinforce his leader's point, the speaker of Iran's parliament proposed a variation on Khameini's murderous theme. "Jerusalem must be liberated and Israel wiped off the map of the world."

These sinister propositions must not be left unchallenged. It is no longer acceptable, if indeed it ever was, to politely dismiss these statements as meaningless, harmless, domestic panderings. They are incitement of the most dangerous kind, openly urging killing and slaughtering. They are evil and should, at last, be recognized as such by the civilized nations of the world. Even as Israel and its neighbours are painstakingly striving to find a way of living peacefully side by side, the leaders of Iran are brazenly striving to gorge them all in blood.

The leaders of Iran must be held accountable for such incitement. There must be consequences in the international arena that attach to the deliberate and dangerous sowing of such harrowing hatred.

The first place where those consequences should be felt is at the United Nations. Members of the United Nations, including Iran, expressly submit to the UN Charter, a binding multilateral treaty establishing rights and duties, when they sit, as sovereign state members, in the General Assembly. The Charter enunciates very precise purposes and principles that are to govern the behaviours of member states towards each other and towards the organization.

The very first purpose of the organization is to "maintain peace and security." How, therefore, can Iran's overt behaviour toward Israel be reconciled with its binding obligations under the charter?

Article 2.4 is quite explicit: *"All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the purposes of the United Nations."*

We call on the government of Canada to be at the forefront of the civilized international response to the malicious, hateful incitement by the Iranian regime toward the Jewish state. The consequences could range from censure in the UN to expulsion.

Canada has never recoiled at the UN from publicly berating Israel. How, in good conscience, in this situation, can it refrain from berating Iran?

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Navid Bala Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Ashessr Zadmehr.

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Another view of new historians

Jeffrey Roberts expressed shock and disgust (*CJN*, Dec. 16) at what I thought was Morton Weinfeld's straightforward reporting about the "new historians" movement in Israeli history ("What is truth?" *CJN*, Nov. 25). He recommended reading Prof. Ephraim Karsh's 1997 book, *Fabricating Israeli History*, to learn the truth.

Having not read that book, I was grateful for Roberts' reference and read it. I was very disturbed by the book and Karsh's many accusations of false and misleading scholarship. However, without specialized knowledge, I found it hard to judge these statements on the evidence presented. So I also read reviews of the book by distinguished academics who are not part of the new historians' group. I wish Roberts had done the same, and I think that *CJN* should not leave their readers with his one-sided comments. .

For example, a lengthy review essay of Karsh's book by Ian K. Lustick, chair of political science, University of Pennsylvania, was published in London's highly respected International Institute for Strategic Studies journal, *Survival*, in fall 1997. There was also a revealing exchange of letters between Karsh and Lustick published in the next issue (winter 1997-98). Both the 11-page essay and the letters clearly set out Karsh's own many errors, misleading comments and underlying purpose in vilifying Prof. Benny Morris and his colleagues.

Bernard Katz
Toronto

* * *

Don't give up Golan

Israel's present leaders are more frightening than her enemies. By telling Israelis to submit to Syria's demands or face more Scud missiles, Ehud Barak is working for Syria and against his own people. Hafez al-Assad certainly isn't telling Syrians to make peace with Israel or face nuclear bombardment. Would Winston Churchill be revered if he had told Britons to submit to Hitler or be bombed? Of course not. Churchill is revered for having told Britons to never ever, ever give up.

Reportedly, James Carvell and associates, master propagandists behind the Barak election victory, are now working for Barak to demoralize and confuse Israelis into giving up the Golan. This is a truly serious matter. Without the Golan, Israel would become an unwanted protectorate of the United States with virtually no capacity for self-defence.

Paul Rosen
Toronto

* * *

Green party opposed Icke

Now that the dust has settled over the recent attempted speaking tour by British hatemonger David Icke, I would like to offer a word of thanks on behalf of the Green party of Ontario to all those with whom we worked to oppose this individual's message of division and intolerance.

Our concern with David Icke stems not only from the need for solidarity with the Jewish and other communities whom he attacks, but also because Icke attempts to gain credence for his beliefs from his prior association with the British Green party, without ever mentioning that they have disowned Icke and condemned his writings in no uncertain terms.

The level of success that was achieved in informing the public and venues of the true nature of David Icke's paranoid conspiracy theories was due in large part to the tireless efforts of Rubin Friedman and Karen Mock of the B'nai Brith League for Human Rights, Daniel Fine and Bernie Farber of the Canadian Jewish Congress, and Stacia Benovitch of Vaad Ha'Ir, Ottawa.

It was extremely encouraging to note that, apart from Hart House Theatre, every venue that was contacted made the decision that they were not willing to be a platform for David Icke or his followers. Most impressive was the Bronson Centre in Ottawa and the Order of Grey Nuns who run it. In a remarkable display of common sense, they always try to find out a little more about anyone who approaches them to rent space, and after a minimum of inquiry on their own, they quickly decided they weren't interested in having Icke as a guest in their facility.

Richard Warman
Green Party of Ontario

* * *

Support for teachers lacking

I have mixed feelings about the pressure being placed on the Ontario government regarding funding for non-Catholic private schools. The protests concerning inequity should have taken place when the government extended full funding to the Catholic education system a decade or more ago. No religious voice came to the rescue of Ontario public high school teachers except for the Anglican bishop of Toronto. Where was everyone else at that time?

Kenneth Cressman
New Hamburg, Ont.

* * *

Database of Orthodox singles

A number of Toronto women have come together to assist in formulating a solution to the apparently ever-increasing problem of Orthodox Jewish adults continuing to remain single for far too long a period.

They have formed a non-profit community-wide group entitled Sasson V'Simcha which now has been inaugurated expressly to help singles find a mate. Thus, Sasson V'Simcha encapsulates the total Orthodox community and carries the endorsement of every Orthodox synagogue in the city.

Corresponding efforts are being carried out in Israel, New York, Chicago, and other large Jewish centres. These organizations network with one another.

Orthodox rebbitzens, together with other founding members, laboured together to develop a twofold approach to solving this serious dilemma. Their objectives are first to develop a database of observant singles, and second to provide a meeting place for people to put forward singles to others on an unidentified basis, which through the combination of brainstorming and networking may result in the making of suitable shidduchim.

A similar effort carried out by Conservative, Reform and Reconstructionist rabbanim and rebbitzens would be most worthy of them.

Charles Abshez
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Modern Orthodoxy in Israel

By MARTIN LOCKSHIN

Modern Orthodoxy in Israel is full of life and change today. There are several troubling signs, but also many interesting and positive developments.

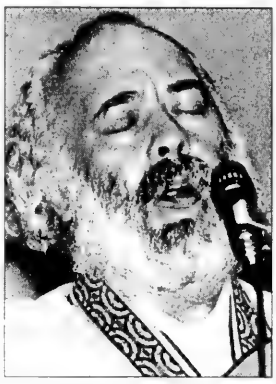
The most obvious problem for the community is the loss of political clout. The National Religious Party (NRP) used to be a significant political force in Israel. At a time when many small parties in Israel are growing in size because of changes in the electoral system, the NRP has fewer members of the Knesset.

Rabbi Michael Melchoir

Many religious institutions that used to be controlled by the NRP are now under the control of other parties which are haredi. At the same time, the NRP has lost support from the left. The party's major agenda item for the last few years – its opposition to a Palestinian state and to a "land-for-peace" approach to the Golan Heights or West Bank–has become less and less popular in Israeli society.

Aside from political losses, many people speak about the phenomenon of young modern religious Jews "falling away from the path" – either pursuing a haredi lifestyle or, more often, a secular one. This problem exists, but no one knows its true extent.

There is no proof that the drop-out rate is larger now than before or, even, that the drop-out rate is greater than the rate of people who become more religious. But the community does feel that it has a problem, and is troubled by it.



Rabbi Shlomo Carlebach's influence is still being felt.

Few stories are, however, written about all the positive aspects of modern Orthodoxy in Israel today. They are many, and some of them are very surprising.

A case in point is the Third Lavi Conference which took place in Jerusalem this fall. The first Lavi Conference was held almost 30 years ago, at Kibbutz Lavi, a religious kibbutz near Tiberias. At that time, members of the religious kibbutz movement felt, perhaps correctly, that they were the only "modern Orthodox" Jews in Israel and that they needed to invite American rabbis to come meet with them to discuss issues of modernity and Judaism.

By 1998, the situation had changed radically. Israeli Jews participated in a vibrant conference at Kibbutz Lavi, discussing issues of concern to the modern Orthodox community of Israel. In 1999, the demand for attendance at the conference was so great that the conference was held at the Hyatt Hotel in Jerusalem where many of the sessions were attended by more than 600 people.

The conference was no longer sponsored solely by the religious kibbutz movement; Bar Ilan University, the Israeli branch of Yeshiva University and a few lesser-known Israeli groups (none of them political) were also sponsors.

The level of discourse was surprisingly high, as was the level of candour and introspection. Clearly a group of people had gathered together who felt sufficiently self-confident to criticize themselves and to wonder publicly about issues of modernity and Orthodoxy.

Many speakers questioned whether it is still possible to make Talmud the central subject of study in a high-school yeshiva. One rabbi, who teaches at a yeshiva of the religious kibbutz movement, gave an impassioned and controversial speech encouraging the teaching of biblical criticism (generally considered unthinkable in the Orthodox world). He argued that biblical criticism offers much of value to modern religious Jews.

Women's issues were the subject of many speeches and many discussions. A number of community rabbis, especially those from religious kibbutzim, talked with pride about small innovations in their communities – like giving women Torah scrolls to dance with on Simchat Torah. Not all the participants were of one mind on this issue either.

In a controversial talk titled, How to Tell the Difference Between Constructing a Tabernacle and Constructing a Golden Calf, Rabbi Yuval Cherlow tried to lay out relatively narrow ground rules for innovations that would be tolerable in modern Orthodoxy. The reaction from the audience to his suggestions – especially to the idea that one can and should measure the motivations of those proposing changes – led to some sharp exchanges.

Despite the stereotype of "hot headed Israelis," the people at this conference disagreed with each other respectfully. And there were people there with serious disagreements. The conference included members of the political right, like Rabbi Cherlow, and Hanan Porat, a former MK and a founder of Gush Emunim; and members of the political left, like rabbis Yehudah Amital and Michael Melchior, leaders of the religious "peace" party, Meimad. There were men and women of almost all ages and of almost all professions (with a high percentage of Jewish educators).

To me, the most impressive part of the conference was that many panels included some professional rabbis and some professional academics, usually professors of Jewish Studies. Although they did not always agree, the two groups respected each other and neither one saw itself as the only legitimate authority on the question of the future of modern Orthodoxy.

This type of friendly conversation and dialogue on such a large scale between religious academics and professional rabbis would be almost unthinkable in Canada or the United States today. And the rabbis who attended this conference were not peripheral to Israeli society. Aside from Rabbi Israel Meir Lau, the Ashkenazi chief rabbi of Israel–who visited the conference – many spiritual leaders of communities and heads of yeshivot were also present.

The Lavi conference is not the only sign of a resurgent, thoughtful and self-critical modern Orthodoxy in Israel today. Probably the greatest recent change in modern Orthodox circles is the creation of options within modern Orthodoxy.

Yeshivot are now advertising for students and are highlighting the differences between them. You can find ads for a yeshiva that stresses the environment, one that stresses the sciences, one that stresses the arts, and one that stresses "spiritualism." A recent ad also listed "well-varied social activities" as a central characteristic of the yeshiva. The curricula of modern Orthodox yeshivot have also changed radically.

Traditionally, beyond the elementary school level, yeshiva curricula consisted of Talmud and more Talmud. Today there is much more of an emphasis on the study of Bible than perhaps ever before in the history of yeshivot. Jewish Philosophy is also an important subject of study. One post-high school hesder yeshiva (i.e. a yeshiva that combines army service with yeshiva study) now teaches the philosophy of such non-Orthodox thinkers as Martin Buber, Franz Rosenzweig and Hermann Cohen.

• Changes in the education of women are even more startling. As recently as 10 years ago there was hardly one place in Israel where religious women beyond high-school age could study Talmud, aside from in a university course. (There too, they were not overly welcome.) Today, there are dozens of top-notch institutions where Israeli women can study all aspects of Jewish studies, including intensive study of Talmud and rabbinic literature, within a modern religious environment.

Such institutional frameworks hardly exist in Canada. A small, important step was taken in that direction in Toronto this year by the founders of Mekorot. But in Israel, many people in modern Orthodox circles joke that young men want to decrease the amount of Talmud that they learn, while young women and secular Jews are the ones who are pressing for more Talmud study.

Innovation in Israel has also affected synagogue services. Religious services that highlight spiritualism are being tried in Canada here and there, but in Israel they are widespread and readily available. Just 10 years ago, "spiritualism" was a word almost never heard in modern Orthodox circles.

Today "Carlebach"-style services, "Bratslav"-style services, and various other new styles with rhythmic chanting or extensive community singing abound. Beside the "standard" synagogues where Friday night services take 40 or 45 minutes, there are many Orthodox services that last two and three times that long.

There is a common misconception that "Orthodox feminism" is an issue only in the Diaspora and that all Israeli Orthodox women are satisfied with traditional roles and gender distinctions. The facts do not bear out that claim. Even in the controversial area of ritual, modern Orthodox Jews in Israel are innovating more than their Canadian counterparts.

As mentioned earlier, in a growing number of Israeli Orthodox synagogues women dance with Torah scrolls on Simchat Torah. In Canada this is still seen almost everywhere as "un-Orthodox" behaviour. In Canada it is very rare to find an Orthodox synagogue where a woman is allowed to deliver a d'var Torah (short sermon) during the service, a custom which is gradually becoming more accepted in Israeli modern Orthodox circles.

But even those innovations pale beside the new models of Orthodox services that are being tried now, especially in south Jerusalem. Once a month on Saturday morning a minyan meets where the service is entirely Orthodox and the men and the women are separated by a mechitzah, yet the Torah service is egalitarian.

Rabbi Yehuda Amital

And now a new minyan meets in Jerusalem every Friday night where again men and women sit separated by a mechitzah, and men lead the Minchah and Ma'ariv services, but women are the cantors for the Kabalat Shabbat service.

The organizers of those services and the hundreds of Jews who pray there (including a number of Orthodox rabbis) are convinced that Orthodox Halachah permits such innovations.

Vibrant Reform and Conservative synagogues that are totally egalitarian are available in the neighbourhood. Yet those who attend the new modern Orthodox minyanim are not interested in Conservative and Reform models. They want to pray in what they consider an Orthodox synagogue, where the envelope is being pushed to find new ways to make women comfortable.

Modern Orthodoxy is alive and creative in Israel today. It is striving in exciting ways to remain both modern and Orthodox.

Opinions

A museum appeals to you

The Museum of Jewish Heritage is the latest addition to the landscape of Holocaust remembrance. Built on the most dramatic spot of New York City – at the very southern tip, opposite the Statue of Liberty – it introduces a new note. Emphasizing the living as well as the dead, it shows how those who reached North America enriched the world in a thousand ways, and thereby puts the loss of the millions who perished into a special light.

Rabbi Gunther Plaut in Toronto

Their loss is in fact incalculable. That, to me, is the real message of this museum.

My wife and I were privileged to donate some of our memorabilia to the museum, and we are always delighted when we hear from friends who have visited New York and say they have seen our modest contributions exhibited.

Which leads me to the purpose of this article. I would like to give readers the opportunity to contribute something they might have lying in their attic or other half-forgotten spot.

The museum appeals especially to rabbis, organizational leaders and archivists, but not to them alone. The museum is seeking donations of original artifacts and documents for its permanent collection from which our exhibitions and other educational programs are drawn. Please help tell your personal and communal stories by donating artifacts to the museum. Among the requests are the following items:

- prayer books, Haggadot and the like, published in Canada;
- material relating to life-cycle events celebrated in the synagogue, 1880-1930;
- chevrah kadishah certificates;
- smichah ordination certificates, 1880-1930;
- testimonials given to rabbis, 1880-1930;
- objects with dedicatory inscriptions, 1880-1930;
- engravings of installation ceremonies or rabbinical dynasties;
- chaplains' material from any period, including reflections of interactions of chaplains during and immediately following World War II with Holocaust survivors;
- material relating to participation of Jews in social justice movements, Soviet Jewry protests, etc.;
- material reflecting Holocaust commemoration.

If you have material which you would consider donating, or if you know of possible leads to such material, please contact Esther Brumberg, Curator of Collections, Museum of Jewish Heritage, One Battery Park Plaza, New York, N.Y., 10004-1484. Telephone: 212-968-1800 ext. 142. E-mail: ebrumberg@mjhnyc.org.

I can testify from personal experience that giving items to a museum has a very special dimension of pleasure. Knowing that others will enjoy what you have cherished in the seclusion of your house, engenders a unique feeling of satisfaction. Do it if you can; you'll like it.

This article will appear shortly after my brother Walter's yahrzeit. Although he died double-chai years ago, his memory is still bright for all who knew him. The new millennium is poorer for the absence of this special rabbi.

The joys of shul-hopping

We went to New York City in November determined to sample the nearly infinite variety of synagogues available on any Shabbat to the residents of the Big Apple. What we found was a rich and varied Judaism.

Jean M. Gerber in Vancouver

Our first Shabbat was spent in Riverdale with a young family from the "Avi Weiss shul." I am sure that it has another name, but it will forever be known in our household as the Avi Weiss shul, since it is his charisma that infuses the congregation with a special aura.

That Shabbat was devoted to welcoming Yachad, a group of disabled adults who come together to celebrate their Jewishness. Along with the regular congregation, they danced and sang at the Kabalat Shabbat service and on Saturday morning, when there was standing room only.

The warmth and welcome of that congregation was a testimony to the inclusiveness promoted by Rabbi Weiss. Not only did the Yachad members join in the service and singing but one of them gave a d'var Torah.

We went home to Shabbat lunch with a refreshed appreciation of the ways that Jews can celebrate together, where the will exists – and a regret that so many of our institutions cannot learn the lesson of inclusiveness the Avi Weiss congregation teaches.

The second Saturday was spent at the home of one of our non-Jewish relatives. Still remembering the high we had attained at the Avi Weiss shul, we enjoyed a quieter Shabbat with our family, who eagerly celebrated with us. Their favourite part of the day is the havdalah service, which we all sing (or hum). With this family we experience our Judaism in a deep, if different, fashion.

We were on the Upper West Side of New York on the last weekend. There is such an embarrassment of riches there that we had a difficult time choosing. Our choice for Friday night was the Carlebach Shul.

When we were on our first sabbatical in Israel, we had lived across the street from Rabbi Shlomo Carlebach, and we remembered the Shabbat crowds that would visit his apartment.

His shul is now led by "Rabbi Sammy" (Intrator). Kabalat Shabbat lasted for nearly two hours of ecstatic davening and dancing, with Rabbi Sammy's energy reaching out to all.

Rabbi Carlebach's magical melodies are the bedrock of the service. Imagine our surprise when the rabbi, without breaking his chant, inserted a d'var Torah into his singing.

At the dinner, which followed, we heard three more interpretations of the week's parshah. They were given by Ari Goldman, a former *New York Times* religion correspondent, Rabbi Joseph Telushkin, and his sister-in-law, Rabbi August. Rabbi Sammy introduced her with her title of rabbi. It was another example of inclusiveness and *achdut*.

Saturday morning we considered either the Lincoln Square synagogue made famous by Rabbi Shlomo Riskin, or B'nei Jeshurun, the large Conservative congregation on 86th Street. We chose the latter, having heard about their melodic worship (and we wanted to sit together for a change).

While their synagogue undergoes repairs the BJ has been meeting in a church. A huge banner covered the altar and declared, "How good it is for brothers to dwell together in peace." Two huge angels kept watch over us.

The congregational davening was magnificent, a musical instrument accompanying the voices of the rabbi, cantor and congregation. What a sound it was – rich, deep and tuneful. Carlebach niggunim were interspersed with other, less familiar but easily learned melodies.

There were several divrei Torah. They were given by the bat mitzvah; by a young man who had written a letter to Dinah, the rape victim of that week's parshah; and by a long-surviving person with AIDS who urged the congregation to participate in the campaign to conquer this 20th-century scourge.

We also learned that the BJ and the Carlebach shul had recently held a joint Shabbaton. If only we had been there to see these two congregations join together.

The service concluded with Ein Kelokeynu – sung in Hebrew and Spanish.

As Alice in Wonderland put it, these experiences "fill my head with ideas – I just don't know what they are." Not only had we heard wonderful davening, we had heard it in three very different venues.

A great man died this year – Dr. Joseph Burg. He was perhaps the last of his generation – a man deeply religious, learned in Judaism, and yet at ease with the world of secular learning.

He combined his life as a religious Jew with ethical standards few in public service achieve throughout the first 50 years of the State of Israel. Perhaps someone like Burg would have synthesized for us the special gifts of each of these congregations, being able to grasp the commonalties while celebrating the differences.

It will be well for Jewish life in the 21st century, if we can do so.

Israel Basic Laws are not suicide pact

I remember the occasion vividly: a group of Canadian judges and academics were visiting Israel to attend a conference on human rights organized by Irwin Cotler and the Canada-Israel Legal Co-operation Programme. The Canadian Charter of Rights and Freedoms was in its formative years while the Israeli Basic Laws on Human Dignity and Freedom and Freedom of Occupation were in their infancy.

Bruce Elman in Edmonton

Before the conference's formal sessions began, members of the Canadian delegation were hosted by the Supreme Court of Israel in the magnificent surroundings of the new Supreme Court Building in Jerusalem. After a tour of the building, the Canadian judges met with their Israeli counterparts to exchange information. The Canadian academics were invited to listen.

Justice Beverley McLachlin – soon to be our chief justice – described, with great emotion, the difficulties which the Court had encountered in attempting to balance the competing interests in deciding the Henry Morgentaler abortion case.

After she concluded, it was the turn of Justice Aharon Barak – now Israel's chief justice. He started: "I have a dream." He continued: "I have a dream and my dream is that one day abortion will be the most difficult issue facing our Court, as well."

I have never forgotten the poignancy of this exchange. It was the first thing that came to mind when I read Chief Justice Barak's judgment in the case of Hat'm Abu Zayda et al. vs. The State of Israel et al. (otherwise known as known as the General Security Service (GSS) Torture case).

Barak, speaking for the Court, held that the GSS had no legal authority to use interrogation methods involving physical force (for example, shaking, holding the individual in an uncomfortable position for a lengthy period of time, or depriving him of sleep.) The Court further asserted that this ruling even applied to the case of the so-called "walking time bombs" – when the situation is dire and lives are at stake.

Barak acknowledges the problem of terrorism. However, he concludes: "A democratic, freedom-loving society does not accept that investigators use any means for the purpose of uncovering the truth."

In Barak's opinion, the Shin Bet operatives have no greater power than any other police officers when it comes to interrogating suspects. Physical force, he says, can only be authorized by legislation if the legislation complies with the Basic Law on Human Dignity and Liberty – that is, any law must befit the values of the State of Israel, be enacted for a proper purpose and to no greater extent than is necessary.

The Justice Ministry has recently tried to find a legal compromise in the wake of the decision in this case. A special committee was asked to determine whether the Knesset should pass a law to allow physical pressure in certain extraordinary circumstances. The committee has reached a stalemate. Dan Meridor, the highly respected chair of the Knesset Foreign Affairs and Security Committee is opposed to the enactment of such a law. So is Minister of Justice Yossi Beilin. Their position, essentially, is that when it comes to torture there is no compromise possible, no middle-of-the-road position that can be adopted.

Apparently, Shin Bet will have to live with the decision and adjust its methods accordingly. This may be one of those "constitutional moments" wherein the centrality of the Basic Laws of the Israeli system of constitutional democracy is recognized and affirmed by the political actors.

The decision in this case – and the moral and ethical position espoused by Meridor, Beilin and others – seems intuitively correct, until one realizes the magnitude of the terrorist threat which confronts Israel daily.

As Barak himself notes: "The State of Israel has been engaged in an unceasing struggle for both its very existence and security…Terrorist organizations have established as their goal Israel's annihilation… These groups do not distinguish between civilian and military targets. They carry out terrorist attacks in which scores are murdered in public areas, public transportation, city squares and centres, theatres and coffee shops.

"They do not distinguish between men, women and children. They act out of cruelty and without mercy…Many attacks – including suicide bombings, attempts to detonate car bombs, kidnappings of citizens and soldiers, attempts to hijack buses, murders, the placing of explosives, etc. – were prevented due to the measures taken by authorities responsible for fighting the above described hostile terrorist activities on a daily basis…We are aware of the harsh reality of terrorism in which we are, at times, immersed. Our apprehension that this decision will hamper the ability to properly deal with terrorists and terrorism, disturbs us."

This frightening description of the terrorist danger brings to mind the pronouncement of the U.S. Supreme Court: "The Constitution [and here I would add, the Basic Laws or, for that matter, the charter] is not a suicide pact."

A constitution becomes abstract and meaningless if it sanctifies only the rights of the dead. I have a dream. My dream is that Barak's dream will come true. Unfortunately, it hasn't yet.

The Kirshner File

The greatest Jews of the millennium

Last week, I published a partial list of the 100 most influential/and or greatest Jews of the millennium. I now conclude the survey, which, of course, is subjective.

Sheldon Kirshner in Toronto

Albert Einstein – Formulated theory of relativity and explained photoelectric effect. Urged President Franklin Roosevelt to investigate the possible military use of atomic energy, a suggestion which ushered in the age of the A-bomb.

Karl Marx – Chief theoretician of Marxism, whose analysis of capitalism and the class struggle in *Das Kapital* and *Communist Manifesto* influenced generations of left-wing revolutionaries.

Leon Trotsky (Bronstein) – One of the masterminds of the Bolshevik Revolution and the Red Army.

J. Robert Oppenheimer – Director of the atomic energy research project at the Los Alamos National Laboratory, whose scientists produced the A-bomb.

Niels Bohr – Revolutionized physics by explaining the theory of atomic structure.

Edward Teller – His research made possible the first successful hydrogen bomb explosion.

Sigmund Freud – Founder of psychoanalysis. Outlined his ideas in tomes like *The Interpretation of Dreams* and *Three Contributions to the Sexual Theory*.

Vladimir Zworkin – Physicist, whose work in electronics at Radio Corporation of America paved the way for the invention of television.

Nathan Meyer Rothschild – Coin dealer who founded a legendary banking dynasty which swayed empires and helped industrialize Europe.

Benjamin Disraeli – First British prime minister of Jewish ancestry. Instrumental in the purchase of the Suez Canal, which exerted a profound effect on British diplomacy, particularly in the Middle East.

Jonas Salk – Microbiologist who developed the vaccine against polio.

Judah Benjamin – As the Confederacy's secretary of war and secretary of state, he may have been the most prominent Jew in 19th-century America.

Alfred Dreyfus – The unjustly maligned army officer whose trials and tribulations rocked France to its very foundations.

Henry Kissinger – The first Jew to be appointed U.S. secretary of state, he had a profound impact on Vietnam, China and the Middle East.

Jacob Schiff – A pre-eminent American Jewish communal leader for 40 years. Battled anti-Semitism and fought for social justice.

Sir Moses Montefiore – British philanthropist who launched campaigns on behalf of Jewish rights in Europe and the Middle East.

David Ricardo – Economist whose theories on labour, wages and international trade were very influential.

Judah Touro – Businessman who established the tradition of Jewish philanthropy in the United States.

Julius Rosenwald – Merchant who turned Sears, Roebuck and Company into a powerhouse.

Samuel Gompers – President of the American Federation of Labor for 37 years.

Camille Pissarro – Impressionist artist whose paintings influenced Paul Gauguin and Paul Cézanne.

Steven Spielberg – His box office-busting films – *Schindler's List*, *Jurassic Park*, etc. – have left an indelible cultural impression.

Louis B. Mayer – The archetypical Hollywood mogul who headed Metro-Goldwyn-Mayer.

Irving Berlin – Greatest songwriter in history (*God Bless America*, *White Christmas*, etc.).

George Gershwin – Composer whose symphonies (*Rhapsody in Blue* and *An American in Paris*) defined an era.

Oscar Hammerstein II – Lyricist/librettist whose Broadway shows – *South Pacific*, *The Sound of Music*, *Oklahoma!* – cast a spell on millions, and still does.

Aaron Copland – The fresh, harmonic beauty of his symphonies – *Appalachian Spring* and *Rodeo* – personified American optimism.

Felix Mendelssohn – Major force in classical music whose works – *A Midsummer Night's Dream*, *The Scottish Symphony*, etc – enchant and enthrall.

Albert Einstein

Gustav Mahler – Outstanding composer /conductor (*Song of the Earth* and *Songs of a Wayfarer*).

Jacques Offenbach – His operas and operettas (*The Tales of Hoffmann* and *Orpheus in the Underworld*) ring with exuberance.

Arnold Schoenberg – The exemplar of modern classical music.

Kurt Weill – Wrote classics of the musical stage, including *The Threepenny Opera* and *Beggar's Opera*.

Bob Dylan – Cult figure/folk singer whose songs – *Blowin' in the Wind* and *The Times They Are A-Changin'* – reverberate across generations.

Abraham Goldfaden – First important Yiddish playwright, father of the Yiddish theatre and creator of such memorable characters as Kuni Lemel and Bobbe Yakhne.

Sholem Aleichem – His droll stories of poor, oppressed shtetl Jews established Yiddish as a literary form.

Isaac Bashevis Singer – The quintessential Yiddish novelist, honored as a Nobel Prize winner.

Heinrich Heine – Poet and essayist whose *Book of Songs*, which contains the famous *Lorelei*, animates German culture.

Marcel Proust – Monumental literary figure best known for his semi-autobiographical novel, *Remembrance of Things Past*.

Saul Bellow – His novels – *Herzog*, *Mr. Sammler's Planet*, *Seize the Day* – are marked by technical flair and intellectual gravity.

Franz Kafka – Fictional writer who conjured up a surrealistic universe in angst-filled novels (*The Trial*, *The Castle* and *Metamorphosis*).

J.D. Salinger – In novels and short story collections ranging from *The Catcher in the Rye* to *Franny and Zooey*, he distills the essence of a conformist society whose characters are entangled in a welter of restrictions and banalities.

Arthur Miller – Playwright whose plays – *Death of a Salesman* and *An Enemy of the People* – were in the forefront of forging the brave new world of American theatre.

Harry Houdini – Illustrious magician whose ingenious escapes set high sleight-of-hand standards for his successors.

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Adolph Ochs – The printer's apprentice who bought *The New York Times* and transformed it into what is arguably the world's finest daily.

Abraham Cahan – As editor of the *Jewish Daily Forward*, he facilitated the integration of new Jewish immigrants into American society.

Walter Winchell – Racy gossip columnist who elevated celebrity into an enduring passion-cum-obsession.

Hank Greenberg – The best Jewish baseball player.

Sid Luckman – The best Jewish football player.

Runners-up...**Emma Lazarus**, whose iconic words grace the Statue of Liberty; **A.M. Klein**, the Canadian poet; **Joseph Heller**, **Bernard Malamud**, **Philip Roth**, **Elie Wiesel**, **Primo Levi**, **Lillian Hellman** and **Norman Mailer**, the writers; **Hannah Arendt**, the philosopher; **Vladimir Horowitz**, the pianist; **Menachem Schneerson**, the Chabad rabbi; **Marc Chagall,** the painter; **Moshe Safdie,** the architect; **David Dubinsky**, the unionist; **Franz Boas**, the anthropologist; **Calvin Klein**, the fashion designer; **David Sarnoff**, the radio pioneer; **Gertrude Elion**, the biochemist; **Al Jolson**, the entertainer; **Sandy Koufax**, the baseball pitcher; **Sergei Eisenstein**, the film director; and **Max Reinhardt**, the theatre director; **Mark Spitz**, the Olympic swimming champion.

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Rabbinic Reflections

Mitzvah of tfillin

By RABBI AVRAHAM PLOTKIN

One of the most celebrated commandments, mentioned no less than four times in the Torah, is the mitzvah of tfillin. The Torah introduces it in this week's portion: "And it shall be a sign upon your arm and an ornament between your eyes."

Upon examining the Hebrew text, the commentaries point out that there seems to be an extra letter "hey" attached to the word "yadchah" (your hand). This redundancy is explained in the Talmud based on the oral tradition that the work is really composed of two words, "yad kahoh," the weaker arm. The law therefore dictates that if one writes with the right arm, they place the tfillin on the left arm and vice versa.

The mitzvah of wrapping the "weaker arm" with the tfillin can also be used as an analogy in our approach to weaker segments of the community.

It teaches us not to neglect and reject those less involved, but rather to embrace them and surround them with the warmth and holiness of our traditions.

To counter the rise of intermarriage and assimilation in North America, there has been, over the past few decades, a proliferation of Jewish outreach organizations dedicated to bringing peripheral Jews back to their roots and heritage.

Established Jewish organizations and synagogues have also changed their approach and are doing outreach work.

While there are many notable and successful outreach organizations, the pioneers are no doubt the Lubavitch, who this week mark a significant date in the history of the movement – the 50th anniversary of the passing of the previous Lubavitcher rebbe, Rabbi Yosef Schneerson, and the appointment of his successor, Rabbi Menachem Schneerson, the Rebbe.

George Rohr, a leading philanthropist and lay leader, once visited the Rebbe and proudly notified him of a new outreach program that was initiated in his shul: "Thank God, this Rosh Hashanah we set up a beginners' service in our shul and had 120 Jews with no Jewish background participate!"

Happy to see Rohr, the Rebbe had a broad smile on his face, but when Rohr spoke, the Rebbe's face dropped. Rohr searched his words for anything he might have said to upset the Rebbe.

"What?" said the Rebbe.

Rohr repeated: "A hundred and twenty Jews with no Jewish background." And then he realized that what he had said was wrong, but it was too late. The Rebbe was already speaking.

"No Jewish background?" asked the Rebbe. "Go and tell those Jews that they are all children of Avraham, Yitzchak and Yaakov."

This is the first important lesson in successful outreach work. We must recognize that every Jew, regardless of affiliation, has that background and the pintele Yid (divine spark) that waits to be ignited.

Jews returning to their faith are not discovering something new and external. They are discovering something very old and on the inside. It is a journey of self-discovery. It is something familiar. Introducing Jews to their faith is merely restoring to them what is rightfully theirs.

This has been the secret of the Lubavitch approach – having faith in every Jew and in the power to return. To celebrate the 50th anniversary of Lubavitch outreach, Lubavitch is launching a new campaign called Change the World... One Mitzvah at a Time, beginning this week with the International Week of Friendship and Kindness.

What better way to mark such a significant milestone than with the mitzvah of love, the very essence of the organization and the Rebbe's legacy?

Rabbi Plotkin is the spiritual leader and executive director of Chabad Lubavitch of Markham.

Jewish news on the Web

By MARK MIETKIEWICZ

One of the pleasures of the Internet is the ability to surf the newspapers of the world and learn about communities far away.

Today I start my look at Jewish newspapers of the Net with American and Canadian community papers.

Not surprisingly, some of the most interesting and established Web news comes out of New York. The *Jewish Week* is the largest newspaper of its kind in the United States **[http://www.thejewishweek.com/]** Theirs is a large, well organized site with news, commentary, a discussion forum, and even a quiz. The *Jewish Post of New York* online focuses on local and global issues **[http://www.jewishpost.com/]**. A sampling: From Pharaoh to Milosevic: Evil and the Use of Force; Joint New York State And Israel Collaboration New Hope For The Mentally Ill; and Shawn Green: Baseball's Rising Jewish Superstar.

The venerable *Forward*, founded in 1897, has made it into the 21st century with a respectable English-language Web presence **[http://www.forward.com/]**. It's also worth a visit, since it has one of the best set of links to Jewish media sites on the Net.

Also online, the *Jewish Press*, which calls itself "the largest Orthodox Anglo-Jewish weekly" **[http://www.thejewishpress.com/]**.

Rather than giving us shorter news pieces, the *Atlanta Jewish Times* only posts its feature-length cover stories on its Web site – anything from a profile of CNN's Wolf Blitzer to a piece on Judaism and sex titled "Is Viagra Kosher?" **[http://www.atljewishtimes.com/]**.

Similarly, the *Detroit Jewish News* concentrates on longer thought-provoking stories, such as Balancing Act: Teaching evolution in a Jewish context; and Making Peace With The Past: German Jewish life springs anew from the dustbin of communism and Nazism **[http://www.detroitjewishnews.com/]**.

In its current issue, the *Baltimore Jewish Times* examines whether American Jews really could handle Middle East peace. And then it looks at a very local issue. A school policy which awards students with perfect attendance has been modified to allow students to observe religious holidays and still qualify for the award **[http://www.jewish times.com/]**.

Boston's *Jewish Advocate* is able to draw upon local talent such as Alan Dershowitz (how the men running for president use "religious pandering" to get votes) and from Leonard Fein, director of the Commission on Social Action of Reform Judaism (The Law of Return as Affirmative Action) **[http://www.neponset.com/jewish_advocate/index.htm]**.

Some other American papers worth a look include the *Jewish Journal of Greater Los Angeles* **[http://www.jewishjournal.com/]**, *New Jersey Jewish News* **[http://www.njjewishnews.com/]**, the *Jewish News of Greater Phoenix* and the *Kansas City Jewish Chronicle* **[http://www.sunpublications.com/jchron/jchron.html]** and the *Jewish Bulletin of Northern California*, which covers the region around San Francisco **[http://www.jewishsf.com/]**.

For a good list, see America Online's listing of Jewish newspapers **[http://www.jewish.com/search/News/Newspapers/]**.

North of the border, *The Canadian Jewish News* maintains a Web site which is worth your time **[http://www.cjnews.com]**. In addition to an archives of selected articles, *The CJN* is one of the few Jewish sites updated daily; so you can read up on international news before the articles make their way into the hardcopy edition **[http://www.cjnews.com/international/]**.

Next week, how to find the best writing if you don't have time to do a lot of surfing – plus a couple of Jewish news sites with a lot of attitude.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Jewish Life

School funding fairness

By KEITH LANDY

Guest Voices

Bruce Elman, in his Dec. 6, 1999 column, questions whether the November ruling of the United Nations Human Rights Commission on public funding to religious schools is really good for the Jews.

The UN body, of course, decided that Ontario's policy of funding only students attending Roman Catholic separate schools is clearly discriminatory, and because of that, Canada, as a signatory to the International Covenant on Civil and Political Rights, is in violation of its treaty commitments.

Elman essentially warns us to be careful about what we ask for, as we might not be very happy with the result if our wishes were granted. In fact, his arguments are largely based on several myths, which I will address in turn.

The first myth concerns the "spectre" (his word) of an onslaught of parents sending their children to a wide range of religious schools if government funding were provided and thereby "leading to greater costs to the government and undercutting the viability of the public school system." Because of this, Elman states, "it is not surprising that Ontario seems opposed to following the UN ruling." The facts however are totally at odds with both Elman's projections and his logic.

In British Columbia, Saskatchewan, Manitoba, Quebec and yes, even Alberta (where Elman lives), nothing of this sort has actually happened. Where funding is provided, the floodgates have not opened, and the vast majority of parents continue to send their children to public schools. Their public systems of education continue to flourish, and there has been no evidence of detrimental effects to the public systems resulting from such funding of religious schools.

However, what if Elman's prediction were actually to materialize? What if many more children were to register in government funded religious schools? Would this, as Elman suggests, lead to "greater costs to the government?" Not really. The monies previously spent on educating these children in the public school system would simply be transferred to the religious schools. In financial terms it would be basically a "wash."

Now to myth number 2, which I believe is no less serious an error. Here Elman projects another worst case scenario. What if governments, in return for providing funding to religious schools, began to unduly interfere in the running of these schools – i.e. wanting to shape their curriculum, determine staffing priorities?

Again, has this actually happened in the many jurisdictions that presently provide public funding to religious schools? No it hasn't, and there is no evidence suggesting that it might. Government involvement has been strictly limited to making sure that the secular part of the education provided by religious schools meet overall government education guidelines. No government that I can imagine in this country, would be foolish enough to intrude into the religious component.

On other matters, Elman and I will simply have to agree to disagree. For example in a rather summary manner, he posits that the "UN decision is effectively unenforceable" and "nor can the federal government require them [Ontario] to follow the UN decision." Mr. Elman, not I, is the esteemed constitutional lawyer but when Canada – with the approval of all 10 provinces – signs onto an international treaty (the International Covenant on Civil and Political Rights), there is a clear imperative for this country to live up to its treaty commitments. To do anything less, I believe, would seriously undermine Canada's commitment to both human rights norms and international law.

Our Jewish community has every reason to demand that our Jewish day schools receive equal funding to that provided to the Roman Catholics in Ontario schools. Simple fairness – as the UN body ruled – demands that, and no less.

Keith Landy is chair, Canadian Jewish Congress, Ontario region.

Assessing the Pope

Pope John Paul II:
A Jewish Assessment.

Books
Bernard Baskin

A recent biography of the Pope, *Witness to Hope*, by George Weigel, provides an opportunity to say something about him from a Jewish point of view.

In 1942, the Pope was a parish priest in Krakow, Poland. Helen and Moses Hiller and their only child, Shachne, were confined to the Krakow ghetto. The murder of Polish Jews had then reached its zenith. The Hillers read the ominous signs of death and wanted to save their son. After careful and arduous searching, they contacted a Roman Catholic couple who had no children and who lived in a small town on the Aryan side of the ghetto. The Hillers convinced them to care for Shachne and to conceal him.

Soon thereafter, the Hillers, like most Krakow Jews, went to their deaths. The devout Roman Catholic couple, upon learning of the death of Shachne's parents, decided to have him baptized. They approached the priest, who later became Pope John Paul II, and told him the secret of Shachne's true Jewish identity and of the Hillers' last request – that the child should be told of his Jewish origins and returned to the Jewish people if the parents should die.

The priest said it would not be proper to baptize the child and refused to perform the ceremony. This was an act of fairness and humanity and probably uncommon in a country like Poland, where hatred of Jews was fierce.

This was just one indication of Pope John Paul's respect for the integrity of the Jewish people, which has marked his priesthood. He has spoken out repeatedly against the scourge of anti-Semitism and has decried the centuries of oppression and tyranny that Jews have had to endure.

He has referred to Judaism as a living not a dead legacy and has stressed that God's covenant with the Jews was never retracted. He has spoken eloquently about the close ties of Christianity and Judaism and called us "brothers in faith."

Indeed, Pope John Paul II has been a good friend of the Jewish people. But even our best friends do things that displease us and the Pope has done several in the last few years.

Besides meeting Kurt Waldheim, then president of Austria, an unrepentant Nazi, and praising him as a man of peace, the Pope received the PLO leader, Yasser Arafat. He gave his papal embrace to a terrorist, to one responsible for maiming and murdering many innocent men, women, and children.

He also beatified Edith Stein, a German Jew who adopted Catholicism, became a Carmelite nun, and died at Auschwitz. He called her a martyr for the Catholic faith.

The reality is that Stein was not killed because she was Catholic. She was murdered because she was, in the eyes of the Nazis, still a Jew. To imply that she became a martyr for any other reason than her Jewish birth is patently offensive to Jews.

The Pope has often issued statements of sympathy for the Jewish people who suffered the horrors of the Holocaust. However, the Pope has not yet faced up to the role of the Church before Vatican II in fostering hatred of the Jew.

He has not admitted the Vatican's guilt in keeping silent during the years of the Holocaust. Though many individual members of the Protestant and Catholic clergy did speak out and even sheltered Jewish people, the official Roman Catholic Church did little, if anything, to save Jews.

The Holocaust is inextricably tied up with the religious past of Christianity. The Pope needs to force the Catholic Church into an honest confrontation with its own history.

Perhaps, above all, the Vatican, at the Pope's direction, has granted full diplomatic recognition to Israel and intends to visit the country after the New Year. Such a gesture would lend an official imprimatur to Israel's existence and improve relations with Christians around the world.

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Alex Beder, 93, (right) at his birthday party where 1,000 needy people were fed, is seen with his dinner co-sponsor, his longtime friend, Captain John Letnik.

Senior shares his good fortune with those 'less fortunate'

By CYNTHIA GASNER
Special to The CJN

TORONTO — Alex Beder, a retired furrier and builder/developer, celebrated his 90th birthday, by hosting a party for 1,000 needy individuals.

He said he wanted to share his good fortune in life with those less fortunate than himself. So the nonagenarian contacted his longtime friend Captain John Letnik, owner of Captain John's Harbour Boat Restaurant at the foot of Yonge Street.

"I asked him if we could prepare 1,000 meals for the homeless and hungry people of Toronto." Beder says.

That was four years ago. Beder, a man of many interests and accomplishments, sits back in his Bathurst Street apartment and speaks of plans for next year's annual dinner.

Beder is well known for his courage to speak out against injustice, his work for the underprivileged and his philanthropic efforts.

A plaque on his wall, signed by Mayor Mel Lastman and the members of the Toronto City Council, congratulates Beder and Captain John's "on the occasion of your Annual Dinner to Feed the Hungry."

Not only does Beder co-sponsor the dinner with Letnik, he is also there to serve and share his special brand of optimism and cheer.

He says that keeping an active mind and body has led to his longevity. He has a multitude of interests – high on his list are politics and sports.

His family has been active at Holy Blossom Temple for more than 80 years and he is involved with the temple's Out of the Cold program for the homeless.

A staunch supporter of the Liberal party, Beder proudly points to letters of thanks from Prime Minister Jean Chrétien.

Born in London, England in 1906, he arrived in Canada with his mother Bertha, brother Monte and sister Estelle in 1914.

His father, Benjamin, a native of Vilnius, Lithuania, had settled in Toronto two years earlier with his oldest son Edward. The family settled into a house on Gerrard Street, east of Broadview Avenue near his father's fur shop.

Beder Furs was later relocated to Richmond Street.

At 14, Beder left Humberside Collegiate to work in the family fur business, replacing his brother Edward who had entered the Canadian Armed Forces.

With a glint in his eye, he says he attended the collegiate's centennial celebration a few years ago. He was feted as the oldest former student in attendance and presented with a sculpture of the school.

Shortly after leaving school, Beder discovered Oliphant's Gym in the Markham and Bloor street area. From that day on, he became fanatic about fitness, he says.

He did weightlifting, played football, hockey and competitive baseball as well as amateur boxing. Today, he still works out with weights, on his stationary bike and does his calisthenics.

When he was in his 30s, he joined the Queen's Own Rifles reserve during World War II after the Royal Canadian Air Force turned him down.

While in the fur business, Beder met and married Terry Swackhammer, a top model for Creed's, Simpson's, Eaton's and other high-fashion clothiers. Terry, who died a year ago, was president of the Women's Division of Variety Club and active in Hadassah-WIZO.

In 1997, Beder wrote and published his life story titled, *My Ninety Years: Confessions of a 14-year-old High School Dropout.* Always keenly interested in the State of Israel, he dedicated his publication to "the Brave Soldiers of Israel who always stand ready to defend democracy in the only democratic country in the Middle East."

The proceeds from his autobiography have been donated to The Association for the Soldiers of Israel. In his honour, an activity room at Mashavei Saade at an Israel defence base south of Beersheva has been dedicated to him for his generosity to the Israeli soldiers.

Scrap books cover his table with clippings and documents about his outspoken criticism of those who have wronged others. He tells of Lou Limmer, who is Jewish, who played first base in 1955 for the Leafs. He hit 33 home runs and was voted the most popular player on the team.

When Jack Kent Cooke traded Limmer, Alex tore up his season's tickets and let Cooke know that he was "disgusted" with Cooke's biased attack on Limmer. Beder says he still retains a friendship with Limmer.

When Shawn Green came to the Leafs and was about to be traded, Beder says he reminded the club of the mistake they made many years before. He says he pleaded with them to keep Green, who later became a star right fielder for the Blue Jays.

He says he received an autographed baseball from Green – he now plays for Los Angeles – , with a note of appreciation for Beder's having faith in him.

When asked about a message for younger people, Beder sighs and says, "My motto is DGU – Don't give up." And that is the message he gives the 1,000 needy people who come to celebrate his birthday each year.

Emile Aufgang and his sister Lea Shumacher and two of her grandchildren Yoav and Aliza, are seen cutting the 50th anniversary cake at Aufgang Travel's recent 50th anniversary celebration.

Aufgangs mark 50 years in the travel business

By CYNTHIA GASNER
Special to The CJN

TORONTO — To celebrate the 50th anniversary of Aufgang Travel, Emile Aufgang, son of the founder, hosted a celebration for staff, clients, friends and industry representatives.

In 1949, Isaac Wolf Aufgang opened Aufgang Travel, and photos that record the history of the mid-sized family business adorn the walls.

Lea Shumacher, who worked in the business with her father and brother Emile for many years, was on hand to greet their guests.

Born in Warsaw, Isaac, with his wife Esther and daughter Lea, left Poland in the 1930s and established a travel agency in Paris where Emile was born. Recognizing the danger, the family left France for Spain just as the war broke out and in 1942, they again fled to Portugal.

The Aufgangs were one of the few families to come to Canada during the war years. Arriving in Toronto in 1944, Isaac worked for Dominion Travel. Five years later, he opened his College Street location where the business consisted mainly of steamship ticket sales to immigrants from Europe.

Emile recalls helping out in the travel agency as a child on College Street where the family lived above the store. When he graduated from the University of Toronto, he joined his father and sister in the business.

That was a time, Emile says, when Miami Beach and the Catskills were in great demand.

The family business was moved to Bathurst Street in 1969, a year before Isaac died and Emile took over the presidency. "On the one hand," he says, "it has gone by so quickly. On the other, it has been a long time to be in the industry."

He spoke to *The CJN* about the major changes created by the technology that have taken place in the industry.

"We used to prepare airline tickets, cruise line tickets and other materials for groups of hundreds of participants by hand. Today we can create them by electronic computer in a very short time."

Emile's first large tour group was arranged for 306 people for the Canadian Zionist Federation to Israel in 1970.

"We have since gone on to do hundreds of major Jewish and non-Jewish group trips and family tours for people across Canada and throughout North America."

Emile points to some unusual photos of a group on the Majestic Imperial Train which travels from Budapest to Vienna. He chartered four coaches on the refurbished Austro-Hungarian monarchy's train where the group enjoyed the ambience and had a royal lunch.

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Greater Toronto Area

JF&CS tackles myths surrounding child abuse

'We're not immune. We have the same social problems as any other community': Howard Hurwitz

By BILL GLADSTONE
Special to The CJN

According to a persistent myth, child abuse doesn't occur within the Jewish community.

The truth, however, is a different story.

By its very existence, Jewish Family and Child Service of Toronto attests to the fact that child abuse – along with a generous array of other domestic problems – exists within our community and cannot easily be swept under a rug.

Special Feature

A multiservice agency with a large suite of offices in the Lipa Green Building, JF&CS has an annual budget of $9 million and more than 100 full-time employees. It devotes its resources exclusively to dealing with child abuse, woman abuse, poverty and other social ills within the 175 000-strong Jewish population of Toronto and York Region.

"We're not immune," acknowledges Howard Hurwitz, director of children's services for JF&CS. "We have the same social problems as any other community in Toronto."

As proof, Hurwitz reports that the agency, which boasts 37 workers who deliver child welfare services, currently has 85 children under its care. These youngsters live in foster homes, group homes and institutions such as hospitals, jails and detention facilities.

"These are children who, for one reason or another, can't live with their biological families," says Hurwitz. "All these kids have specialized treatment needs. Many have some kind of psychiatric, behavioural, emotional or developmental problem."

Child abuse has been a special priority for the agency's social workers at least since its current executive director, Gordon Wolfe, began his tenure in 1981. That year, JF&CS won official status from the province as a children's aid society on a par with the Metropolitan Toronto Children's Aid Society and the Catholic Children's Aid Society.

"We fought very hard for that status, because we felt that Jewish kids that had to be taken from their homes had to be put into Jewish foster homes," Wolfe says.

"We felt strongly that there had to be a Jewish agency doing that, with a Jewish thrust."

Eric Kirsh, supervisor of special resources, oversees the team of four social workers who investigate the roughly 450 incidents of child abuse reported to the JF&CS each year.

That's an average of nine new cases a week, most often called in by teachers, family members, neighbours, doctors, rabbis and strangers to the families involved.

"If the call comes from a school, a principal or guidance counsellor might say that a certain child came in this morning upset and crying," Kirsh says. "When the teacher asked what was wrong, he explained that the family had an argument and that he was hit, perhaps dragged to the car, or punched, something that would account for his distress."

Because of its role as a children's aid society, JF&CS is legally obliged to investigate every report of child abuse and neglect it receives, according to the protocol laid down by the provincial Child and Family Services Act. The agency has the authority to remove a child from a home, and will exercise that authority when it considers the child is at risk of injury.

"It's not an arbitrary decision. It's not one person going in and making a slapdash decision."

After a suspected incident of child abuse or neglect is reported, a JF&CS social worker may contact the police immediately. Alternately, in cases where the injuries seem slight or unsubstantiated, the social worker may arrange to interview the child at school, usually notifying the parents simultaneously.

"In some circumstances, we determine that it might be better to see the child without the parents' knowledge," says Kirsh. "Sometimes we can get a more accurate description from the child if the child hasn't spoken to the parents beforehand. We need to get the information in as untainted a way as possible.

Afterwards, JF&CS investigators will talk to parents, then witnesses. Even so, in many cases they are unable to verify that any abuse or neglect actually occurred.

"We may determine that something happened, but we just don't know what."

The agency has a policy of zero tolerance towards corporeal punishment, but many parents don't live by this standard and readily admit that they hit their children.

According to Kirsh, parents who are faced with an accusation of abuse commonly retort: "Yeah, I whacked my kid – so what? Didn't your father ever hit you?" The tone often conveys deep annoyance at the perceived intrusion into their private affairs.

In most cases, Kirsh says, JF&CS investigators determine that an adult used excessive physical force to discipline a child. "That's the usual pattern. The parent was having a bad day. It's rare that we find that parents intentionally hurt their children…

"We like to work with the parents as closely as possible. We're respectful of the struggle that they have to discipline their kids and get them to do what they want them to do."

In such cases, JF&CS social workers meet with family members, both together and apart, and convince them to attend the agency's classes in parenting skills or anger management.

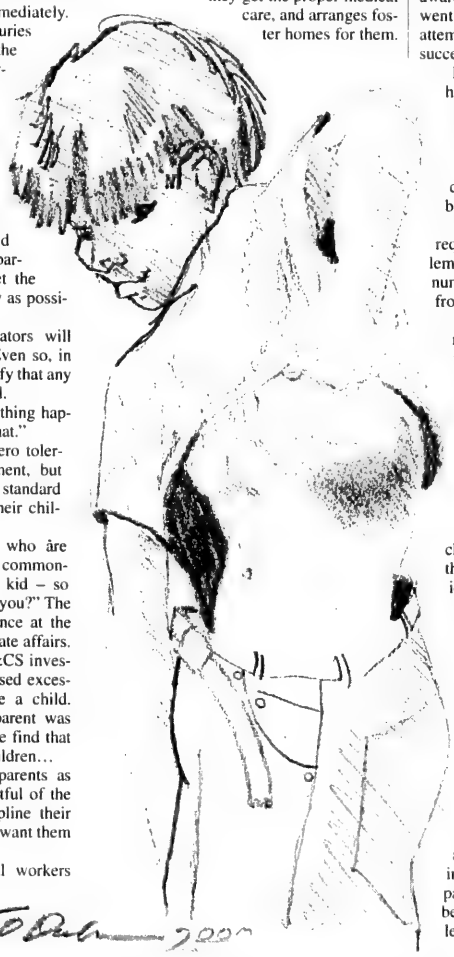
Among Toronto-area social service agencies, the JF&CS is a leader in the number and quality of preventative programs it offers meant to reduce the frequency of child abuse and other domestic problems. The agency offers classes in its own premises as well as in schoolroom settings so as to reduce or eliminate the onus some people may feel in attending them.

"We feel that by providing preventative services to the community, it may reduce the number of crises that we have to respond to," says Hurwitz. "We place a very strong emphasis on providing treatment and preventing child abuse from recurring, and that makes us different from other children's aid societies. We believe strongly that the prevention services are essential in keeping kids safe."

The agency also offers counselling, play therapy and other follow-up treatment services for children and their families.

More extreme cases of physical abuse and neglect demand a higher level of intervention, sometimes involving the courts. The toughest cases involve kids with serious bruises and broken bones.

Through its authority as a children's aid society, JF&CS removes the children from their homes almost immediately, ensures they get the proper medical care, and arranges foster homes for them.



Sometimes, JF&CS arranges supervision orders and imposes conditions on families to ensure children are not mistreated. Agency social workers may pay regular visits to home or school, by appointment or by surprise, and arrange regular reports on a given child's well-being from doctors, nurses or school personnel.

JF&CS case files are bulging with sad and shocking stories. A mother locks her young children into a car on a hot summer day and goes to a gambling casino. A social worker visits a home and finds unwashed kids in dirty clothes and diapers, no food in the refrigerator or on the shelves, and other evidence of serious neglect.

Then there was the "mother with mental health problems" who was attempting to raise four children, all between the ages of three and nine, in "very dirty, unkempt circumstances." A single parent, she engaged in unspecified "occult practices." Her two dogs were not housetrained and had fouled up the small apartment. A concerned public health worker called JF&CS after the mother refused to let her in for several weeks. A suspicious neighbour called as well.

"We took it upon ourselves to visit the home," says Kirsh. "We removed the children almost immediately, and the court awarded us interim custody. The children went into foster homes. The mother made an attempt to rehabilitate herself, but without success."

In cases involving parents with mental health problems, the agency will intervene to insure that the adults receive medical treatment so that the children, whenever possible, can stay at home.

"Our goal is always to try to work as co-operatively with families as possible," Kirsh says.

JF&CS workers are sometimes required to solve uniquely difficult problems where they must mediate among numerous parties in order to rescue a child from potential harm.

Such was the case when the agency received an urgent call from a hospital that the parents of a three-year-old girl were refusing to allow medical treatment that doctors were urging as vitally necessary.

The girl had a serious digestive problem that required an immediate surgical procedure. It was a medical-ethical dilemma that needed quick action.

"According to the hospital, the child's medical situation was so serious that she could die if she didn't get medical treatment," Hurwitz recalls. "We met with the parents, who told us that they wanted to try a non-intrusive, non-surgical approach. They felt that surgery carried too much risk."

Since the parents were Orthodox, JF&CS social workers turned to the rabbi of the religious community to which they belonged. "The rabbi was very helpful in having the parents co-operate with us," says Hurwitz. "The child got the surgery and the case was closed."

Sometimes, JF&CS workers act to alleviate difficult situations. For instance, they were called in to assist the parents of a 10-year-old girl with serious behavioural and developmental problems.

"The parents felt they were at the end of their rope and unable to provide care for her any longer," Hurwitz says. "They were totally frustrated by her behaviour and felt they needed a period of separation from her." The agency arranged for the child to go into a group home on weekends for several months, thus giving the parents at least part of the respite they needed.

Greater Toronto Area

Wiesenthal Centre gets new Canadian rep

By PAUL LUNGEN
Staff Reporter

TORONTO — After two months on the job at the Simon Wiesenthal Centre (SWC), Toronto lawyer Leo Adler admits he's learned more about the organization's operations and global scope than he did in 10 years of working behind the scenes.

He was impressed and somewhat surprised by the international organization's quick response to the presence in England of Nazi henchman Konrad Kalejs and he was quick to join the effort to urge the Australian government to prosecute the Latvia-born war criminal.

He's also learned another valuable lesson: that his one-year trial run as director of national policy for the Canadian office of the SWC seems to be working just fine.

Adler, 52, is busy trying to juggle a full-time criminal law practice with the position he took over in mid-November. Adler replaces Sol Littman, who has retired after serving as Canadian representative of the SWC.

Littman's duties have been divided between Adler and Melissa Cohen, who has been named national director of development with responsibility for fund-raising and programming.

Adler and Cohen have hit the ground running at the centre, which is best known for Holocaust remembrance, pursuing war criminals and attacking hatemongers. Already they have scheduled two programs for February – one a speaking engagement by former racist skinhead T.J. Lauden, the other a meeting with two dozen representatives of Internet service providers to discuss hate on the Web.

It's all part of his agenda of continuing Littman's work and pushing the SWC to be more involved in anti-racist education, Adler said.

"The centre's image has always been of going after the Nazis," he said. "But as we come to the 21st century and we see that war crimes are still occurring in new contexts in different countries, the centre is very active in pursuing that as well.

"The Simon Wiesenthal Centre is devoted to creating an understanding between groups; so if you understand what is prejudice and bigotry, you'll appreciate why we have to fight these things."

Adler said the Canadian office will continue to track hate sites on the Internet, educate police officers in locating Cyber hate and develop education programs that promote tolerance.

With the growing use of the Internet by racist groups, the centre is urging service providers and professional associations that represent them to address the issue. Adler cites the example of www.sol-littman.com, a Web "hatesite" that uses the name of the former SWC spokesperson without his permission.

"It's not a censorship issue," Adler said. "It's a registration issue. If you have registration, you'll know who is offering sites that are hateful."

Adler said he plans to expand the centre's ties to other communities that may also be the target of racists. Adler maintains that last summer's "brouhaha over Chinese immigrants comes down to questions of tolerance." The SWC believes it must speak out whenever any group is the subject of discrimination, not only when Jews are attacked, he said.

Adler also plans to broaden the organization's membership and get current members more involved, particularly those who live outside Toronto. By drawing on local members' expertise and knowledge, the centre can be better informed on events across Canada while relying on local members to represent the organization outside Toronto, he said.

Adler began his association with the SWC about 10 years ago when he was approached by lawyer John Rosen and asked to join the centre's legal committee. Over the course of years, the group met occasionally and responded to Littman's inquiries about hot legal issues.

As part of his duties, Adler met with then Conservative justice minister Kim Campbell to discuss war crimes prosecutions. He was not impressed with the minister's lack of enthusiasm for the issue.

"I got the feeling I was being politely stonewalled," he said. The centre's offer to name potential witnesses was shunted aside with the argument that relying on witnesses provided by the SWC might weaken the prosecution.

Adler, an experienced defence lawyer, rejects that view. "It's not like we're making it up. We're just giving leads to potential evidence... It's no different than calling Crimestoppers," he said.

Adler, the child of Holocaust survivors, was raised with his own family's wartime stories and their description of survival. His grandfather, Leo, was one of the first victims of the Holocaust. In 1939, shortly after the German invasion of Poland, he was forced to dig his own grave and then shot. For Adler, joining an organization that emphasized Holocaust remembrance, was an easy decision.

Leo Adler

Born in Kulimbach, Germany, after the war, Adler grew up in Israel and Montreal.

"May you live all the days of your life"
– Jonathan Swift

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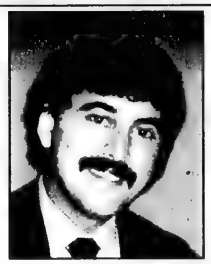

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Srul Irving Glick to be honored

By FRANCES KRAFT
Staff Reporter

TORONTO — About 10 years ago, Srul Irving Glick requested to see a piece of his own music at the Canadian Music Centre.

When he expressed surprise at the thick sheaf that was brought to him, he was told by the custodian, "Didn't you know? Glick is one of Canada's most prolific composers."

Glick hadn't actually realized that his many years of composing had translated into that much music, he said in an interview.

The Toronto native will be honoured for his 30 years of service to Beth Tikvah Synagogue and his recent 65th birthday, in a sold-out cabaret-style event this Saturday night at the shul. More than 500 people are expected to attend.

Glick is the synagogue's composer-in-residence and director of its two choirs.

Under his guidance, Beth Tikvah has won two Solomon Schechter awards from the United Synagogue of Conservative Judaism for the best musical program for a synagogue in North America.

Glick has won several awards for the Judaic component of his work, among them the J.I. Segal Award for his contribution to Jewish music in Canada and the Kavod Award of the Cantors Assembly of America.

In 1994, he was appointed a Member of the Order of Canada.

A full-time music producer at the CBC from 1962 to 1986 (with the exception of a sabbatical year spent in England and Israel), Glick studied composition in Paris, France, after completing two music degrees at the University of Toronto.

Srul Glick

He taught theory and composition at the Royal Conservatory of Music and York University, and continues to teach composition privately.

He recalls his time at the CBC as "very exciting... We felt like we were building music in Canada...and that we were giving artists a chance to make their names and their careers."

Glick's work, which runs the gamut from klezmer to chamber music, is performed regularly on at least five continents.

Recently he and his wife Sara were in New York to hear his *Sing Unto the Lord a New Song* performed at Lincoln Center by the Harlem Boys Choir and the New York Philharmonic.

But it's as much for Glick's personal attributes as his musical expertise that he's being honoured at Beth Tikvah, as evidenced by warm tributes from colleagues, family and friends, to be shown in a specially prepared video.

Russian-born oboist Senia Trubashnik, for example, recalls the time he and his wife had rented a basement apartment in Etobicoke, and Glick took them and their daughter, Anna, now the cantor at Temple Emanu-El, into his more centrally located home for almost three months.

"He's a very caring individual," Martin Hoffman, a longtime choir member, told *The CJN*. "He's gentle, knowledgeable. He's always amazed me. He's so good at what he does."

His choir work over the past 30 years has been a labour of love, Glick said. "I remember in earlier years, I always was so shocked after we'd finished Yom Kippur services that we hadn't brought Mashiach because of the intensity and the beauty of the singing."

Glick wasn't encouraged to pursue a career in music, although his father, a native of Kishinev, was a cantor. As a teenager, Glick sang in his father's choir on the High Holy Days.

He began to study piano only at age 15, when he decided he wanted to be a composer. A football quarterback and baseball team pitcher, he gave up sports at the behest of his piano teacher, who told him his arms and hands were too "tight."

His father, David, and his mother, Ida, were "somewhat disappointed" by his ambition, he recalls.

"Composers didn't make a living in those days. They still don't," he laughed. His salary from CBC paid for his composing time, he noted.

Professionally, his biggest challenge has been his quest to write music "at the deepest depth I can reach."

The father of three grown children, he also sees his compositions as his offspring. He is currently working on nine commissions.

A more personal challenge is to overcome a recent cancer recurrence. His "hard-won" philosophy is to "live each day to make it as special and as beautiful and as rich and as important as you possibly can."

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CJ Food

Start the new year off with a peanut

By EILEEN GOLTZ
Special to The CJN

Peanuts and peanut butter are among North America's most popular foods.

Some brands of peanut butter do not contain artificial sweeteners, colors or preservatives. Some brands add sweeteners and salt for taste, as well as a stabilizer for freshness and to keep the oil from separating. Old-fashioned or natural peanut butter does not have the stabilizer, so the oil will separate and should be stirred back in before using. Most people don't realize that peanut butter does not need to be refrigerated and is a naturally low sodium food.

Peanuts and peanut butter contain mostly unsaturated fat, which has been shown to lower LDL-cholesterol levels in your blood. In fact, recent studies indicate that frequent consumption of peanuts and nuts, as part of a healthy diet may actually lower the risk of heart attack. Peanuts are also natural cholesterol as well as a good source of folic acid.

However, peanut allergies are on the rise. According to Dr. Hugh Sampson, a pediatrician at Johns Hopkins School of Medicine in Baltimore, it is because children are given peanut butter sandwiches or crackers as quick meal substitutes before their immune systems have a chance to develop.

He goes on to say that children under the age of three are most likely to have food sensitivities, probably because their immune systems can't tolerate a lot of new substances. Children with a family history of food allergies should not be given peanuts or peanut products until the age of three for this reason.

The following recipes are a great mixture of sweet and savory so that everyone can enjoy the great taste of a food that I guarantee will still be popular in the year 3000.

PEANUT BUTTER BANANA MUFFINS

1¼ cups all purpose flour
¼ cup toasted wheat germ
1 tsp baking soda
½ tsp salt
1 cup mashed ripe bananas (about 3 medium)
½ cup honey
½ cup chunky peanut butter
2 large eggs
⅓ cup vegetable oil
¼ cup (packed) dark brown sugar
1 tsp vanilla extract

Preheat oven to 400. Line 12 muffin cups with muffin papers. Stir the flour, wheat germ, baking soda and salt in small bowl to blend. Set the mixture aside. Using electric mixer beat the bananas, honey, peanut butter, eggs, oil, sugar and vanilla in medium bowl to blend. Beat in flour mixture. Divide the batter among muffin cups. Bake muffins until tester inserted into centre comes out clean, about 20 minutes. Transfer muffins to rack; cool. Makes 12 muffins.

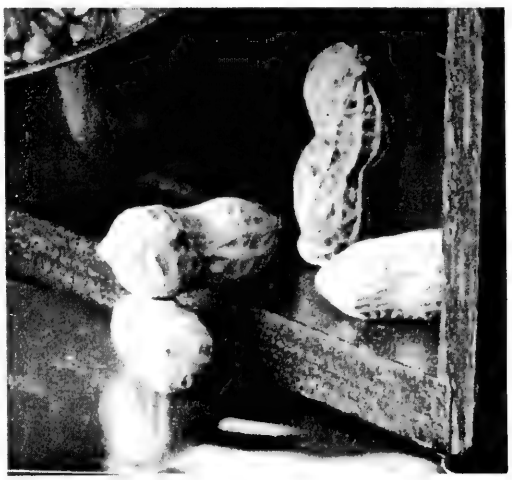
DELUXE PEANUT BUTTER CUPS

¼ cup plus 2 tbsp powdered sugar
¼ cup sour cream
2 tbsp whipping cream
¼ tsp vanilla extract
¾ cup chunky peanut butter (do not use fresh ground or old-fashioned style)
1¼ pounds bittersweet (not unsweetened) or semisweet chocolate, chopped
¾ cup roasted unsalted peanuts, separated in halves

Mix the powdered sugar, sour cream, whipping cream and vanilla in a medium bowl. Stir in the chunky peanut butter, mix well. Cover and refrigerate until well chilled. (Can be prepared 1 day ahead.)

Place 36 foil mini muffin cups (measuring 2 inches in diameter at widest point) on 2 cookie sheets. Melt chocolate (in a top of double boiler over simmering water or microwave) stirring until smooth. Drop 1 tsp chocolate into each mini muffin cup. Rotating each cup,

Continued on page 20



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CJ Food

Peanut butter's just great for salads or soups

Continued from page 19

spread chocolate 3/4 inch up insides of cups with small knife. Refrigerate until chocolate is set, about 20 minutes.

Drop 1 rounded tsp peanut butter mixture into each cup. Flatten slightly with back of spoon. Remelt chocolate. Spoon enough chocolate (about 1 tsp) into each cup to cover filling completely. Sprinkle each peanut butter cup with several peanut halves. Dip fork into remaining melted chocolate. Carefully wave from side to side over peanuts to create decorative pattern. Refrigerate until chocolate is set, about 20 minutes.

Divide peanut butter cups among airtight tins. (Can be prepared up to 4 days ahead and refrigerated.) Makes 36.

FROZEN PEANUT BUTTER PIE

1½ cups powdered sugar
1 cup creamy peanut butter
1 8-ounce package cream cheese, room temperature
½ tsp vanilla extract
1 cup chilled whipping cream
1 purchased 6-oz chocolate cookie pie crust

Blend the powdered sugar, peanut butter, cream cheese and vanilla in processor until smooth, occasionally scraping down sides of work bowl. Transfer the mixture to large bowl. Beat cream in medium bowl to soft peaks. Fold cream into peanut butter mixture in 2 additions. Spoon peanut butter filling into crust and smooth top. Freeze pie until filling is firm, at least 3 hours. (Can be prepared 1 week ahead. Cover and keep frozen. Let stand room temperature 20 minutes before serving.) Serves 8.

CHINESE NOODLE AND CHICKEN OR TURKEY SALAD

2 lb linguine
¼ cup oriental sesame oil
2-2½-lb roasted chickens, skinned, boned, shredded or 12 cups cooked turkey
4 bunches green onions, sliced
2 bunches fresh cilantro, chopped
4 jalapeño chilies, seeded, minced
1½ lb snow peas, stringed, thinly sliced lengthwise

Dressing

1 cup soy sauce
½ cup creamy peanut butter (do not use old-fashioned style or freshly ground)
½ cup rice vinegar
½ cup oriental sesame oil
2 tbsp sugar
Napa cabbage leaves

Cook linguine in large pot of boiling salted water until just tender but still firm to bite. Drain. Rinse with cold water to cool; drain well. Transfer to large bowl. Add the sesame oil to the noodles; toss to blend. Mix in chicken or turkey, onions, cilantro and chilies. Set aside to cool. Cook snow peas in medium saucepan of boiling salted water until just crisp-tender, about 1 minute. Drain. Rinse with cold water to cool; drain well. Mix into salad.

Combine soy sauce, peanut butter, vinegar, sesame oil and sugar in processor; blend until smooth. Pour dressing over salad and mix with hands to blend well. (Can be prepared 1 day ahead. Cover and refrigerate.) Line large platter with Napa cabbage leaves. Mound salad over and serve. Serves 20.

COLD SESAME NOODLES

2 tbsp smooth peanut butter
2½ tbsp sesame oil
1½ tbsp soy sauce
¼ cup water
2 tsp minced garlic
2 tsp minced peeled fresh ginger
2 tsp rice vinegar
1 tsp sugar
¼ tsp Asian chili paste or dried hot red pepper flakes
¼ lb thin egg noodles or spaghetti
3 tbsp minced scallion

In a blender blend together the peanut butter, 2 tbsp of the sesame oil, the soy sauce, the water, the garlic, the ginger, the vinegar, the sugar, the chili paste, and a pinch of salt and set aside when blended. In a kettle of salted boiling water cook the noodles until they are al dente, drain them in a colander, and rinse them well under cold water. Drain the noodles well, in a bowl toss them with the remaining ½ tbsp sesame oil, and mound them on a platter. Drizzle the noodles with the sesame mixture and sprinkle them with the scallion. Serves 4 as a main dish and 8 as a first course.

PEANUT SUPER SLAW

6 tbsp rice vinegar
6 tbsp vegetable oil
5 tbsp creamy peanut butter
3 tbsp soy sauce
3 tbsp (packed) brown sugar
2 tbsp minced peeled fresh ginger
1½ tbsp minced garlic

5 cups thinly sliced green cabbage
2 cups thinly sliced red cabbage
2 large red or yellow bell peppers, cut into matchstick-size strips
2 medium carrots, peeled, cut into matchstick-size strips
8 large green onions, cut into matchstick-size strips
½ cup chopped fresh cilantro

Whisk rice vinegar, oil, peanut butter, soy sauce, ginger, garlic and brown sugar in small bowl to blend. (Dressing can be made 1 day ahead. Cover and chill. Let stand at room temperature 30 minutes before continuing.) Combine remaining ingredients in large bowl. Add dressing and toss to coat. Season with salt and pepper and serve. Serves 4 to 6.

CURRIED PEANUT SOUP

1 tbsp peanut oil
1 medium onion, halved, sliced
3 garlic cloves, minced
3 tbsp curry powder
4 cups (or more) chicken stock or canned broth
½ cup rice
3 medium carrots, peeled, sliced
½ cup creamy peanut butter (do not use old-fashioned style or freshly ground)
1½ tsp. sugar
finely chopped green onions
chopped fresh cilantro

Heat oil in heavy large saucepan over medium-high heat. Add onion, garlic and curry powder and sauté until onion is translucent, about 6 minutes. Add 4 cups stock and bring to boil. Stir in rice and carrots. Reduce heat and simmer until rice is very tender, stirring occasionally, about 20 minutes. Puree half of soup in blender or processor with peanut butter. Return puree to saucepan. (Can be prepared 1 day ahead. Cover and refrigerate.) Stir soup until heated through, thinning with more stock if desired; do not boil. Mix in sugar. Ladle soup into bowls. Sprinkle with green onions and cilantro. Serves 4.

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On Campus

New Jewish student centre slated for U of T

By SIMONE JOSEPH
Staff Reporter

TORONTO — The University of Toronto will have a new Jewish student centre, thanks to the generosity of two local families.

In honour of Mel and Pedie Wolfond, their three sons – Henry, Chad and Greg– are donating $1 million towards the new centre for Jewish campus life.

As well, the families of Saul and Henry Koschitzky will be donating $250,000 to the centre, which will be located at the corner of Harbord and Huron streets.

The wide variety of programming downtown shows that the new centre will be well used, said Zac Kaye, director of Jewish Campus Services of Greater Toronto (JCS).

"The reality is there are four-and-a-half thousand students at U of T. It's a prominent university and there's an increasing number of Jewish students."

The Wolfond Centre for Jewish Campus Life, a joint project of UJA Federation and Jewish Campus Services of Greater Toronto, will be open to all Jewish groups on campus, from the AEII fraternity to the Student Association of Jewish Engineers.

"It will be a centre used by students from a wide variety of backgrounds – a space where they will be comfortable. It won't be owned by any particular group," Kaye said.

At about 4,000 square feet the centre, which he anticipates will have three storeys, will be "modest," he said.

It will have two apartments with a bed and a washroom for overnight stays following Shabbat programs and a resource centre that will house a small Jewish library and a bank of computers, he noted.

While a synagogue will not be built, there will be a "spiritual space" for praying which will be non-denominational, Kaye said.

Students can expect a kitchen, staff offices, a reception area and an outdoor courtyard with space for a sukkah, he added.

While construction has not yet begun, Kaye is hoping for a ground breaking in spring and completion of the building in the fall.

This will not be the first centre for Jewish students at U of T. From about 1947 to 1990, U of T had Hillel House, which had been owned by B'nai Brith Canada. In the early '90s, B'nai Brith had to sell the building due to financial cutbacks.

Since the demise of U of T's Hillel House, Jewish students have gathered informally at various places within University College. U of T's Jewish Student Union is currently housed in the basement of the college.

The design for the new building has not yet been chosen. A joint JCS and UJA Federation committee will decide between four architects' designs next month.

Architects were asked to design a building which would "exude being Jewish and being Jewish on campus," Kaye said.

"I think the design will send a message of Jewish pride."

Kaye also believes the new building will improve the quality of Jewish campus life, just as new Jewish student buildings have improved life on campuses across the United States.

"Those buildings became a catalyst for building Jewish pride, for building a sense of shared excitement about being Jewish on campus."

Princeton, Columbia, Harvard, Ohio State, and Northwestern universities are among the American universities that have recently built Jewish campus life centres, Kaye noted.

Kaye visited Princeton's Centre for Jewish Campus Life about three weeks ago during Hillel's professional staff conference.

While Princeton has a small Jewish population of about 700, the centre is "heavily trafficked and well used. It has become a focal point for Jewish life on campus," he said.

Shalem Center now accepting grad fellow applications

WASHINGTON, D.C. — The Shalem Center in Jerusalem is accepting applications for Graduate Fellowship grants of $15,000, which will be awarded for study at the centre in 2000-2001.

The fellowships provide students in the social sciences and humanities with an opportunity to pursue guided independent study in diverse areas of Jewish national life.

The Shalem Center was founded in 1994 as an educational and research institution for Jewish social thought and Israeli public policy.

Fellows research theoretical and practical problems facing Israel and the Jewish people, and develop innovative approaches to solving the problems. They participate in weekly seminars, occasional symposiums and workshops on topics of interest.

Possible topics of research include Zionist theory and history, Jewish social thought and religion, political philosophy, Israeli foreign policy and other topics relevant to the public life of the Jewish nation.

Grants cover the period from Sept. 1, 2000 to Aug. 31, 2001. The program invites applications from candidates who have completed at least a bachelor's degree (or equivalent) in the humanities, social sciences or other relevant disciplines. Graduating seniors are invited to apply.

Requests for an application may be submitted by mail, telephone or e-mail to the North American or Israel offices of the Shalem Center. Completed applications must be postmarked no later than February 1, 2000.

For information, phone 202-887-1270, e-mail fellowship@shalem.org.il or write to The Shalem Center, 1140 Connecticut Ave., NW, Ste. 801, Washington, D.C. 20036.

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Coast to Coast

Jewish quadruplets born to Montreal couple

Continued from page 1

"We strive to have a large family, as many children as God will give us, but I never thought they would come this way."

An ordained rabbi and a Grade 6 teacher at Yeshiva Gedola-Mercaz Hatorah for the past 13 years, Engel, 36, said he received "the biggest shock," when during a routine ultrasound scan during the 19th week of the pregnancy Chaya learned she was carrying four babies. They do not even know of twins in either of their families.

Just before she became pregnant, Chaya, 33, had been prescribed the drug Clomiphene to regulate her menstrual cycle. The drug slightly elevates the possibility of twins, said Solomon, but quadruplets are unheard of. This is not, the doctors stressed, a fertility drug.

From her 19th week, Chaya was confined to bed, Engel said. What might have been a difficult situation for a working man with six children aged three to 13, turned into a "communal simchah," he said.

"The Orthodox community rallied around us. They sent their daughters over to help, they sent meals, and this just enhanced our happiness."

The Engels have no immediate family in Montreal, where they have lived 13 years. Solomon is originally from Toronto, and Chaya is a New York native.

Two weeks before the birth, Chaya was admitted to the Jewish General after going into premature labour, Solomon said.

That condition was stabilized, but the pregnancy could not be extended any further than Jan. 5 because her cervix had dilated to four centimetres very rapidly that day.

The delivery itself was "completely uneventful," Solomon said.

Papageorgiou said he is quite confident that these are the first quads of the 21st century. Triplets were reported to have been born earlier in Sri Lanka, he said, and thinks it is highly likely that another multiple birth would have been made known.

Although hooked to tubes and monitors, the newborns were quite lively, with their tiny feet kicking.

The Engels have called their new daughter Sarah Leah after her maternal grandmother. The three boys will not be named until their brit milah, said their father, who expects that it will be delayed for two months.

Asked how they will manage, Engel said he makes "a modest salary," but they get by.

"We don't give our kids certain luxuries. They are clothed well and fed well. They get what they need. It's going to be tough, but God willing, we will be all right."

He said he is wondering, however, how the four new family members will find room in their 6½-room house.

He also said he's going to have to figure out which baby to go to first if they cry at the same time.

Engel made a special point of thanking the staff at the Jewish General for the superb care his children and wife have received. The hospital is designated by the Quebec government as a high-risk obstetrical referral centre for the entire province, and its neonatology ICU has consistently maintained one of the highest survival rates in babies weighing at little as 500 grams.

"Dr. Papageorgiou was available 24 hours. He came in the day and the night. I don't know when he sleeps," Engel said.

He also thanked the province of Quebec for quality of the health services it covers.

The Engels received congratulations from Health Minister Pauline Marois. Eli Wohlgemuth, a member of the Engels' community, conveyed her message of good health and welcome to "four new Québécois."

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Lallier immigrated to Canada in 1951

Continued from page 3

the event or of even being there that day.

Lallier, who immigrated to Canada in 1951, did find a 1962 letter from another SS member, now a retired professor in Germany, referring to the event, which he handed over to German investigators.

Further evidence of the shooting was discovered by Lallier last fall when he went with a German television crew back to Terezin and the site of the killings. In archives there, they found an entry in the "black book" of a capo about the shooting of seven men in the ditch. Their names and the exact date are given.

Rambam also, separately, looked at this book. He said the book records that six of the seven were Jews and all were inmates of cell 46 of Thereisenstadt, as well as information about when they were born and something of their personal histories. The perpetrator or other circumstances of their deaths is not recorded.

Rambam said he also came across Red Cross records of the deaths.

Rambam confronted Viel in Germany last October. "He denied any involvement in the shooting, saying 'They tried before and failed. They will fail again,'" of the attempt to bring him to justice.

To see Viel go free would be a personal blow to Lallier, who feels his professional career came to a "dishonourable" end because he made his SS past so public. He said he would not have stopped teaching part time if the Concordia administration had given him a choice.

Some of his former colleagues have turned their back on him, and even friends question the wisdom of his decision.

On the other hand, he is heartened by the sincerity of today's Germans to own up to their history. After his story was aired in Germany last November, Lallier said he heard from a large number of Germans that he did the right thing and that Viel should be vigorously pursued.

Lallier said he was moved by "conscience" to testify against Viel and has no regrets. "I'm much more at peace. I sleep better," he said. "I have tried to redeem these Jewish victims to the best of my ability."

He does admit to a disillusion. "If Viel is let go, this will be another moment in my life that has shown that the system of human interaction is far from moral."

Lallier never hid his wartime experience from Canadian officials, and believes he was accepted as a citizen in 1957 "without any problems" because he worked for the International Refugee Organization in Europe after the war.

Rambam urges anyone with information related to the Viel case to phone him in New York at 212 - 969-0286 or by fax at 212 - 858-5720.

Coast to Coast

Scene in Ottawa

By G.K. SIMCOE

Winter break is over and it is time to return to the task of demystifying the obscure and untangling the doublespeak that has characterized federal politics since politicians first stole the idea of spin from our dreidels!

While not all Ottawa regulars have returned from their R & R (unlike your faithful scribe), there is no shortage of examples from which to choose.

First we look to Foreign Minister Lloyd Axworthy. In a standoff between Indian authorities and a band of terrorists holding a planeload of hostages, Axworthy urged India to make concessions so that the crisis could be resolved without further bloodshed.

It has taken the civilized world almost forty years to arrive at a firm consensus rejecting any negotiations with terrorists. It took Lloyd only 40 seconds to turn that consensus upside down.

It did not take long for Axworthy to be "reined in," and within hours retractions and clarifications were spinning through the air. But in a brilliant stroke of management, all of a sudden, Axworthy began appearing in a variety of media taking credit for having introduced the concept of "human security" – the leitmotif that has long served as the basis for the Clinton and Blair Doctrines. This 21-year veteran of Parliament successfully managed to dodge accountability for breaching what has become a sacrosanct principle in the war against terrorism and claim responsibility for the dominant theme that characterizes current thinking in international relations in one fell swoop.

Not to be outdone, "Manning's minions" were busy trying to contain the growing pressure for a Reform Party leadership review. Manning pinned his future on the United Alternative gambit that would have seen a full merger between his Reform party and the feisty remnants of the Progressive Conservatives. The initiative failed and now, party stalwarts want Preston to be accountable for having distracted the Reform movement from its primary task.

Recognizing that after 12 years a leadership review may be inevitable, Manning's apostles are now promoting the call for the review as their idea. Its purpose, the spin goes, is to give Reform grassroots an opportunity to demonstrate unequivocal support in their Founding Father.

James Carvell would be proud of both!

BB seeks status in neo-Nazi case

By JANICE ARNOLD
Staff Reporter

MONTREAL — B'nai Brith is seeking intervener status in a court appeal by three neo-Nazis.

The neo-Nazis are appealing the sentences they received which were extended because their crimes were motivated by racial hatred.

The organization wants to participate in the case in order to argue that a lower court judge was right when he decided that the violent assaults the neo-Nazis committed were motivated by racism. The judge gave them sentences beyond what those convictions normally carry.

What makes this case less than clearcut is that the victims were not of a different race, but appear to have been targeted because they were members of an anti-racist group.

The Crown prosecutor did not agree with the judge that the crimes were motivated by hate.

A crime committed against individuals because they oppose racism is worse than someone, for example, attacking a Jew because he is Jewish, said B'nai Brith lawyer, Steven Slimovitch, because the former has repercussions at a societal level.

Whether the anti-racists are of the same race as their aggressors is irrelevant, Slimovitch said.

"Targeting members of a group because of their anti-racism ideology is racism, and the consequences are worse because attacking them does not just affect Joe it affects all Joes, if you will," he said.

In June, 1998, the three appellants and at least three other members of their neo-Nazi group entered the Flip Side bar, an establishment frequented mainly by members of SHARP (Skinheads Against Racial Prejudice). The neo-Nazis were armed with pipes, police sticks, claw-hammers, Mace and pepper spray, with which they attacked everyone present – at least six people, including three young women.

Quebec Court Justice Gilles Cadieux ruled last October that the attack was premeditated and that "prejudice or hate founded on racism" was an aggravating factor. They were victimized because they did not share the same racist philosophy as the neo-Nazis, Cadieux said.

Quebec court ruled that attack was premeditated

Cadieux cited Criminal Code section 718.2, an amendment passed by the House of Commons in 1995 as Bill C-41, which provides for longer sentences for hate-motivated crimes. Besides race, ethnic/national origin and religion, this section equally protects against hate crime based on such categories as age, sex, language and mental status.

"Although everyone retains his freedom of thought and his freedom of expression, and I would add the freedom to maintain or to stagnate in one's prejudices if they want, this freedom must not transpose itself into violent actions undermining the security of the collectivity," he wrote.

Cadieux also wrote that 718.2 "obliges" the court to take into account racism as an aggravating factor.

B'nai Brith agrees.

Slimovitch, chair of the legal committee of B'nai Brith's League for Human Rights, said, if granted intervener status, the league will argue that the crime was, in fact, a racist-motivated hate crime, as defined by 718.2.

"We agree with the judge's interpretation of what the legislators' intention was when section 718.2 of the Criminal Code was introduced," he said in a statement. "In this regard, then, the judge was right to take into consideration the aggravating circumstances of the case, which are based in the attackers' racism.

"It is important to intervene in this case to support the judge's message to hate-mongers that their crimes are not welcome in this multicultural society upon which Canada is built."

The Quebec Court of Appeal is scheduled to hear B'nai Brith's motion to intervene Feb. 7.

The appellants are Brant Smith, Claude Brunet and Daniel Brunet.

While courts are generally reluctant to grant intervener status to public interest groups in criminal appeals, exceptions can be made at their discretion where important public law issues are considered.

The league has received such status before many levels of courts, including the Supreme Court of Canada, mostly in cases where there is a clash between hate expression and fundamental freedoms. This is, however, the first time it has sought to intervene in a Quebec criminal case.

B'nai Brith said it is important to be there to buttress Cadieux's decision because both the defence and the Crown did not agree that this was a hate crime, and therefore the league would be the only party at the appeal to provide a supporting argument on this point.

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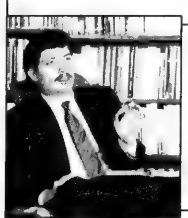

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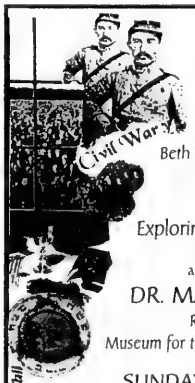

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 17, is deadline for Jan. 27 issue and Monday, Jan. 24, is deadline for Feb. 3. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 15

SINGLES SCENE

Dance 2000 for 35-55 group, 8 p.m. (first hour, ladies no charge), Beth Emeth Bais Yehuda Synagogue. **Rhonda** 905-731-9441.

Sunday, Jan. 16

OUR SOUTHERN LANDMAN

At Beth Tzedec Congregation, **Mark Greenberg,** resident historian, Museum for the Southern Jewish Experience, Jackson, Miss., gives an illustrated talk, Our Southern Landsman: Exploring Jewish Heritage in the Deep South. Breakfast 9:30 a.m., lecture 10:15 a.m. Sponsored by Reuben and Helene Dennis Museum, and the shul's brotherhood and sisterhood.

BREAKFAST SERIES

Are We Running Out of Breath? A Discussion of Common Chest Diseases by **Dr. Eva Mate**, 10 a.m. Temple Sinai. Sponsored by brotherhood.

HAMILTON NEWS

David Luchins, senior advisor to U.S. **Senator Daniel Patrick Moynihan**, lectures on Pluralism in Jewish Society, 7:30 p.m., Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. Sponsored by Jewish Enrichment Centre of Hamilton.

YUJJIES

Yujjies (Young Urban Jew, 20 & 30 something) lecture, "Busting" the Bible Code with **Prof. Barry Levy**, McGill University. 7:30 p.m., Indigo Café, 2300 Yonge St. Sponsored by Kolel: The Adult Centre for Liberal Jewish Learning, the action committee for Jewish continuity of UJA Federation of Greater Toronto and the Les & Minda Feldman Family Foundation. 905-709-1900, ext. 222.

PEACE MEAL

The Mosaic Interfaith Group annual Peace Meal for kids ages 5-12 and their parents, 2-5:30 p.m. at Temple Har Zion. Markham **Mayor Don Cousens** is guest speaker.

JEWISH TRIVIA

Test your Jewish knowledge at an evening of Jewish Trivia with **Edmond Yehuda Lipsitz,** author of *6400 Questions About Judaism and the Jewish People*, 8 p.m., Shaarei Shomayim Synagogue. Sponsored by Entertainment & Cultural Connection, and brotherhood.

Monday, Jan. 17

FINANCIAL SEMINAR

State of Israel Bonds, Women's Division, presents Cutting Edge Investing, The Changing Face of Investment Management, 5:30-8 p.m., Courtyard Café, Windsor Arms Hotel, 18 St. Thomas St. RSVP **Sara Gabriel** 789-3351. Gentlemen welcome.

GENETIC ARCHEOLOGY

Israel Medical Association World fellowship, Canadian chapter, general meeting, guest speaker **Dr. Karl Skorecki**, Rambam Medical Centre, Haifa, Israel, discusses Genetic Archeology of the Jewish Priesthood, 8 p.m., Beth Tzedec Congregation.

RABBENU GERSHOM

Herb Freedman discusses Rabbenu Gershom – Polygamy, Divorce – how he changed Jewish family life for all time. 8 p.m., Beth Tikvah Synagogue. 221-3433.

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International (40+ singles) general meeting, 7:30 p.m. at national Council of Jewish Women, 4700 Bathurst St. Trivia Night follows meeting. **Helen** 638-4326 or **Fran** 638-2716.

MEN AND WOMEN

Rabbi Elyse Goldstein, director of Kolel: The Adult Centre for Liberal Jewish Learning, speaks on Women are from Genesis, Men are from Leviticus: Do Men and Women Read the Bible Differently? 7:30 p.m., Regis College, 15 St. Mary St. (Yonge and Bloor).

YIDDISH POETS

Cranbrooke Friendship Club of United Jewish People's Order (UJPO) and Winchevsky Centre presents a Celebration of Yiddish Sweatshop Poets featuring **David Abramowitz**. 12:30 p.m at Winchevsky Centre, 585 Cranbrooke Ave. Program preceded by light lunch. 789-5502.

Tuesday, Jan. 18

FAMILY LIFE SERIES

Temple Kol Ami's Family Life

Continued on page 25

I'm just about to tell my daughter the exciting news...

What if your mother announced she was moving to Two Neptune Drive? Told you that she had chosen a fabulous suite with room for the grandkids to stay over, had a concierge, superb amenities, and a Baycrest recreation director. And if she wanted it, help with grooming, housekeeping, and meals for a fee. All of this and a great social life, freedom to travel and enjoy her hobbies. What would you say?

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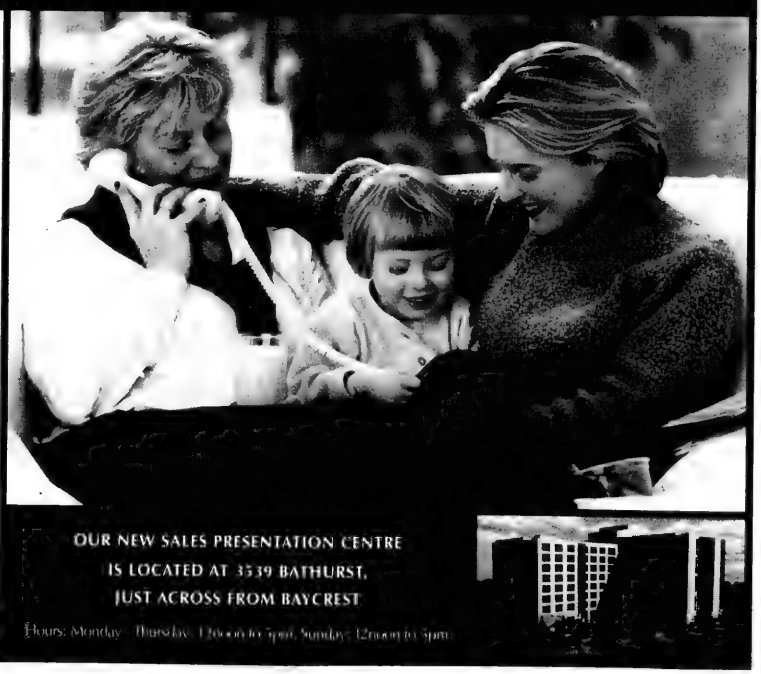

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What's New

Continued from page 24

Series features Early Childhood Parenting, **Rachel Ornoy,** 7:30 p.m., Leo Baeck Day School, 36 Atkinson Ave. 905-709-2620, ext. 232.

JEWS IN THE LOTUS

Jews in the Lotus: Today's Quest for Spirituality and the Lure of the East, presented by **Rabbi Michael Skobac** 8 p.m., Toronto Zionist Centre, 788 Marlee Ave. For information, Jews for Judaism 905-761-0040.

Wednesday, Jan. 19

CONTROLLING STRESS

Pride of Israel Synagogue presents An Evening with Dr. Harvey Singer. His topic is How to Control Your Everyday Stress and Live a Normal Healthy Lifestyle in the New Millennium, 7:30 p.m.

MAGEN DAVID ADOM

Toronto chapter, Magen David Adom for Israel (supporting Israel's National Emergency Medical Service) meeting, 7 p.m., 788 Marlee Ave. **Cheryl** 780-0034.

MYSTICAL DIMENSION

Rabbi Jerry Steinberg relates and discusses mystical experiences 8 p.m. at Temple Har Zion. 905-889-2252.

DRAMA & DISCUSSION

Baycrest Centre Wellness Education Group sponsors a session Where's Frank? – Live Drama and Discussion about Senior Issues, 1:30-2:30 p.m. at the Wagman Centre, 55 Ameer Ave. Performers are the Awareness Project Players of Bernard Betel Centre. **Judy Chu** 785-2500, ext. 2340.

JWI CHAPTER MEETING

Jewish Women International Markham/Unionville chapter monthly meeting. Special guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-474-0116.

And What Else Is New

SHABBAT SHIRA

Shabbat Shira programs, Friday, Jan. 21.

At Temple Har Zion, folk-singer/pianist **Naomi Bell** presents From Shtetl to America – Songs of the Golden Land, following 8:30 p.m. service. 905-881-2617.

At Temple Sinai, Oneg Shabbat concert features the Trio Lyra, **Suzanne Shulman, Mark Childs, Erica Goodman.** Services are at 8:15 p.m.

At Temple Emanu-El, concert singer **Renée Bouthot** performs in **Shubert's** *Song of Miriam* with the Temple Emanu-El Choir. Services begin 8:30 p.m. 449-3880.

OHR SOMAYACH TORONTO

Rabbi Mordechai Becher, senior lecturer, Ohr Somayach Jerusalem, presentations:

Lecture on Who Are You Looking At?: Rage, Our Youth and Ourselves, Thursday, Jan. 20, 8:30 p.m.

Weekend of discussion, scholarship, celebration. Jan. 21-22 includes talks on The Philosophy of Jewish Food, and Jews Are From the Moon and Egyptians Are From the Sun: The Jewish Calendar.

Shabbat luncheon Saturday, Jan. 22, Miracles That Happen All the Time: Divine Providence.

For details and luncheon reservations 905-886-5730.

RESOURCE CENTRE

The Family Resource Centre, Promenade Mall, Suite 318.

Grand opening Sunday, Jan. 16, 1-3 p.m.

Drop-in hours, Tuesday and Thursday 10 a.m.-1 p.m.; Wednesday and Sunday 1-4 p.m.

To register for the following workshops call **Bernice Friedman** 905-882-8509.

Helping Kids to Blossom, 6-part series for parents/caregivers, begins Jan. 26.

Beginners Chess and Other Games of Strategy: Develop problem-solving skills, improve concentration, learn how to think logically; have fun, for children ages 5-9, taught by teens after school, begins Feb. 1.

Infant Massage, 6 sessions for parents/caregivers, begins Feb. 6.

Child Development Series, 6 sessions for parents/caregivers, begins Feb. 21.

JEWISH HEALING PROJECT

Toronto Jewish Healing Project group for people dealing with a physical illness or emotional distress to find resources for help and comfort within Jewish tradition. Led by **Cantor Tobias Gabriel** and **Michelle Katz-Blumenthal**, educator, group runs Mondays 11 a.m. to 12:30 p.m. for 6 weeks beginning Feb. 7 at Beth Tzedec Congregation. Registration/details, **Etta Ginsberg McEwan,** co-ordinator, 944-3359.

AISH HATORAH

949 Clark Ave. W., Thornhill. 905-764-1818.

Mondays, 7:45 p.m., through Jan. 31, The Journey from Adolescence to Adulthood: Self Esteem, Anger Management and Eating Disorders, **Dr. Martin Levin**, pediatrician.

Wednesdays through March 15: Crash Hebrew Course, **Rabbi Mitch Mandel,** 10 a.m.; Life Matters: Essentials in Judaism and Life, **Rabbi Dovid Green**, award-winning filmmaker, 8 p.m.

Sunday, Jan. 23, 8 p.m., Blinded By Desire – The Bottom Line to Today's Moral Dilemmas, **Rabbi Simcha Weinberg**, of New York.

AT SHAAREI SHOMAYIM

Mondays: The Book of Joshua, **Rabbi Moshe Shulman** 9:30-11 a.m.; Exploring Our Heritage of Biblical Bible Interpretation, **Rabbi Barry Levy**, 8-9 p.m.

Tuesdays: The Book of Judges, **Rabbi Moshe Shulman**, 7:30-8:45 p.m.; Talmud Study with Rabbi Shulman 9-10 a.m.

Wednesdays beginning Jan. 26: Contemporary Issues in Halachah, **Rabbi Chaim Sacknovitz** 7:30-8:30 p.m.

JEWS FOR JUDAISM

The Real Messiah presented by **Rabbi Michael Skobac**. Seven-week Volunteer-Missionary Survival Seminar at First Narayever Congregation, 7:30 p.m. 187 Brunswick Ave. 905-761-0040.

SHABBAT, TU B'SHVAT

Find out why almost everything you need to know about being Jewish can be learned from an olive tree, enjoy wine and fruits from Israel, dinner. For singles 19-33, no background necessary, Friday, Jan. 21, 6:30 p.m., Village Shul, 1072 Eglinton Ave. W. Register. **Marni** 905-764-1818, ext. 225.

THORNHILL SYNAGOGUE

Thornhill Conservative Synagogue holds ongoing Friday night services 7:15 p.m. at Rosemount Community Centre (corner Bathurst and Atkinson. A small kiddush follows services. Children, parents and grandparents welcome. Childcare available for ages 4 and over. 905-771-1628.

TEENS SOCIALIZATION

Learning Disabilities Association of North York Adolescent Socialization Group for teens 15-17 – dealing with conflict, friendships, coping with peers, 15-week group session begins Jan. 25. 229-1680.

BRIDGING COURSE

The School of Women's Studies, York University, offers, at two locations, a 13 and 16-week non-credit Bridging Course for women who want to upgrade their writing and speaking skills and explore the possibility of university study. Classes begin Wednesday, Feb. 9, and Thursday, March 16. Information and registration sessions: Maria Schukar Library Wednesday, Jan. 26 at 6:30 p.m.; and Elspeth Heyworth Centre Thursday, March 9 at 6:30 p.m. Call 736-2100, ext. 77818 to register and for details.

JF&CS GROUPS

Jewish Family & Child Service groups.Register. **Pat Lieberman** 638-7800, ext. 215.

Kids Have Stress Too!, 3-session series for parents, begins Jan. 19.

Divorce : It's Not My Idea!, begins Feb. 1; Social Skills 6-11 year olds, begins Feb. 7 and 9; the Challenge of Anger: For Women, begins Jan. 25.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 13, video, Israeli comedy; Jan. 20, bingo; Jan. 27, evening of stories and jokes. **Menachem Wallach**, 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Feb. 14, *Eddie Cantor Story* lunch-time theatre, downtown. 395-7881.

Shaarei Shomayim Friendship Club Israel trip planned for the spring. Upcoming day trips include cruises, theatre outings. **Lena** 785-5773.

Young at Heart Seniors Florida trip Year 2000 at glatt kosher Saxony Hotel Feb. 1-29, double occupancy $2,985 Canadian funds, including all tax, hotel, plane and shuttle, entertainment and more. Partners available. **Helen** 635-6343. No Sabbath calls.

BERNARD BETEL CENTRE

Arab History, Part II, with **Lorne Alter,** Tuesdays, 10 a.m. through Feb. 1.

Strategies to Improve Your Memory, **Vivien Rekkas,** Monday, Jan. 17, 10:30-11:30 a.m.

Healthy Cooking with dietician/nutritionist **Andrea Sturk,** 1:15 p.m.

Living With Arthritis series, lecture by speaker from Canadian Memorial Chiropractic College, Thursday, Jan. 20, 1:15-2:15 p.m.

Israeli Club Etrog: Do you speak Hebrew? Join club members at 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Jan. 18, lunch out; Jan. 25, Tu b'Shvat party. **Anna** ext. 110.

Movie, *Three Kings*, Sunday, Jan. 16, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Toronto Jewish Film Society presents *Lacombe, Lucien*, **Louis Malle's** film about a young French peasant in 1944, failing to join the Resistance and ending up in the Gestapo. Sunday, Jan. 16, 5:15 p.m. and 7:45 p.m., Art Gallery of Ontario, Jackman Hall.

Downtown Jewish Community Council and Downtown Jewish Community School, in co-operation with Bloor JCC Sunday Morning Program, Jan. 16, **Dr. Stuart Schoenfeld** speaks on Approaching Adolescence: Bar/Bat Mitzvah as a Contemporary Ritual of Family Change, 10 a.m.

Singles Minded invites you to Swing Dancing Workshop, Sunday, Jan. 16, 5-7 p.m. No partner required. Optional dinner after.

A Gathering of Riches readings by Jewish and Women of Colour Writers, novelist **Makeda Silvera**, and author **Rhea Tregebov.** Thursday, Jan. 20, 7:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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Toronto man donates kidney to his brother in Winnipeg

By MYRON LOVE
Prairies Correspondent

Brent and Kerry Pearlman.

WINNIPEG — When Kerry Pearlman, a Winnipeg criminal lawyer, asked his older brother, Brent, for a kidney, the Toronto realtor immediately said yes.

Thus, on Dec. 2, doctors at Winnipeg's Health Sciences Centre surgically removed a healthy kidney from Brent and transplanted it into Kerry.

Both brothers are progressing well. Brent has already returned to his real estate practice while Kerry is looking forward to getting back to work – if all continues to go well – by the end of January.

The drama began at Rosh Hashanah in 1996 when Kerry, who has had diabetes since he was 13, was rushed to hospital with congestive heart failure. His kidneys had been slowly giving out for some years. At the hospital, he was immediately put on dialysis.

"When Kerry took ill and first asked me about donating a kidney, I readily agreed," says Brent. "I didn't know much about the procedure at the time but, due to logistical problems, I have had three years to become something of a lay authority."

After searching the Internet and talking to donors throughout North America, Brent Pearlman learned that 35 years of research has confirmed that people can function very well with one healthy kidney.

Pearlman, who is the gabbai at the Bet Yosef Congregation in the Riverdale area in Toronto, also looked into the halachic rulings.

"There is a misapprehension that Jewish people are not allowed to donate organs," Pearlman said. "I consulted with a number of rabbis who said that was not the case. When it comes to saving a life, organ donation is permissible. My fellow congregants supported my decision 100 percent."

'Emotional component'

Before Pearlman's offer of a kidney was approved, he had to go through a rigorous work-up (in Toronto) from which he received a clean bill of health.

While there is normally four or five months between approval of an organ donation like this and the actual surgery, the Pearlman brothers had just over two weeks notice. Fortunately, Brent was able to complete all his business dealings by Nov. 30.

Brent Pearlman recalls his feelings the night before the operation.

"You feel anxious in a pleasant way," he says.

Kerry adds that there is an "incredibly strong emotional component to organ donation. It takes an incredible commitment."

While Brent was in surgery and Kerry was waiting his turn, he received a letter from a woman telling him about her husband's kidney transplant 25 years before, and how well it turned out.

"It was a heart-warming letter which calmed me going into the operation," he says.

"The first thing you want to know after surgery is if the transplant worked. As soon as I opened my eyes in the recovery unit, a nurse assured me that my new kidney was working."

The brothers spent five days together sharing a hospital room – the first time they had shared a room together since they were kids, Brent notes.

Before going home, their sister, Lisa, flew in from Toronto to help look after them. Lisa works as a nurse in a heart transplant unit.

"She was a godsend," says Kerry. "This was truly a family effort which has brought us all closer together."

It has also made a dramatic change in the quality of Kerry Pearlman's life. He used to have to spend 11 hours every night hooked up to a dialysis machine. He is now free.

Brent noticed the difference at a Shabbat supper at a cousin's house a couple of weeks after the operation. "I needed to rest," he says, "but Kerry was having a great time visiting. For the first time in three years, he didn't have to worry about getting home early for his dialysis."

Kerry recounts that his wife, Leora, was reading their little girl, Madison, a children's story about transplants in which the new kidney was given a name. The eight-year-old decided to name her dad's new kidney

"Lucky because," she said, "he is lucky to have received it."

Back in Toronto, Brent Pearlman is now planning on volunteering his time at St. Michael's Hospital in Toronto as a peer support for others who may be considering donating kidneys.

"I want to make sure that people get the right information," he says.

"There is not a lot of counselling available out there."

SINGLES EVENTS
Singles Events is an advertising feature of
The Canadian Jewish News
Deadline is Wednesday, 4pm, 8 days preceding issue date.
For rates or to place an ad, call:
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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Singles Minded at the **Bloor JCC** and **First Narayever Congregation** present: **Tu B'Shevat 5760, Environmental Activism in Israel.** Sat., Jan. 22 from 6pm. Cost: $5. Cash Bar. 6:00pm - Ma'ariv/Havdalah. 7:30pm - Panel Discussion hosted by Ralph Benmugui, followed by music and dance at 9pm with Hu-Tsa-Tsa. **Bloor JCC, 750 Spadina Ave. (at Bloor).** Call 416-924-6211.

Singles Party, Fri., Jan. 14, 8pm Hava Nagila, 1118 Centre St. Modern live band, low cash bar. $10. Don't miss a chance to meet your soulmate! **905-764-3256.**

Singles Scene, 35-55. Dance 2000. Sat., Jan. 15 at 8pm. $10 at door (ladies free till 9pm). *Serious partygoers only! Rhonda 905-731-9441

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Coast to Coast

Death no longer viewed as part of life, says doctor

By JANICE ARNOLD
Staff Reporter

MONTREAL — Modern medicine has given people longer and healthier lives than ever.

But despite that – and maybe because of it – the fear of death has grown and with that, unrealistic expectations of what doctors and technology can do to extend life, said the acting director of the Jewish General Hospital (JGH) clinical ethics committee, Dr. Harold Frank.

Frank, who is also emeritus chief of medicine, was speaking at the annual André Aisenstadt Clinical Day, which was on the theme of End of Life Scenarios – The Ethical Dimensions.

People have always feared death, he said. The difference is that today we have become estranged from the dying, and death is no longer seen as a natural part of life.

Until 50 or 60 years ago, most deaths occurred at home. Today, a majority of people die in institutions, he said. Many end their days connected to mechanical support. Technology has given the impression that death can be postponed indefinitely.

"Death is seen as a mark of failure (on the part of doctor). Death is no longer viewed as a normal consequence of living. Death represents a defeat. Death is not accepted but must be combated with all forces available," Frank said.

What we are seeing is the "depersonalization" of death. People are more emotionally and physically distanced from death, he said.

"There is a greater fear and abhorrence of dying than ever before, despite the fact that we have longer and better quality of lives than ever before."

Dr. Michael Dworkind, chair of the event and director of palliative care service at the JGH, said that when he hears people say "the Jewish General killed my grandmother" he believes medical staff must have failed to communicate to the families.

Doctors, he said, have to reassure survivors that everything was done professionally and with dignity.

Another speaker, Dr. Michael Gordon, head of geriatrics and internal medicine at Toronto's Baycrest Centre for Geriatric Care, spoke about the converse: trying to persuade elderly, chronically ill patients to accept treatment.

He recounted the case of an 82-year-old man who wanted doctors to give him something to end his life when his health deteriorated.

He had suffered three heart attacks in years past, and now had severe heart failure that greatly limited his physical ability. He was depressed over the recent death of his wife and also faced the prospect of giving up a relatively independent life and being placed in chronic care.

"Legally, doctors can withhold or withdraw treatment at the patient's request," Gordon said. "But assisted suicide or euthanasia is not allowed in Canada."

The agreement doctors reached with the man was that they would only treat him for comfort, that is, administer morphine, as required. A "Do Not Resuscitate" (DNR) order was put in his file.

"Three weeks later, he developed a lung infection and was treated with morphine. He died comfortably," Gordon said.

Frank commented that he respects a patient's wish to commit suicide. They are "not depressed and there is a logic in what they are doing."

It's a question of the individual's autonomy, in Frank's opinion.

Gordon, however, expressed reservations about assisted suicide or euthanasia because of the risk that doctors could "lose sensitivity once such a decision is made. It's easy to go from one level down to another."

He said he already sees doctors becoming "inured" in cases when a patient has a DNR order on their chart.

"The slippery slope is real," he said.

Once doctors decide one life is not worth living, the criteria for such a decision is open to interpretation from then on, he indicated.

"Yes, people are suffering, but the implications [of euthanasia] for society are dangerous," he said.

Frank wanted to know what the difference was between doctors deciding not to treat a terminally ill patient who develops pneumonia and a "more active decision" that results in the death of a patient.

Gordon insisted "there are differences ethically, and certainly emotionally."

The day was held in memory of Dr. Allen Spanier, former chief of the JGH intensive care unit (ICU), who died suddenly last April during a coroner's inquest into the death of one of his patients. Spanier was also co-chair of the ethics committee.

A plaque was unveiled that will hang in the ICU which states that he will be "remembered with great respect for his extraordinary compassion and devotion to his patients, their families and his students.

"His memory is a source of inspiration for us to provide the best possible care to our critically ill patients."

Spanier, who was 52 when he died, had been with the ICU for 21 years, as well as a surgeon.

Frank, who had been ethics committee co-chair with Spanier, said he was "extremely human in every sense of the word. He had a gruff exterior, but a soft, sensitive interior."

A living tribute to Spanier was a man in the audience who credited him for bringing him back to life from clinical death. The man suffered a heart attack in 1981 and was in the ICU under Spanier's care. "I heard the angels singing…and then Dr. Spanier was there to bring me back."

TAU'S PRESIDENT'S AWARD: At the recent annual meeting of the Toronto chapter of the Canadian Friends of Tel Aviv University, TAU's vice-president Colonel Yehiel Ben-Zvi (left) presented the President's Award to Marty Goldberg (centre), immediate past president of the Toronto Friends in recognition for his many years of dedication and commitment to the university. Also seen is Dr. Ira Schecter, president of the Toronto Friends. [Beverley Abramson photo]

CJN Internet marks its second birthday

By JEFF ROSEN
Internet Editor

Two years in the life of a newspaper is usually considered but a pebble in the ocean of public information. However the rapid growth of high-technology and Internet newspapers has drastically altered this notion.

Two years ago *The Canadian Jewish News* joined the Internet revolution, launching its own Internet edition, created in part to boost readership and expand the newspaper's scope.

In two years, it has done just that.

Comment

By their very nature, Web editions are a more fluid medium, incorporating change at a far greater pace. This has certainly been true at *The CJN* Internet.

Since its launch, we have added candlelighting times for our major coverage areas (Toronto and Montreal), incorporated a column by and for teenagers, added book reviews and food coverage into our many specialty areas, while consolidating others. We have also become an affiliate of Indigo.ca, an on-line bookstore.

However I feel that our greatest accomplishment to date has been the addition of an international news section.

The international news section was created last year in the wake of the shooting at the Jewish Community Centre in Los Angeles. At the time, news from the scene was changing by the hour and we felt it important to keep our readers up-to-date on the latest developments.

From that one incident, the international news section was born, changing on a daily basis to keep readers abreast of Jewish news from around the world. It is interesting to note that we are one of the only Jewish newspapers online that updates its Web site on a daily basis.

Our second major accomplishment came last month in an e-mail from Wilfred Laurier University in Waterloo, Ontario. It stated that the university would be offering an online course on world religions and planned to use our site as one of the many teaching resources on the World Wide Web.

So, as well as a source of information for readers, *The CJN* Internet has become a teaching tool.

When we launched our site two years ago, *CJN* general manager Gary Laforet called the Web site a " work in progress."

A successful one at that I would like to add.

However as *CJN* editor Mordechai Ben-Dat said at the time "we will never rest on our laurels."

In the months and years ahead, we will continue to strive to improve our site to make it useful and relevant to all our Web viewers.

Happy Birthday cjnews.com!

Look for Web browsing by the book!
!ndigo on our website cjnews.com

Coast to Coast

WJCC chair finds his new job a 'real eye-opener'

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Howard Morry, the new president of the Winnipeg Jewish Community Council (WJCC), says that he is a rarity in that he comes from the Combined Jewish Appeal (CJA) side.

"It has been a real eye-opener," says the partner in the law firm of Pitblado Buchwald Asper where he specializes in taxation and estate planning.

"When you are focusing on fund-raising, you can sometimes forget that it is a means to an end – helping to keep the community strong. In my new role, I am gaining a much broader view of the community."

The 40-year-old Morry, who grew up next door to his immediate predecessor, Larry Hurtig, came into community work through the Winnipeg chapter of the Canadian Friends of the Hebrew University.

Morry was invited to join the CJA team as a result of his work on behalf of the Hebrew University. He was most recently vice-president of Financial Resource Development for the WJCC. He also chaired the community's Millennium Committee.

He also served as chair of Men's Youth Aliyah and is a member of B'nai Brith's Advisory Council. He was awarded the WJCC's Harry Silverberg Young Leadership Award in 1993.

Nationally, Morry is on the board of directors of the United Israel Appeal Federations of Canada. He is also on the Board of Trustees of United Jewish Communities for North America.

As the new WJCC president, he sees the organization's mission as twofold – ensuring that the needs of the more vulnerable members of the community are filled and ensuring that all members of the community can connect Jewishly in whatever way they are comfortable.

Among the challenges, he notes, are strengthening the BJE and the Jewish school system and encouraging younger members of the community to stay here or move back.

He points to the success of the Montreal Jewish Community's Pro Montreal program as a model that could be emulated in Winnipeg.

"We have a wonderful community," Morry says. "Our role as a federation is to try to make sure that all of the community's needs are being met effectively."

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

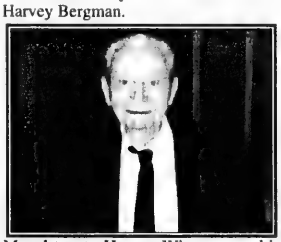
Shoshana Sandberg & Michael Gladstone are engaged. Parents, Brenda & Sol Sandberg; Debbie & Seymour Gladstone; grandparents, Jean & Manny Spinner, Jack Sandberg, Dora Gladstone.

Mazel tov to Stacey & Mark Bergman on the birth of Hailey Paula. Grandparents, Devah & Stanley Wine and Maxine & Harvey Bergman.

Mazel tov to Jeffrey & Tracy Kowal on their marriage in Winnipeg, Nov. 7. Love, Paul, Bunny, Marni and Bubbie Ethel.

Leah & Mike Lewis, South Africa, and Frank & Reeva Richstone, Montreal, announce the engagement of their children Jillian & Glen.

Esther & Dave Bergman, Ken & Annie Schaffer, Jerry & Laurie Mariasine announce the engagement of Mitchel to Stephanie. Proud bubbie is Helen Rozprza.



Mazel tov to Hyman Wiseman on his 90th birthday. With love from your sons Gary and Martin, and grandchildren Sylvie, Philip and Suzanne.

Mazel tov to Murray & Shirley Bettel on their 50th wedding anniversary, Nov. 27. Love, all your children and grandchildren.

Mazel tov to Rita & Sol Dennis who celebrated their 50th wedding anniversary on Dec. 31.

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Health

Weizmann scientists working to aid diabetics

REHOVOT — Scientists at the Weizmann Institute of Science are testing new vanadium compounds that may help type II diabetes patients.

Diabetic patients suffer from a metabolic disorder in which the insulin responsible for allowing the passage of energy-rich nutrients from the bloodstream into the body's cells does not function properly or at all.

Diabetes affects 15 million Americans; 90 percent of these cases are classified as type II diabetes.

Type I diabetes is caused by a shortage of insulin production from cells in the pancreas. Type II diabetes is the result mainly of resistance or insensitivity of cells to insulin activity.

One of the approaches to treating type II diabetes is to find a new chemical that will serve as a viable alternative to insulin and thus will not be affected by problems of insulin resistance.

Weizmann Institute scientists have recently made significant progress in this area, which may one day lead to the development of a treatment that will considerably improve the quality of life of those suffering from type II diabetes.

Some two decades ago, Prof. Yoram Shechter of the Institute's biological chemistry department was one of the first scientists to discover that vanadium, a metallic trace element, mimics most of the metabolic effects of insulin in tissue studies. When given to diabetic rodents, vanadium corrects many metabolic defects associated with diabetes, in which insulin is lacking or is not functioning properly.

Since that discovery, scientists at the Institute and elsewhere have conducted intensive studies aimed at utilizing vanadium in the treatment of diabetes, as an artificial substitute for insulin.

Such treatment would have two major advantages. First, unlike insulin, which needs to be injected into the bloodstream, vanadium can be given in the form of pills. Second, on the molecular level, vanadium's mechanism of action is largely different from that of insulin. This makes vanadium particularly valuable in the treatment of cases in which insulin is ineffective.

The use of vanadium as a substitute for insulin, however, has been stymied until now by the fact that vanadium, like many other ions, is toxic in the high concentrations that must be used to make it effective.

The goal of vanadium-related research in diabetes has been to develop vanadium-based compounds that are less toxic and, if possible, have greater anti-diabetic potency than vanadium itself.

Now, some institute scientists including Shechter, Prof. Mati Fridkin of the organic chemistry department, and graduate student Itzhak Goldwaser have managed to achieve just that.

After checking hundreds of chemicals, the team has found one family of amino acid analogues that, when forming a complex with vanadium, are three to four times more effective in mimicking the effects of insulin than vanadium alone.

In a study reported in the *Journal of Biological Chemistry*, the institute scientists showed that the new compounds – patented through Yeda Research and Development Co. Ltd., which deals with the commercialization of the institute's research – are effective in regulating glucose levels in diabetic laboratory animals.

These substances are being developed for clinical use by a start-up company, LAPID Pharmaceuticals Ltd., created recently by Pamot Venture Capital Fund and Yeda. Further animal studies must be conducted to show whether the compounds are appropriate for application in humans.

Healthy eating involves making food choices: dietitian

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — According to Sharon Gottlieb, a registered dietitian and director of nutrition at the Fitness Institute, diet is a four-letter word.

Author of *Seeing the Light: Eat Well, Be Active, Feel Good About Yourself Once and For All* (Nutrition Institute), Gottlieb says that going on and off diets is a national pastime, "often referred to as the diet roller-coaster. No matter what you call it, it is not a ride you want to be on."

Gottlieb, "a lifelong chronic dieter," says that the success of all diets depends on the strict adherence to a plan. "The minute you eat food that is not allowed on the diet, you've cheated, and you feel guilty.

"This ultimately leads to low self-esteem and an unhealthy outlook on food and eating. With each failure, the dieter feels more and more discouraged."

Dieting, she says, is about control, not about satisfaction. "Typically, when a dieter is off the diet, they feel out of control. With dieting, all that matters is numbers – how much you should weigh, how many pounds you've lost or gained, how long it will take to reach your goal.

"By concentrating on numbers, instead of what is happening in your body, you ignore the fact that your body knows what is best for you, even if you don't think so. You need to learn to work with your body, not against it."

Achieving weight goals with healthy eating, however "is a whole other story. With healthy eating, all foods are allowed, so you don't ever have to go off anything," she says.

It was when she realized that there was no magic answer, that the next diet was not the "one" diet, that "I saw the light, and recognized that a lighter, healthier way of eating is the way to go."

Healthy eating, says Gottlieb, is a continuum. "It's about making food choices, not about being perfect. Breathe a sigh of relief, and start enjoying your food."

Although most food choices should be made from lower fat foods, such as whole grain breads, cereals, vegetables and fruits, skim or one percent dairy products and leaner meats, you can have a higher fat food or consume a large meal, says Gottlieb. "This does not mean that you have abandoned your commitment to eat in a healthy way.

"What it does mean, is that on this particular occasion, you've made choices from the higher fat end of the continuum. At your next meal, all you need to do is make choices from the lower fat end, to balance the extra fat and calories."

The notion of good and bad foods, she says, should no longer exist. "In its place is the healthy eating continuum, which includes all foods from which you are constantly making choices.

"You can occasionally have your cake and still achieve your healthy weight and lifestyle goals once and for all. Aim for making enjoyable, lighter choices, not perfection," she says.

Gottlieb says to make small lifestyle changes. "The first step in achieving and maintaining your healthy weight goal is to reduce your intake of fat. Start with simple moves like replacing butter and margarine with fruit spread, using oil minimally, avoiding fried foods, and instead of putting cream in your coffee, switching to milk. These are key strategies to reducing your fat intake without making radical changes that are hard to stick to."

Set mini-goals, she says, such as a five or 10 pound weight loss, and think of non-food ways to reward yourself. "I also recommend daily affirmations – thinking of three things a day that people feel happy or successful about. Pounds lost are not the only measure of success.

"Pick a new recipe – something that incorporates healthy choices. All these little changes add up."

The book, which includes a personal journal and a light shopping list, also offers a variety of light recipes, such as speedy vegetarian chili, presto pasta primavera, peachy chicken breasts, ginger fish fillets, festive meatballs, heavenly chocolate meringues and cola baked apples.

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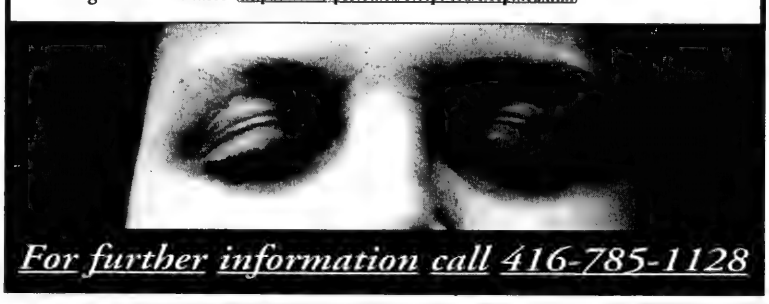

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Yiddish Corner

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש ווינקל

רעדאַגירט פֿון: אַלעק סילווער

לאָמיר באַגריסן דאָס נייע יאָר

פֿון אַלעק סילווער (טאָראָנטאָ)

דאָס איז דער ערשטער אַרטיקל פֿון דעם „ווינקל" אינעם נייעם יאָר 2,000. דאָס מיינט, אַז דער נייער יאָרטויזנט איז אַריין אין אונדזער לעבנס מיט זיינע פֿאַרבלאָיקטע שטיוול, צי מיר ווילן יאָ, צי מיר ווילן נישט. און ווי אַ ציווילידירטער מענטש מוז איך אויסשטרעקן מיין האַנט צום נייעם יאָר אין עס באגריסן: געערטער מילעניום, איך באַגריס דיך. איך מיין נאָמען, איך נאָמען פֿון דער צייטונג און פֿון אַלע לייענערס גיב איך דיר אָפּ אַ שלום־עליכם! א ברוך הבא!, welcome!, bien venu!, bienvenido!, witamy!, ווילקאָמען! זדראַסטוויטיע! און אויף נאָך אנדערע וועלט שפּראַכן.

און אפשר וואָלט צעווען בעסער צו נוצן די ייִדישע וועריאַנט, וואָס מיין מומע ריזל ע"ה, איז אַלטן היימשטעטל סטאָפּניץ, האָט געזאָגט, ווען אַ קרובֿה איז געקומען אויף אַ באַזוך שבת נאָך מיטאָג, (אַבֿ, אַ קרובֿה, וואָס אַ גאַנצע וואָך האָט מיין מומע זי נישט געוואָלט זען פֿאַר די אויגן). זי איז אַרויס מיט אַ זיסן קול: „אוי, סקאַצל קומט! זע נאָר, זע נאָר, אַזאַ גאַסט, סקאַצל קומט! קומט אַריין, קומט אַריין, כ'על מאַכן אַ וואַרעם גלעזל טיי, אַ שטיקל קוכן מיט איינגעמאַכטס!" זאָג איך צום נייעם יאָר: „סקאַצל קומט!".

אין, ווי געזאָגט, דאָס נייע יאָר איז דאָ און מען מוז עס אויפנעמען. יעדערער פֿון אונדז ווייסט, אַז די צייט שטייט נישט אויף איין אָרט. זי גייט כסדר פֿאַראויס. די וועלט ווערט עלטער און די מענטשן ווערן עלטער. ווי אַ בישפּיל ווועל איך נעמען זיך אַליין. איך בין לעצטע צווויי וואָכן פֿון לעצטן חודש, פֿון לעצטן יאָר אין צוואַנציקסטן יאָרהונדערט פֿון צוויי־טן יאָרטויזנט בין איך געוואָרן אַ פּענסיאָנערקער. איך אַנדערע וועלט: איך האָב שוין אפּגעלעבט דריי־פֿערטל פֿון מיין אייגענעם יאָרהונדערט און טרעט איצט אַריין אין לעצטן פערטל פֿון מיין יאָרהונדערט.

איך דאַרף נישט איבערחזרן דעם פּאָקט, אַז די וועלט איז אַלט. וועלכן קאַלענדאַר איר זאָלט נישט נוצן, וועט איר זען, אַז די וועלט איז שוין טויזנטער יאָר אַלט. (לויט די וויסנשאַפֿטלערס — מיליאַרדן יאָרן). ווי פילט זיך די וועלט אין אַזאַ עלטער — איך קען נישט זאָגן. די וועלט האָלט עס בסוד. פֿרעגט אַבער מיך, ווי איך פּיל, וועל איך אייך זאָגן, לויטן ענגלישן שטייגער: אָקעי! וועט איר אַבער צושטיין צו מיר אין פֿאַרלאָגנגן דעם אמת, וועל איך זאָגן אין ייִדיש, נוצנדיק אַ פּוליש וועריסל: „סטאַראַשטש ניע האַדאַשטש" — „די עלטער איז נישט קיין פֿריד", אַדער ווי מען זאָגט אין פֿראַסטן ייִדיש: „מע לעקט נישט קיין האָניק". מען גייט אַן מיטן לעבן אמבעסטן ווי מען קען.

אין ייִדיש זאָגט מען: „אַ נאַר איז אַ האַלבער נביא". אַזוי ווי איך האָלט זיך נישט פֿאַר קיין נאַר, וועל איך קיין נביאות נישט זאָגן. אפֿילו די וואָס באַשעפּטיקן זיך מיט אַזעלכע זאַכן, אפֿילו וויסנשאַפֿטלערס, וועלכע לערנען אַרויס פֿראַגנאַזן פון ביכער אין שטודיעס, קענען נישט מיט 100־פּראָצענטיקער זיכערקייט באַווייזן, וואָס די נייע צייט וועט ברענגען. נישט איין מאָל האָט דער, וואָס פּירט די וועלט, צעדרייט זיירע בניאותן וועגן דער צוקונפֿט.

מען דאַרף אַבער נישט זיין קיין נביא צו זען ווי די וועלט זעט אויס ביים איבערגיין פון איין צייט אפּשניט אין אַ צווייטן. דאָס לעצטע יאָר פון 20סטן יאָרהונדערט האָט נישט באַווען זאָגן, אַז אין 2000 וועט עס זיין אַזוי. אַ נאַר איז ער, וואָס האָט פֿאָרמאָנט. . . אַזוי איז דער מאַן צו אַלע פֿלאַגן, וואָס עס האָט פֿאָרמאָנט. . . אַזוי איז דער גאַנצער „טאַראַראַם" איבערגעגאַנגן צום יאָר 2,000, דאָס גוטע און דאָס שלעכטע. לאָמיר מודה זיין: ס'איז נישט אַזוי „פּויגלדיק".

די מענטשהייט הייבט אַן דאָס נייע יאָר, דעם נייעם יאָרהונדערט אַדער מילענניום, מיט די זעלבע אַלטע מפות, וואָס האָבן זיך אריינגענעמען איר קערפּער. עס איז אַ פֿאַרוועגונג פון מלחמות, פֿאַליטישע און רעליגיעזע קאַמפּן, אַנטיסעמיטיזם, ראַסיזם, נויט, הונגער, היימלאָזיקייט און נאָך אנדערע אַזעלכע „גוטע זאַכן", וואָס דער נייער יאָרהונדערט האָט געמוזט איבערנעמען אַן שום ברירה.

די פֿראַגע איז נאָר: וואָס וועט ער מיט דעם אַלעם טאָן? . . . איך מיין, אַז גלויב מיטן גאַנצן האַרצן, אַז דער בורא עולם וואָלט זיכער געוואָלט ענדערן צום גוטן אַליין, וואָס דאָס נייע יאָר האָט איבערגענומען. אַבער. . . צי וועט די מענטשהייט דאָס צולאָזן? . . . „דאָ ליגט דער הונט באַגראָבן".

חשובֿע לייענערס! טראַץ מיין פּעסימיסטישן טאָן, דאַרף מען נישט זיין פֿאַרצווייפֿלט, מען טאָר נישט זיין נידערגעשלאָגן. . . איר זעט דאָך אַליין: מיר זיינען דערגאַנגן אַזוי ווייט, וועלן מיר אויך דערגיין ווייטער. מיט אַלע אונדזערע כוחות וועלן מיר ווייטער גיין. דאָס איז שוין די נאַטור פון מענטש. לאָמיר האָפֿן, אַז דער נייער יאָרטויזנט וועט בערגען פֿאַר דער מענטשהייט, אונדז אַריינגערעכנט, אַ בעסערע צוקונפֿט, אַ בעסערן מאָרגן. טאָ, גיסט אַן די גלעזער, לאָמיר מאַכן אַ לחיים, באַגריסן דאָס נייע יאָר, און זיך אַלע ווינטשן אַ גוט, געזונט נײַ יאָר!

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Latest talks adjourn; Barak takes 'Clinton document' home

By NITZAN HOROWITZ
Ha'aretz Daily Newspaper Ltd.

SHEPHERDSTOWN, W.Va. — Prime Minister Ehud Barak and Syrian Foreign Minister Farouk Shara left on Monday after a week of intensive efforts by the United States to bridge the gaps between Israel and Syria.

From the Shepherdstown Document, a working paper presented by U.S. President Bill Clinton to both sides, it appears that Israel has dropped its opposition to a full withdrawal from the Golan Heights to a new line to be determined, depending on security arrangements and other national security interests, such as water.

Barak, describing the week-long talks over territory, peace terms, water and security as "complex and difficult," had made it clear on the weekend that he would leave Monday.

On the sensitive issue of establishing a new border, once Israel pulls back on the Golan Heights, Foreign Minister David Levy said that "nothing has been agreed upon." But the Shepherdstown working paper indicates Israel's readiness for a full pullback if appropriate security guarantees are put in place.

Clinton intervened in the negotiations four times before Sunday and returned for a fifth time on Monday. "He's going for meetings. The process continues," a White House official said.

Committees met Sunday to discuss all the key issues, and State Department spokesperson James P. Rubin said the two sides responded positively to a statement presented on Friday by the United States. The seven-page document, which is a summary of areas of accord and discord, could become the basis for an eventual "core agreement," Rubin said.

But, he added, Israel and Syria still face "enormous decisions" and "we don't expect those decisions to be made in a matter of days."

He denied reports in the London-based *Al Hayat* newspaper that American mediators had offered "bridging proposals" designed to close the gap where the two sides were in disagreement.

IDF service may be reduced

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The army's Human Resources Branch has decided that compulsory army service for 18-year-olds will be reduced by six months beginning in August 2001 if a peace treaty with Syria is signed and the IDF withdraws from Lebanon.

The decision still requires the approval of Chief of Staff Shaul Mofaz, but IDF sources said during the weekend that the directive issued by Prime Minister Ehud Barak to abbreviate army service as an immediate product of peace agreements ensures that this will, in fact, become official policy.

Male draftees currently serve a three-year stint in the IDF. The August 1998 call-up is expected to be the last one that serves three years.

The reduction of service to 30 months was decided about a week ago in a meeting headed by the head of the human resources branch of the General Staff, Brig.-Gen. Avinoam Laufer. The decision was made known to the deputy chief of staff, Maj.-Gen. Uzi Dayan.

According to calculations made by the General Staff, the IDF will save about NIS 800 million a year by cutting compulsory service for males to 30 months from its present 36.

However, most of the money saved – some NIS 600 million – will be required to pay for alternative manpower.

When Barak served as chief of staff, he sought to reduce compulsory service, even if this meant continuing reserve service at its normal level. Barak's successor, Amnon Lipkin-Shahak, changed the emphasis and preferred to cut reserve service, and that policy remained in force under Mofaz as well until the establishment of the Barak government.

The original Military Service Law set army service for males between 18 and 26 years old at 30 months. This was upped to three years after the 1967 Six-Day War, though it was not until 1995 that the extra half-year was legally formalized in an emergency order.

The order has been renewed every year since then. The current order will expire on June 17, 2000. Two months ago, the IDF's legal experts stated that "at least in the coming years," the three-year period would have to continue "in the light of the army's needs and the policy of cutting reserve service."

Temple Mount antiquities dumped

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Digging along the northern wall of Solomon's Stables on Jerusalem's Temple Mount is continuing without any archeological supervision by the Antiquities Authority, and truckloads of dirt containing ancient artifacts are landing in the city dump.

The Waqf, the Islamic trust that oversees Muslim holy sites on the Temple Mount, initially received approval to open an emergency exit for the basement area of a mosque, but the digging has continued on a much larger scale.

A trench 20 metres wide and 50 metres long has now been dug, exposing five ancient arches.

Prime Minister Ehud Barak approved the opening of two of these arches, which will become main entrances to the mosque instead of an emergency exit.

A third arch was also broken through, but police ordered it to be refilled. The Waqf also dismantled an ancient structure, possibly an aqueduct, located opposite the fifth arch.

A group of students from Bar-Ilan University, aided by several prominent archeologists, have studied samples of artifacts found in this discarded soil. They discovered that 19 percent of the artifacts date back to the Second Temple period, 15 percent belong to the early Islamic era and 14 percent date from the Byzantine period.

Polish Jewish property claims may face new restrictions

Ha'aretz Daily Newspaper Ltd.

WARSAW — A new recommendation by a parliamentary committee in Poland could prevent Polish Jews from claiming their share of billions of dollars of private property confiscated during the Communist regime, in the estimate of a local attorney.

Aryeh Edelist, the chairman of the Association for the Restitution of Private Jewish Property in Poland, told *Ha'aretz* that the recommendation applies only to real estate because the organization has waived its right to make commercial and industrial claims.

The recommendation would limit the return of private property solely to Jews who were residents and citizens of Poland during the past five years. The latest proposal is even more restrictive than the current regulations, which provide for compensation only for property confiscated by the Communist regime from 1946 on, and not for property seized by the Nazis during World War II.

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Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Jews greet Putin with mixed reviews

By LEV GORODETSKY
Jewish Telegraphic Agency

While Russians are viewing Vladimir Putin's ascent to power as a surprise New Year's present, Jewish observers are decidedly more mixed.

Analysis

Some share the general Russian population's enthusiasm for Putin, who became president Dec. 31 when Boris Yeltsin suddenly resigned; others are cautiously optimistic.

Still others fear the possibility of increased anti-Semitism and a move away from democracy.

Little was known about Putin when Yeltsin nominated him to be prime minister in August.

But Putin's popularity soared in September with the start of the Chechen war, and it has skyrocketed more recently to unprecedented heights, approaching an 80 percent approval rating.

Putin, whose party came in a close second in last month's parliamentary elections, is also seen as being virtually a shoo-in to win Russia's presidential elections, which have now been moved to March from June.

Putin has recently cultivated an image of being friendly toward Jews.

In November, he met with leaders of the newly created Chabad Lubavitch-dominated Federation of Jewish Communities of Russia, telling them he was sympathetic to Jewish causes.

The move partially backfired when a number of Jewish leaders in Russia complained that Putin had, perhaps inadvertently, singled out one of Russia's umbrella Jewish groups for support in an attempt to divide the Jewish vote.

One Jewish leader who is enthusiastic about Putin is Rabbi Zinovy Kogan, one of the leaders of Reform Judaism in Russia, who called Putin's rise to power "a positive development for Russian Jewry."

Kogan met with Putin last month after the prime minister returned from Norway, where he had met with Israeli Prime Minister Ehud Barak.

Putin "spoke very warmly about Barak, saying he was the single one there to support Russia's position over fighting terrorism in Chechnya," said Kogan, who is also one of the leaders of Keroor, the Congress of Jewish Religious Communities and Organizations of Russia.

Putin said "he was going to supervise personally the investigation of the latest synagogue bombings and some other anti-Semitic acts," Kogan said, referring to the recent wave of attacks against Jews.

A Jewish journalist from St. Petersburg who first met Putin when he was an aide to that city's mayor in the early 1990s, said that in discussions about getting humanitarian medical aid from Israel to St. Petersburg, Putin "sounded quite sympathetic toward Israel and Jews in general.

"He made an impression of a very accurate, efficient and responsible man, which is rare in the Russian bureaucracy," said the journalist, who asked not to be identified.

Vladimir Putin

Despite the sense among some that Putin cares about Jews more than Yeltsin, Jews on the whole don't seem as happy as other educated and professional Russians about the rise to power of this former KGB colonel.

"It turns out that the intelligentsia no longer need freedom, but want a tough hand," said pollster Yuri Levada, director of the All-Russia Center for Public Opinion Research. He cited figures that show the Chechen war has more support among the better-educated cities of Moscow and St. Petersburg than in smaller cities and towns.

Perhaps Russian Jews diverge from this trend, say observers, because they are less prone to the traditional Russian desire for a strong leader.

At the same time, many fear that the popularity of the Russian war against Chechen rebels could reverberate in Russian society.

The campaign against "Chechen terrorists" could "bring about strengthening of xenophobia in the society, which inevitably brings intensification of anti-Semitism," said the St. Petersburg journalist.

In Washington, Micah Naftalin, national director of the Union of Councils for Soviet Jews, agreed.

Putin "has risen to power on the back of a racist war which appeals to the worst xenophobic instincts of the Russians," he said, adding, "We have to monitor him and make sure that he knows what we care about" and that pro-democracy forces and Jewish groups "hold him accountable."

For many Jews in Russia, Putin remains tainted by the corruption that was so prevalent during Yeltsin's regime.

Some worry that he was created by a Jewish media tycoon, who continues to shadow Russia's new leader.

Putin's victory in the parliamentary elections is seen as at least partially attributable to the support of Boris Berezovsky.

Berezovsky's officially state-controlled national TV channel ORT openly manipulated Russian public opinion during the campaign, constantly praising Putin and pounding Putin's rivals for presidency – former prime minister Yevgeny Primakov and Moscow Mayor Yuri Luzhkov, who is known to be very friendly with another Jewish media tycoon Vladimir Goussinsky, the head of the Russian Jewish Congress.

A Moscow university lecturer, Galina Eliasberg, expressed an opinion that is shared by many in Russia's Jewish intelligentsia.

"The guy came to power on the wave of the Chechen war. He seems created by Berezovsky," said Eliasberg.

"I don't think he will put the country in order; on the contrary, I have an impression that some force behind him can overwhelm him and then the army will seize power or something like that," she said.

Russia's chief rabbi, Adolph Shayevich, who is active in the Russian Jewish Congress and friendly with Luzhkov, is more cautious in speaking about Putin.

"Boris Yeltsin has made a brilliant move. But it is hard to say whether the appointed successor will prove his real successor, including his attitude toward Jews," he said.

At the official New Year's Eve reception at the Kremlin, Rabbi Shayevich said Putin told him he wished "happiness and prosperity" to all Jews.

But Rabbi Shayevich added, "It could be only an official gesture. We'll see."

The Week in Israel

Jan. 3

• The Attorney General is investigating President Ezer Weizman for receiving cash, totalling nearly $500,000 (US), between 1988 and 1993 when he was a Knesset and cabinet member. The cash was given by Weizman's friend Edouard Serousi who lives in France. *(Later in the week Public Security Minister Shlomo Ben-Ami said that it was up to Weizman, for the time being, to decide whether to continue in his position.)*

Jan. 4

• Israel and the Palestinians reached agreement on Israel's next withdrawal from the West Bank. Negotiators agreed on the original map presented by Israel for the transfer of an additional 5 percent of the land. *(IDF withdrawal began the next day.)*

Jan. 5

• A group of rabbis led by former Ashkenazi chief rabbi Avraham Shapira issued a rabbinical ruling declaring the Golan Heights an integral part of Israel, thus rendering halachically "complicated" the subject of withdrawal.

Jan. 6

• The Jewish National Fund said it owns some 19 square miles of land in Syria, adding it hoped Israel could make use of that fact during talks with Syria about the fate of the Golan Heights. "We have the titles; we have the maps; we have the contracts of sale," the JNF's legal adviser said. The land was purchased by Jews in the late 19th and early 20th centuries and was transferred to the JNF after 1948.

• Israel released 22 Palestinians jailed for common crimes, in a goodwill gesture to mark the end this week of Ramadan.

Jan. 7

• According to a Radio Free Europe correspondent in Jerusalem, Romania's visiting president told acting Prime Minister Yitzhak Mordechai that Romania, Israel and Turkey should set up a "strategic partnership." Emil Constantinescu also raised the subject of the problems of some 50,000 Romanian workers in Israel, who have often complained about discrimination and poor employment conditions.

Files from JTA and Ha'aretz

Croatian Jews welcome election results

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

ZAGREB — The Jewish community here is welcoming the results of Croatia's recent parliamentary elections, hoping that the change of government will end their country's isolation.

The apparent victory of a centre-left coalition in the elections on Jan. 3 marks the end of a highly nationalistic regime led by the late president, Franjo Tudjman.

The coalition, which includes the Social Democrats under Ivica Racan, and Social Liberals led by Drazen Budisa, have promised to build bridges to the West, which, according to historian Ivo Goldstein, is good news for Croatia's 2,000 Jews.

"The Jewish population wants to be part of an integration of states because we want to have more intensive contact with other communities," said Goldstein, a professor of Jewish history at the University of Zagreb.

Final results will not be available until later this month, but Racan seems set to be the country's new prime minister. Elections for a new president are slated for Jan. 24, and this week's results are seen as an important precursor to those presidential elections.

Goldstein was particularly elated by the results – his father, Slavko Goldstein, was a founder of the Social Liberals and was the party's first leader from 1989 to 1990.

But Goldstein wasn't the only one who was pleased by the election results.

He said he was at the Jewish community centre the day after the elections and "everybody was – not celebrating, but very happy."

The vote marked the first time that the Croatian Democratic Union, which was led by Tudjman from 1990 until his death at the end of last year, has lost power since Croatia declared independence from Yugoslavia in 1991.

'Croatia's 2,000 Jews have nothing to fear'

Tudjman's support of a client Croat army in Bosnia and his refusal to deliver accused war criminals for trial had isolated Croatia internationally.

Goldstein said events in the 20th century had cut Croatia's Jewish community off from other European communities.

Croatian entry into the European Union – still a very far-off prospect, because the EU has not even accepted Croatia as an applicant – would help reverse that trend, Goldstein said.

He said that although the Social Democrats are the reformed Communist party, and Budisa of the Social Liberals has a nationalist past, Croatia's Jews have nothing to fear.

"Racan is a social democrat like in Germany, and Budisa was a nationalist but is moving towards liberalism," said Goldstein.

"Budisa has never said anything about Jews," the historian said. "He is very, very far from Tudjman in terms of Jews, history, Europe, America.

"Racan and Budisa are not the best men you could find on earth," he said, "but they're better than Tudjman."

Although there is some consensus that Tudjman, the architect of independent Croatia who died Dec. 10, was not an anti-Semite, he was sometimes accused of anti-Semitism, and he altered sections of his memoirs in English translation to mute that claim.

Tudjman was a nationalist who fought for the anti-Nazi partisans during World War II. After Israel and Croatia established diplomatic relations in 1997, the Knesset requested that Tudjman not visit the Jewish state. In the end, Croatia sent its moderate Western-oriented foreign minister, Mate Granic, in Tudjman's place.

Zagreb's small Jewish community was not sad to see Tudjman gone. He promoted "Croatia-centrism," under which all minorities were pushed to the margins, Goldstein said. "We were equal in rights, but not in value."

Slaven Letica, a former Tudjman advisor who became a prominent critic of the regime, dismissed the claim that Tudjman disliked Jews.

"He was poorly educated, not anti-Semitic," said Letica, who is not Jewish. "He was fascinated with the Bible and Jews as intellectuals."

The Jewish Community of Zagreb, which numbers about 1,500, had not taken an official position on the elections, said Dean Friedrich, secretary-general of the community.

Friedrich said Croatia's Jewish community has always had a good relationship with Croatian governments.

Because Yugoslav leader Josip Broz Tito broke with Stalin after World War II, Yugoslavia was never firmly part of the Soviet bloc and consequently did not have the same anti-religious attitude as much of the bloc, Friedrich explained.

He pointed out that the Jewish community centre has been housed in the same building since before the war. "The community here was always open to the public," he said.

Goldstein said the elections are part of the process of depoliticizing Jews and Judaism in Croatia after a year that saw the first eastern European trial and conviction of a concentration camp commander.

In October 1999, Dinko Sakic, 78, was sentenced to 20 years in prison for his crimes as commander of the Jasenovac camp during World War II.

Such issues are behind Croatia now, Goldstein said.

"Budisa and Racan are not speaking about the past. They want to speak about the future," he said.

"Jews are not a political issue anymore," Goldstein said. "We are part of the normal world."

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Obituary

Daniel Elazar, prolific writer and scholar

By SARAH TAIEB CARLEN
Special to The CJN

Prof. Daniel Elazar died in Jerusalem on Nov. 30, 1999. He was the director of the Centre for the Study of Federalism at Temple University in Philadelphia; the founder and director of the Jerusalem Centre for Public Affairs; and the holder of the Senator Patterson Chair of intergovernmental relations at Bar Ilan University in Tel Aviv.

He had many Canadian colleagues in the Jerusalem Centre, including professors Harold Waller (McGill), Harvey Schulman (Concordia) and Michael Brown (York). Two works are being copublished by the Centre for Jewish Studies at York and Elazar's Centre.

Elazar frequently spoke in Canada. Prof. Sydney Eisen, founder of the Centre of Jewish Studies at York University, recalls that while our centre was only a fledgling institution, Elazar put the full use of his centre at our disposal.

Elazar was driven by an emotional and intellectual force, which, despite his physical limitations resulting from polio, enabled him to respond to invitations from around the world to give lectures and advise on a wide range of constitutional topics.

He wrote hundreds of articles, and reviews as well as several dozen books.

In 1988, then-president Ronald Reagan made him a member of the U.S. Advisory Commission on Intergovernmental Relations.

Elazar derived enormous pride from his Sephardi heritage and he kept in touch with his Sephardi friends, whom he used to meet "for prayer at the Yisa Bracha synagogue…the leading congregation of the old Sephardi families of Jerusalem."

He felt "fortunate enough to be asked [in 1972] to serve as the first president of the reconstituted American Sephardi Federation (ASF)."

Over the years, Elazar and I developed a pleasant relationship based mostly on our common cultural Sephardi heritage.

Many eulogies have been written about him since his death, but none have dealt with this important component of his identity.

During one of my visits to Jerusalem, he offered me his book, *The Other Jews, The Sephardim Today*, from which I have chosen a few excerpts to complete the portrait of this outstanding Jew.

Elazar was always annoyed when Jews from Africa and Asia were referred to as Oriental: "This term…is a distortion based on false premises… For Jews, what is most important as a distinguishing characteristic is not the specific culture acquired in any…country of exile …but the broader issues of Halachah…and common cultural patterns, from food to synagogue rituals. In these respects, the Sephardi world is one, from the Atlantic to the Indian oceans."

Elazar was the first person who told me about the glorious role the Sephardim, including many members of his family, had played in the development of Israel before and after 1948: "Sephardim came to Israel of their own free will because they saw the state as the beginning of Jewish redemption, not as refugees from a Europe soaked with the blood of the Holocaust… The Sephardi version of Zionism is more in tune with the kind of Zionist expression that is needed today. Consequently, it should be explored, cultivated, and possibly used as a model for a new vision."

Elazar deplored the social gap between Sephardim and Ashkenazim and he noted: "Studies show that among Sephardi families that separated…those in Israel suffered educational deprivation, whereas those who went to the West became doctors, lawyers and academics in the same proportion as other Diaspora Jews. Native Sephardim whose families lived in Eretz Yisrael before World War II occupy the same socio-economic positions as their Ashkenazi brethren."

Elazar found it difficult to understand and accept the exclusion of Sephardi culture from Jewish day schools: "The religious schools have always presented eastern European Orthodoxy…to their students, a majority of whom are Sephardim, as authentic Judaism… The consequences of this breaking down of a culture harms not only the Sephardim but all of the Jewish world. Centuries of Jewish intellectual and cultural expression have been lost…It is hard to overemphasize the discrimination…against Sephardi culture in Israeli society. Ignorance may be an initial excuse, but continued ignorance shows an unwillingness to learn."

He did not spare his fellow Sephardim: "The blame is not only on the other side…Even when they were not at the mercy of the Ashkenazim, [the Sephardim] allowed these things to happen to themselves."

He concludes his book with an expression of hope: "The Ashkenazi world and its leadership must put a stop to the negative aspects of the Sephardi-Ashkenazi relationship, …not only to repair the breach but also because the cultural heritage of the Sephardi world is for all Jews …What we are witnessing is the last gasp of that division and the reintegration of the Jewish people around new dimensions of unity (and, one presumes, other divisions as well).

"The task of this generation is to bring about that reintegration in such a way that all parties can make their contributions as equals, so that all of Jewish life and culture will be enriched."

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Torah Sages ban Internet use

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Almost the entire Council of Torah Sages recently signed a binding rabbinic opinion which sounds a "serious warning against the terrible dangers within computers, compact disc players, movies and the Internet."

The ruling was published last week. It gives a long list of tough restrictions on computer usage and imposes a strict ban on hooking up to the Internet, which is said to constitute a terrible danger to the Jewish people.

This is a far cry from the days when the computer was seen by the haredi community as a way for its women to support the family without leaving the house.

But what was once seen as a shield against excessive contact with the non-observant world is now perceived as a potential invader which, via the Internet, is liable to scale the halachic walls around the haredi community. The secular culture, against which haredi teachers have taken great pains to shield the community's children, is now easily accessible over the phone line by web-surfers.

A special rabbinic court was recently established to consider "the matter of computer breaches [in the wall of religious isolation]."

The court's ruling, which was used as the halachic basis for last week's rabbinic opinion, mentions the harsh ban which the rabbis imposed upon television 30 years ago, and determines that "the Internet is a danger 1,000 times greater, and is liable to bring ruin and destruction upon all of Israel." The Internet threat "puts the future generations of Israel in grave danger in a way that no other threat has since Israel became a nation."

The Degel Hatorah party newspaper, *Yated Neeman*, reported yesterday that the special court had reached the conclusion that the Internet was the "world's leading cause of temptation, it incites and encourages sin and abomination of the worst kind."

In the evidence heard by the court it was reported that Internet users exposed themselves to "all the morbidities of corrupt culture" and endangered their spiritual well-being.

For professionals who are dependent on the Internet for their livelihood, the court imposed the obligation "to seek every possible way to reduce usage," and then only to use it at the workplace.

As a result, all persons not given permission for Internet use are called upon to delete the Internet browser from their Windows program, or call a professional to do it for them.

The Rabbinical Court of the Eda Haredit in the Mea Shearim neighbourhood of Jerusalem published a separate, harsher formulation, forbidding the use of the Internet even for commercial purposes and characterizing it as "a deadly poison [which] burns souls."

The question now arises of what is to be done with the dozens of haredi Web sites already on the Internet, including the haredi portal, Torahunt. The paradox is reflected in the fact that among the various signatories are the members of the Shas Council of Torah Sages, Rabbis Shimon Ba'adani and Shalom Cohen.

The head of the council is former Sephardi chief rabbi and Shas spiritual leader Ovadia Yosef, who has his own Web site.

Arts & Travel

Wood carvings on permanent display

By CYNTHIA GASNER
Special to The CJN

TORONTO — Three exquisite ritual wood carvings created by Ukrainian-born artist Dimitry Shteynberg are now part of the Reuben and Helene Dennis Beth Tzedec Museum's permanent collection.

Dimitry Shteynberg

"There are a number of artists in Israel and the United States creating Judaica in wood and inlays, but I have never seen such intricately carved and finely detailed functional pieces as the original works of Dimitry Shteynberg," says Dorion Liebgott, the museum's curator.

"Wood is a very rich material," says Shteynberg, 37. "It has warmth, much like the human body. It's very natural."

Shteynberg, an image designer for custom jewelry, was born in Odessa. At the age of 12, he began drawing and painting and went on to sculpt with plaster.

He studied at the art institute in Odessa, where he became fascinated with wood and began his career as a wood-carver.

He said it was hard to be a Jewish artist in Ukraine. "You couldn't express yourself because of the ideology, and although there is no official anti-Semitism, they still don't like Jews."

In order to retain your position as an artist in Ukraine, you have to display your art, he said.

"It was difficult to exhibit my art there because they discriminated against us – and then they would take away your status as an artist because you didn't exhibit."

In 1990, Shteynberg immigrated to Israel, where he studied traditional Jewish art.

"When I came to Israel, it was like finding my roots, my traditions. Because we were restricted in the Soviet Union, coming to Israel was being free."

Working as a Judaica artist for several Israeli art galleries, Shteynberg attracted private collectors and exhibited in the Temple Mount Institute Museum.

He came to Canada and settled in Montreal in 1991 and continued his career as a wood sculptor exhibiting at the Jewish Cultural Centre. Several years later, he moved to Toronto.

His pieces have been exhibited in museums and art galleries in Israel, New York and Ottawa, and at the Royal Ontario Museum in Toronto.

"I realized that wood carvings with silver inlay take a great deal of time to produce – sometimes a month or more."

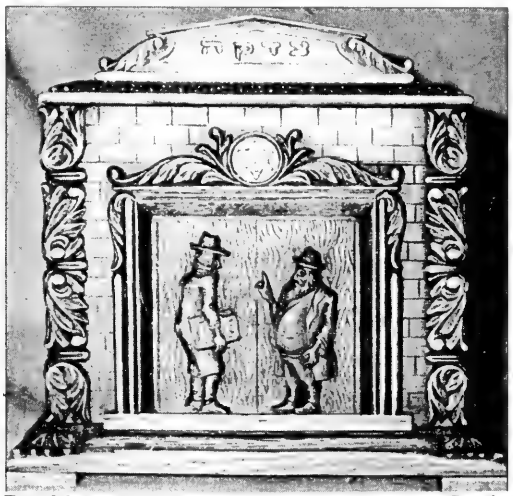
He creates tzedakah boxes, Torah pointers, candlesticks, challah boards with matching knives, mezuzot, Kiddush cups and etrog boxes.

He notes that in Canada, "not too many people will pay for such art."

To earn a living, therefore, Shteynberg turned to another love, designing jewelry.

"Most of the custom jewelry designed and created here is sent to the United States where there is a greater market."

Although Shteynberg hopes to continue his work as a wood-carver, today he is busy with gold, silver and stones, creating rings, necklaces and earrings.



Two of the wood carvings on display at Reuben and Helene Dennis Beth Tzedec Museum's permanent collection.

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Eye on Arts

by Bill Gladstone

CHICAGO HOSTS EXHIBIT ON 1936 OLYMPICS

Marty Glickman, an 18-year-old sprinter from New York, went to Berlin in July 1936 to compete in the Summer Olympics. However, his American coaches pulled him from the 400-metre relay team at the last minute, presumably because he was Jewish. It was just one indicator of the engulfing evil of Adolf Hitler's dictatorship.

Glickman's is one of many stories presented in a new multifaceted exhibition which highlights athletes who boycotted, participated in, or were barred from the 1936 Summer Games.

The exhibition, The Nazi Olympics: Berlin 1936, was organized by the United States Holocaust Memorial Museum. Using historical photographs, film and testimonies of athletes, the exhibition documents what has become known as "the most controversial games in modern Olympic history."

The exhibition details how the Nazis used the multinational event as a propaganda tool and sports itself as a way of purifying and strengthening the Aryan race.

Nearly half a century after being barred from the competition, Glickman returned to Berlin. "When I walked into that vast 120,000-seat stadium on a lovely August day, I looked at the stretch of track where I was supposed to run and then I looked across at where Hitler [had been] sitting, and suddenly a wave of anger came over me," he recalled.

"In that Olympic stadium, I started to shout...'How could you do this to an 18-year-old kid, me or anybody else?'" Recently, the U.S. Olympic Committee awarded Glickman a plaque to try to right the wrong of 1936. The exhibition opens Feb. 13 at the Spertus Museum, 618 South Michigan Ave., Chicago.

* * *

Jewish Arts Week: The American Guild of Judaic Art, which is headquartered in Owings Mills, Md., has designated March 6 to 10 as Jewish Arts Week "in celebration of the rich diversity and outstanding quality of Judaic art throughout the United States and worldwide."

The week coincides with the Biblical parshah Vayachel, which extols the role of the artist with the following verses:

"And the Lord spoke to Moses saying, See, I have called by name Bezalel the son of Uri the son of Hur of the tribe of Yehudah and I have filled him with the spirit of God, in wisdom and in understanding and in knowledge and in all manner of workmanship to contrive works of art, to work in gold and in silver and in brass, and in cutting of stones to set them and in carving of timber to work in all manner of workmanship."

The guild hopes that museums, galleries, libraries, synagogues, community centres and media outlets will schedule Judaic arts events during Jewish Arts Week. For details, visit the Web site www.JewishArt.org.

* * *

Standing Up for Israel: Chicago comic-actor **Joel Chasnoff** was MC for Project Birthright, which unfolded last week in Jerusalem.

Chasnoff, who has served in the Israeli Defence Forces, performed stand-up comedy for the more than 4,500 people in attendance and introduced keynote speaker, Israeli Prime Minister **Ehud Barak**.

Chasnoff, 25, also conducts seminars on Jewish humour and the role of humour throughout Jewish history. He is in the midst of a tour of college campuses around North America.

* * *

Arts Briefs

• An exhibition of black-and-white photographs by Toronto photographer **Beverley Abramson** highlights the cultures of Mexico and Israel. Koffler Centre of the Arts, Bathurst Jewish Centre, Jan. 9 to Feb. 20. Reception, Sunday Jan. 16, 2 to 4 p.m. 416-636-1880.

More Eye on Arts on page 38

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JOSEPH GIVEAWAY

The CJN is giving away 10 pairs of tickets to *Joseph and the Amazing Technicolor Dreamcoat* for February 1, 2000 at the Pantages Theatre in Toronto.

Rules: Please print your full name, address and daytime telephone number on a piece of paper along with the answer to the following question:

Who penned the lyrics for *Joseph and the Amazing Technicolor Dreamcoat?*

All correct answers received by noon on Monday, Jan. 24 are eligible. Ten eligible entries will be randomly selected at *The CJN* offices Jan. 24 at 2 p.m. Winners must be 18 or over and must be able to pick up the tickets from our office at York Mills and Don Mills in North York during office hours. *The CJN will not mail tickets out.* All winners will be notified by phone on Jan.24. Odds of winning depends on the number of correct entries received. *The CJN* will not enter into any other correspondence with contestants.

Send your response to: Joseph Contest, Canadian Jewish News, 1500 Don Mills Rd. #205, North York, Ontario. M3B 3K4. Or fax to Proposals Contest 416-391-0829.

Employees and immediate family members of The CJN, Flip Publicity and SFX/Eagle Eye Entertainment *are ineligible to enter.*

Vancouver's Capilano Bridge the ultimate tourist attraction

By NEILIA SHERMAN
Special to The CJN

The bridge swayed as I took my first step. There were at least two dozen people ahead of us and I wondered how this fragile looking structure could withstand the hoards of tourists who cross it each year.

But I had made my start and was determined to make it across. After watching other dare devils proudly bearing their "I survived Capilano" certificates earlier, I knew that I had to bring one home as well.

Over 100 years ago, George Grant Mackay came upon this beautiful spot. With the help of friends and a team of horses, he pulled a hemp and cedar bridge 135 metres across the Capilano River. The area became so popular that a more secure wire bridge was built in 1903 and then one with cable firmly encased in concrete was built in 1914.

Visitors from all over the world now flock to the Capilano Suspension Bridge. It is truly the ultimate tourist attraction – gorgeous wilderness a few minutes from downtown Vancouver combined with the hair-raising sense of danger when you walk across as the bridge shakes with each step you make.

In the 1930s local native peoples were invited to place their totem poles on the grounds and the originals still stand. The present suspension bridge was built in 1956. At that time prestressed wire cables were encased in 13 tons of concrete at either end.

The world's longest pedestrian bridge stretches across the canyon, 69 metres above the river. You may feel like you're taking your life in your hands when you cross but you'll be proud when you reach the towering evergreens on the other side.

My five-year-old son put me to shame by walking across like it was nothing while I clung to the rail quaking in fear.

Other features which make this attraction worthwhile are a Story Centre walk-through history exhibit, the Big House native peoples carving centre, where you can watch carvers at work, and the 1911 Trading Post gift shop which is filled with unique items made by local artists.

At $9.95 per adult and $3.15 per child, with children under 6 getting in free, we felt that this unique attraction was well worth the money. But there are plenty of things to do in Vancouver that are free and thoroughly captivating.

When my family had the opportunity to visit last August we fell in love with this West Coast paradise

Continued on page 37

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ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

Arts & Travel

Vancouver holiday affordable for budget travellers

Continued from page 36

and even fantasized about moving there for much of the trip, until the exorbitant housing prices brought us down to earth. I'm told that this is a typical response to Vancouver's unbelievable beauty.

Where else can you find such a diverse urban experience against a backdrop of exquisite scenery? Almost surrounded by water, with beautiful snowcapped mountains and lush evergreens, your eyes will never tire of the view.

Yet, a Vancouver vacation can be very affordable for families on a budget. Keep in mind that by remaining in Canada, you avoid losing money through the awful US currency exchange.

We also saved bucks by forgoing a car rental and buying a two day pass to the Gray Line City Tour instead, which was $22 per adult and $13 for children over four. Our CAA membership saved us another $4 right off the bat.

The benefit of this mode of transportation is that you don't have to worry about getting lost and you can concentrate on the lovely surroundings.

This tour was great because we had the choice of getting off at any stop, or staying on and bypassing any or all of the stops. Another bonus was the fact that riding on a double-decker bus was just as entertaining to my son as any of the places that we visited. He sat riveted on the upper deck of the bus, taking it all in.

For free or inexpensive family fun, I recommend visiting the following places.

1. Stanley Park: In 1886, Vancouver's first city council petitioned the federal government to lease 400 hectares of land in order to establish the fledgling city's first green space. The park officially opened in 1886 and was named for Lord Stanley (of Stanley Cup fame) who was then the governor general of Canada.

This huge park has a free trolley service of its own, a water park with a large dryer that children can stand inside and an Art in the Park display. Go to Prospect Point to get a wonderful view of the city. For a minimal cost take the kids to the petting zoo or perhaps take in the pricier show at the very popular Vancouver Aquarium which is located inside the park with an admission price of $12.95 for adults and $7.95 for children. Our five-year-old loved the beluga whale show during which the audience is showered with water by the whales. The show was entertaining as well as educational. The most popular pastime in Stanley Park is to walk the eight-kilometre shoreline and take in the views which include lovely beaches backed by indigo mountains. We were content with more passive forms of relaxation.

2. Granville Island: Formerly an industrial area, the warehouses now hold shops, restaurants, a mall that is entirely for kids. There is also a theatre, and a number of nautical museums. Performers put on family oriented antics and the whole area is right on water. There are crafts stores, artists' studios and a colourful public market filled with neat edibles. We loved this funky people place. The best way to get there from downtown is to take the Aquabus. This fleet of commuter ferries operates seven days a week in False Creek and costs a couple of dollars depending on where you pick it up. Admission to Granville Island is free and wandering around can easily take up an entire day.

3. Robson Street: Vancouver's chic area, this street is good for window shopping. Have a coffee and soak in the atmosphere. Kids will love the toy stores and perhaps lunch at Planet Hollywood which is filled with big screen televisions and Hollywood memorabilia. It connects to Denman Street in the west end which has a more free-wheeling air if designer shopping is not your style.

4. The Beaches: This city is full of them. Go to English Bay for its wonderful view and natural environment. Here sun worshippers lie against conveniently placed logs rather than under umbrellas. Interesting stores and cafes complete the experience. Another favourite is the funky Kitslano area where the beach houses a playground, Vancouver's biggest outdoor pool. This is the place for people watching.

5. Located in the oldest part of the city, Gastown was a bustling frontier town during the gold rush. It has cobblestone streets, an antique steam clock that sounds the Westminster chimes, and is named for its founder Gassy Jack Deighton whose statue oversees Maple Tree Square. This fun area features souvenir shops, good restaurants, and great atmosphere.

So if enjoying mountains, ocean, culture, and adventure in a temperate climate, sounds like your idea of a great vacation, plan a trip to Vancouver, a place so beautiful that it will take your breath away. And it won't break the bank, either.

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Eye on Arts

by Bill Gladstone

[Continued from page 36]

• Mythic Theatre is a new theatre program, facilitated by **Dorothy Lichtblau**, that explores the human condition through the performing arts, and examines the innate drama of Biblical narrative in particular. A special introductory workshop occurs Feb. 6, 3:30 to 6:30 p.m. Bloor JCC. Members $15, non-members $20. 922-4934.

•A Celebration of Yiddish Sweatshop Poets, featuring **David Abramowitz**, is offered by the Cranbrooke Friendship Club. The program, which is entirely in English, explores the lives and works of poets **Morris Winchevsky**, **Morris Rosenfeld**, **Dovid Edelshtat** and **Joseph Bovshover**. $5 admission includes light lunch. Winchevsky Centre, 585 Cranbrooke Ave. Monday January 17, 12:30 p.m. 416-789-5502.

•*Joseph and the Amazing Technicolor Dreamcoat*, starring **Patrick Cassidy** and **Deborah Gibson**, plays at the Pantages Theatre for 16 performances beginning Feb. 1. $89-$25. 416-870-8000.

•The Toronto Jewish Film Society present *Lacombe, Lucien*, a film by **Louis Malle** to launch its 22nd season.

This 1974 film tells the story of Lucien Lacombe, a young French peasant living in southwest France. It's the summer of 1944 and Lucien, failing to join the Resistance, ends up in the Gestapo.

Screenings are on Jan. 16 at 5:15 p.m and 7:45 p.m. at the Jackman Hall, Art Gallery of Ontario, 317 Dundas Street W., Toronto. Single tickets at $8 are available 15 minutes before the show. Memberships can be obtained from the Society's host organization, the Bloor JCC for $45. Call 416-924-6211

Renowned poets contributed to A Rich Garland, a poetry collection for A.M. Klein

By JANICE ARNOLD
Staff Reporter

MONTREAL — In the mid-1950s, at the height of his creative powers, poet A.M. Klein stopped writing, withdrew from public life and remained reclusive until his untimely death in 1972.

This retreat into silence, sometimes explained nowadays as clinical depression, was seen by Klein's fellow poets and many admirers as tragic and was the subject of much speculation. After his death, there was an outpouring from Canadian poets of elegies and memorials for Klein, who had taken on the aura of an enigmatic, haunted figure.

On the 90th anniversary of his birth, Seymour Mayne and B. Glen Rotchin have edited a collection of poems, not by Klein, but for him.

A Rich Garland (Véhicule Press) contains poems written about Klein during his lifetime, in the three years after his death, and more recently, including a few composed especially for this book. Together, they range over seven decades.

The contributors represent a who's who of poetry in Canada: Leonard Cohen, Dorothy Livesay, Irving Layton, Miriam Waddington, P.K. Page, Elizabeth Brewster and Tom Marshall, among them.

For Rotchin, 35, these tributes show that Klein can rightly be included among Canada's major 20th-century poets and that his influence continues to be felt among contemporary poets, especially those who, like Klein, write from their particular cultural traditions.

Rotchin, a published poet himself, said what he admires about Klein is that he was probably the first major Jewish poet in this country to write with a Jewish sensibility – in English.

"Klein made it okay to write authentically as a Jew in English,

A. M. Klein

and not only Yiddish, the medium with which the community had been familiar. He blazed the trail," Rotchin said.

At the same time, Klein was sensitive to the Quebec milieu and showed an understanding of French-Canadians' attachment to their culture.

In his contribution, *Abraham Moses*, Rotchin observes, "Here, Abraham Moses/ was wedded to his past, imbibed lush doses/ from an heirloomed kiddush-cup. Ever the proud/ bridegroom, and linguistically well-endowed,/ he vowed his eternal soul true and loyal/ under raised cross-peaked chupah of Mount-Royal."

Klein was born in eastern Europe, and came with his parents to Montreal as an infant. He remained attached to his immigrant roots all his life.

The co-editors of this volume believe that Klein's accomplishment is felt well beyond the Jewish community. "Klein has influenced generations of writers to create authentically from their cultural traditions and experiences," they say.

Some of his later works exhibit a fine sensitivity to the French-Canadian experience. He spent the early years of his law practice in Rouyn-Noranda in northern Quebec.

One of the first poets to be inspired to put his thoughts about Klein into verse was Leo Kennedy, who was associated with the *McGill Fortnightly Review*. In his 1933 collection *The Shrouding*, Kennedy included *Epitaph for the Living*, in which he says of Klein: "He saw the fish-wives of the market place/ As princess of Zion; and he drew/ The junkmen hawking bottles, bones and rags,/ With every subtle word device he knew."

A young Leonard Cohen wrote two poems for Klein after visiting him during his sad final years, *Song for Abraham Klein* and *To a Teacher*. He found his mentor a "weary psalmist...The bread he sang so beautifully, That bread was mould."

Klein was also a fine craftsman, mastering traditional rhyme and metre to great effect, and was especially noted for his sonnets, Rotchin said. This talent is especially appreciated by today's poets who are returning to this form, after many years of the predominance of free verse.

Some of the contributors have imitated Klein's style as a means of tribute, among them 35-year-old Toronto poet Harold Heft. In *The Poet Klein Editorializes*, Heft appropriates Klein's voice and imagines his musings.

About one-third of the poems are written by non-Jews, and the one by Maria Fiamengo of Vancouver is, in fact, strongly Christian in its symbolism.

"The poetic pastiches and tributes in this volume inform and reveal like literary criticism," write Rotchin and Mayne.

"Klein's voice refracted through theirs extends the resonance of his achievement and offers invaluable commentary on a poet whose works continue to speak to us with a renewing urgency and significance."

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275 PERSONAL COMPANIONS WANTED

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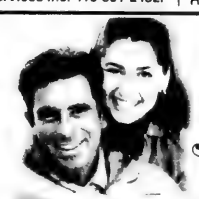

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Single Jewish female, young looking, spirited, 50, 5'4", auburn hair, hazel eyes, compassionate, voluptuous, nice smile, enjoy talking and listening to people Seeking a Jewish male to share laughter and tears with AD#1488

FABULOUS 50'S
Divorced female, petite, attractive, professional, early 50's, energetic, fun loving, interested in healthy life style, passionate, love to try new things, enjoy dining, dancing, art, the outdoors. Seeking a male, professional, good disposition, healthy attitude, with similar interests and qualities AD#1575

COMPANIONSHIP AND ADVENTURE
Single female, seeking a male, 60ish, intelligent, single, with strong ties to Israel. AD#1448

LOVELY LADY
Widowed female, 61, European, independent, family oriented, 4 grand children, enjoy hiking, dining, dancing, travelling, the outdoors. Seeking a male, caring, compassionate, understanding, with similar qualities and interests AD#1490

ARE YOU OUT THERE?
Single female, 36, attractive, slim, intelligent, 5'4", professional, variety of interests. Seeking a male, 36-44, intelligent, interesting, attractive inside and out, with as little baggage as possible AD#1671

LOVELY LADY
Single female, retired, 60, 5'2", 157lbs, brown hair and eyes, enjoy movies, the theater, travelling, dining, dancing Seeking a male, 65-71, with similar interests, for friendship and fun AD#1021

NO GAMES LADY
Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

LET'S MEET
Single female, 65, 5'1", European background, attractive, love animals, cultural events, theater, concerts, movies. Seeking a gentleman, not too old, heavy or short, with similar interests AD#1261

IT TAKES TWO
Divorced Jewish female, European born, 65, attractive, intelligent, energetic, fun loving, non smoker, no dependents, enjoy life. Seeking a Jewish male, 65-70, intelligent, honest, caring, financially secure, non smoker, for special relationship. AD#1616

GREAT FRIENDSHIP
Single female, 55, recently widowed, employed, seeking a male to go out on weekends, dining, dancing, and especially friendship. AD#1149

SERIOUS FUTURE
Single female, gentle, attractive, enjoy music, dancing, cooking, travelling, watching good movies at home. Seeking a white male, nice, romantic, established. AD#1695

MILLENNIUM DREAM
Single Jewish female, attractive, 5'5", brunette hair, hazel brown eyes, non smoker, kind, sincere, creative, fit, emotionally stable, lots of fun. Seeking a single Jewish male, established, 45-55, traditional values, handsome, exciting, kind, funny, honest, caring, sensitive, loves life, single dad's welcome. AD#1556

CALL ME
Separated female, 29, very attractive, speak Hebrew. Seeking male who is financially secure, attractive, non-smoker AD#1115

MEANINGFUL RELATIONSHIP
Single female, 62, young looking, European, own business, exceptionally attractive, elegant, sophisticated Seeking a male, 65-70, sophisticated in all aspects, professional or businessman who knows how to treat a lady. AD#1529

MAN OF MY DREAMS
Single female, Jewish, petite, brown eyes, cute red head, intelligent, fun loving, enjoy theater, movies, music, travelling, Seeking a Jewish male, 52-65, professional, non smoker, financially and emotionally stable,honest, kind, fun loving, with similar interests AD#1176

LET'S CONNECT
Single Jewish female, divorced, have children, 5'4", brunette, hazel eyes, attractive, kind, loving, non smoker, enjoy sports, working out, movies, dining, dancing, Seeking a divorced Jewish male with kids, 5'8"+, attractive, kind, considerate, emotionally stable, outgoing, non smoker. AD#1006

LET'S CONNECT
Single Jewish female, 41, 5'7", brown eyes, attractive, secure, honest, sincere, enjoy dancing, sports, dining. Seeking a male, 40-50, established, intelligent, active, romantic, with similar interests and qualities. AD#1017

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SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life AD#1424

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive AD#1537

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel Seeking a female, honest, warm, caring, sensitive, can express feelings easily AD#1059

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachuter, skydiver, scubadiver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

BE MY SABBATH QUEEN
Single Jewish male 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT
Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual AD#1004

MAKE MY DREAMS COME TRUE
Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling Seeking a single Jewish female, honest, sincere, loyal, down to earth AD#1068

OPEN YOUR HEART
Single white male, 57, warm, loving, romantic, self employed, business man Seeking a female with similar qualities and interests. AD#1426

BLIND DATE
Single Jewish male, tall, seeking a young lady to go on a blind date, to go dining, art gallery, stroll around and get to know each other. AD#1342

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music,travelling, long walks. Seeking a Jewish female, attractive, down to earth, for long term relationship. AD#1484

GREAT CATCH
Single Jewish male, 42, brown hair and eyes, height/weight proportionate, employed, own condominium, non smoker, attractive, honest, family oriented, no dependents, allergic to pets, enjoy movies, travelling, baseball, walking. Seeking a Jewish female, 32-43, petite, attractive, similar qualities and interests. AD#1755

MY ROSE PETAL
Single Jewish male, 37, good sense of humour, enjoy dancing, dining, talking, having fun. Seeking a female to do various things together AD#1384

SERIOUS RELATIONSHIP
Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, who wants to settle down and enjoy life, not into head games. AD#1090

BE MY SHABUT QUEEN
Single male, professional, focused, spiritual, ambitious, warm, compassionate, enjoy good conversation, dining and dancing, travelling. Seeking a female, cheerful, independent, ambitious, flexible, thoughtful, stable AD#1002

MARRIAGE MINDED
Single male, 6', fit, healthy in mind, body and spirit, sensitive, have a variety of interests, consultant by trade, hold a Masters degree, great sense of humour, believe good relationship helps each other to grow. Seeking a female, attractive, with strong Jewish values AD#2077

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair and eyes, fairly fit, honest, sincere, open minded, loyal, humorous, compromising, enjoy wining and dining, movies, music, comedy shows, walks, dancing, travelling. Seeking a Jewish female, attractive, honest, down to earth. AD#1471

SIMPLICITY
Single male, early 40's, slight disability, polite, kind, caring, enjoy quiet evenings, TV, listening to the stereo. Seeking a Jewish female who enjoys the simple things in life. AD#1694

REAL DEAL
Single male, attractive, honest, sincere, athletic, real soulmate, enjoy dancing, music, movies, long walks. Seeking a female, considerate, warm, caring, kind, enjoys outdoors, to enrich and fulfill life and to share dreams with. AD#1313

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Sports

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The Canadian Jewish news

Gridiron glory on New Year's Day

Kickers give the boot to bowl game opposition

By HARLAN ABBEY
Special to The CJN

BUFFALO, N.Y. — Every football team, they say, has three main components: offence, defence and special teams. To win a big game, they have to click on all cylinders, including the kicking team. In close games, the kicking team can provide the difference.

This season's bowl games were no exception, as two Jewish kickers helped their teams to New Year's glory.

Punter/placekicker Hayden Epstein's booming punts and five point-after-touchdowns (PATs) were instrumental in the Michigan Wolverines' 35-34 overtime victory over Alabama in the Orange Bowl, while Vitaly Pisetsky clicked on a 31-yard field goal and hit on two singles to help the Wisconsin Badgers to a 17-9 Rose Bowl victory over Stanford.

The kicking game was especially evident in Miami as Crimson Tide kicker Ryan Pflugner failed to match Epstein's OT point-after-touchdown, giving the Wolverines the Orange Bowl victory. Epstein had a chance near end the game, on the last play of regulation time, but his potential 36-yard winning field goal was blocked.

Epstein was strong throughout the day, as his eight punts averaged 43.4 yards, outdistancing Alabama's 34.4-yard average.

The Wolverine's Epstein is a real "all-American" kid, who admitted that when he tried out for the freshman team at San Diego's Torrey Pines High School, kicking "was the only position my mom would let me play."

He went on to be a *Parade* magazine All-American and was recruited by more than 30 major colleges.

He is a true "triple-threat" on the field, handling Michigan's kick-offs, PATs and punts.

But it wasn't until the team's last four games that Epstein was handed all three kicking duties. An injury suffered in the off-season while doing agility drills – his cleat caught in the grass and twisted his knee, tearing his anterior cruciate ligament – made field goals too strenuous. He was able to punt and kick off throughout the season, but he had to wait until late in the year for his knee to heal before he was given the field goal duties.

A sophomore Academic All-Big Ten Conference, he punted 24 times for a 39-yard average, with three going over 50 yards and 11 landing inside the opponent's 20-yard line.

He equalled a Wolverine record by kicking a 56-yard field goal against Michigan State and he kicked a game-winner against Indiana, a game in which he dropped punts twice inside the 20. He was also named Big Ten Special Teams Player of the Week (POW).

Epstein, six foot two, 200 pounds, sent nearly half his kick-offs into the end zone.

Pisetsky, on the other hand, is a relative newcomer to American football. A native of the former Soviet Union, Pisetsky came to the United States as a high school student and until a few years ago, thought bowls were something you find in a kitchen cupboard.

Vitaly Pisetsky

A senior scholastically, Pisetsky is in his first year as Wisconsin's field goal kicker, although he handled the kick-offs last season.

Because of special circumstances related to his immigration, Pisetsky is eligible to return as kicker next season.

The five-foot-10, 228-pound kicker is a semi-finalist for college football's Lou Groza Award as outstanding kicker. He connected on 44 PATs and made 15 of 18 field goals, one of two from 50 yards or more and four of five from 40 to 49 yards.

His 1999 streak of 14 consecutive field goals is a Wisconsin record and is tied for second best in the Big Ten record book.

He tied a school record with four field goals against Michigan State, and against Minnesota his 36-yarder with three minutes to play sent the game into overtime. In OT, he ended the game with a 31-yard field goal.

Pisetsky was named Wisconsin's special teams POW for both those game and won Big Ten Special Teams POW honours for the Minnesota and Ohio State games. No other conference player was special teams POW more than once in 1999.

In the second quarter of the Rose Bowl, Pisetsky nailed a 31-yard field goal but badly missed another three-pointer with 2:18 left to play that would have put the game out of reach. Fortunately for the Badgers, Stanford's last ditch drive stalled and Wisconsin, led by Heisman Trophy winner Ron Dayne's 200 yards rushing, went on to win its second consecutive Rose Bowl.

Special teams POW

Two other college kickers did well during the season, but their schools did not make post-season appearances. Jason Feinberg was the kicker for three years for the University of Pennsylvania; and Josh Frankel, a walk-on, became Oregon's regular kicker when their scholarship kicker was injured.

Dorean Kass, meanwhile, lined up for Stanford as a reserve defensive lineman.

With files from Paul Lungen

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The Inside Back

Of terrorists and stowaways

As I was saying...

By RON CSILLAG

Detractors have been calling Canada's immigration system a mess for as long as the country has had an immigration system. But the case of Ahmed Ressam, the suspected Algerian terrorist arrested last month at the B.C.-Washington border with a trunkload of enough explosives to flatten a city block, should be of concern even to those who shrug at a topic as dry as refugee policy.

It's long been known that Islamic extremist groups view Canada as a haven and an easily accessible springboard to nefarious activity stateside. Ward Elcock, director of the Canadian Security Intelligence Service (CSIS), acknowledged as much, when he told a Senate committee in 1998 that Canada is home to more international groups – many of them associated with terrorism – than any other country, save the United States.

CSIS openly admits that over the past decade, terrorist groups such as Hezbollah, Islamic Jihad and Hamas have used Canada as a source of financial support and even as a base of operations, often in the guise of innocuous-sounding social welfare and charity groups, and mosques. Hezbollah especially, CSIS admits, has established an infrastructure in Canada that can assist operatives seeking haven here. The beleaguered spy agency has cited Canadian ties to the 1993 World Trade Centre bombing, while the New York-based Anti-Defamation League says it has solid evidence that one of two Palestinians arrested in 1997 for planning to bomb a Brooklyn subway sneaked in and out of Canada with ease.

(Authorities are usually quick to point out that it is not in these groups' interests to target domestic institutions or groups with ties to Israel; it's the United States and our porous borders they find attractive.)

But the Ressam matter should raise everyone's eyebrows. Here's what's known about him so far: After arriving at Mirabel airport on a false passport in 1994, he applied for refugee status, admitting he'd spent five months in detention in Algeria, having confessed to being an Islamic terrorist. But immigration officials were unimpressed because, as department spokeswoman Huguette Shouldice was quoted as explaining recently, many asylum seekers try to pass themselves off as terrorists to exaggerate the persecution they fear back home. In other words, minus any hard evidence, simply admitting you're a terrorist can bolster your refugee claim.

Ressam did not see fit to attend his refugee hearing and was deemed to have abandoned his claim. He appealed that to the Federal Court, lost, was issued a deportation order, and told to report to immigration officials once a month. This went on for over two years.

At some point, Ressam stopped checking in, and his became one of an estimated 40,000 outstanding deportation orders on Canada's books since 1994. Of those, Ottawa says it can't account for the whereabouts of roughly 20,000 people who were told to pack up and leave. Since Canada has no exit controls, it is not known how many of them are still here.

Ressam is one who stayed, and in 1998, he was arrested by Montreal police for stealing computers and cellphones. He served two weeks in jail, and it was *after* his release that local police issued an arrest warrant in connection with other thefts. By then, Ressam had successfully used a fake Quebec baptismal certificate to acquire a Canadian passport in another name.

Add all this up: Ressam admitted to being a terrorist, he failed to appear at his refugee hearing, he broke the terms of his deportation order, he was jailed, and he had outstanding arrest warrants. And he still had the wherewithal to do serious damage to any Canadian city of his choosing.

Will immigration minister Elinor Caplan tighten things up? Let's hope so. Meanwhile, Caplan is planning a trip to China in April to warn potential migrants against putting themselves in the hands of shady people smugglers.

She says her message will be that detention and deportation will likely await them in Canada.

Recently, Caplan told *The CJN* that "everyone is entitled under Canadian law to have their case heard," and that "in our [Jewish] tradition, we know the adage that if you save one life, you've saved the entire world."

Was she referring to the life of a fanatical bomber or a desperate stowaway?

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cornflake crumbs
1 large onion, diced
5 zucchini peeled
1 can mushrooms drained, or 1/2 lb. fresh mushrooms sliced & sautéed
1/2 cup mayonnaise
3 tblsp onion soup mix
3 eggs
5 tlbsp bread crumbs
salt to taste

Saute onion. Boil zucchini and mash. Mix together rest of ingredients and pour into a 10" round pan or 9x13" rectangle. Sprinkle cornflake crumbs on top. Bake uncovered for 1 hr. at 350°F.

About Seniors

Dr. Mark says...

By DR. MARK CLARFIELD

As Mark Twain so aptly summed up, "There are three kinds of lies – lies, damned lies and statistics." Still, we cannot get by without these functional figures. With respect to the elderly, there seem to be more and more about each day – elderly people that is, as well as the numbers describing them.

While physicians and pharmacologists have recently discovered the elderly, a small but dedicated group of demographers has for many years been quietly calculating the exact number of elderly. To determine how many there are requires an acceptable definition.

Sixty-five is the year after which a Canadian is classified as "old," whether he or she looks it, acts it or most important, feels it. But, from where did this number originate?

In fact, it has no biological validity. It is a mere convention, which was first established in the 19th century by German Chancellor Otto von Bismarck.

The concept of what constitutes "old age" also differs historically. For example, in 44 BCE, Cicero rejoiced at age 62 that, "No one is so old that he does not think he could live another year." In 43 BCE, Cicero passed quietly away.

In 1881, Canada was a relatively "young" country. Over the last century, it has undergone a demographic transition toward a more rectangular population pyramid. Most children born here today can expect to live for more than 75 years. As developing countries modernize over the next decades, the same demographic changes will probably also occur.

Statistics Canada predicts that by 2031, the older population will have increased by more than 200 percent! And the Jewish community, already the oldest in Canada, is aging even more rapidly.

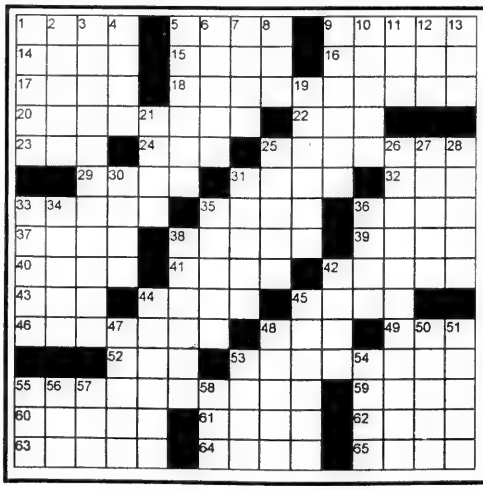
But what are the implications of these forecasts? First, we must see the problem in context. Canada, which has largely come through its demographic transition, is by no means the "oldest" country in the world.

Nevertheless, these demographic transformations are real, inevitable and far-reaching. Few of Canada's major institutions, and those of its Jewish community, will remain untouched by these changes.

While there will no doubt be those who view the future with some anxiety, the words of the great French poet, Paul Claudel in his old age will doubtlessly reassure:

"Eighty years old! No eyes left, no ears, no teeth, no legs, no wind! And when all is said and done, how astonishingly well one does without them."

Mark Clarfield is the chief of academic affairs at the Sarah Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. Davis – Jewish General Hospital, McGill University, Montreal.



The Canadian Jewish news

CROSSWORD PUZZLE

"Book 'Em"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Expression of affirmation
5 Tristan Tzara's movement
9 Spice rack choice
14 Kevin Kline movie
15 "My goodness!"
16 Get away from
17 Nancy of mysteries
18 Noteworthy book of the Bible?
20 For whom element #99 is named
22 Only three-letter element
23 One of Jacob's sons
24 Bolted
25 Splashy fun
29 Self-contained entity
31 Send, in a way
32 Word to a *toreador*
33 Marshall McLuhan had one in "Annie Hall"
35 Transaction of interest
36 Israel, Laos, etc.
37 Plays masseuse
38 "The Sunshine Boys" Oscar-winner
39 Phobia
40 Praising poetry
41 Annul
42 *SNL* alum Mary
43 El Al's domain
44 Historical periods
45 Unskilled laborer
46 Former FDA director David
48 Marc Chagall's field
49 One less than *tsvelif*
52 Mossad counterpart
53 Isle of Man's water
55 Make notes in the Bible?
59 Almost shut
60 Donald's ex
61 They're charged
62 Fireman's need
63 Tithe amount
64 Visit one's temple
65 Playwright Burrows and actor Vigoda

Down

1 Got an 11-down
2 Bernstein song from *West Side Story*
3 Every other Bible verse?
4 *Ha'aretz*'s business
5 The Six-Day War, to Egypt
6 Woody Allen's "Play it ____, Sam"
7 _____ *Yankees* (Richard Adler play)
8 Fuss
9 Next to
10 "There's ____ that I see..."
11 See 1-down
12 Bride's words
13 Nessman of "WKRP in Cincinnati"
19 180's on the road
21 The Stooges, for example
25 Steinway product
26 Misplace the Bible?
27 Variation of 44-down
28 Roebuck partner
30 Noted Scottish loch
31 Herman Wouk's stock-in-trade
33 Frog sound
34 WWII hero Murphy
35 Adjective describing the Jewish calendar
36 Rod Carew do
38 The B in FBI
42 Divorces
44 Kings prophet
45 Prudishly proper
47 Bloodhound's trail
48 Sphere
50 Tenant's contract
51 Taxi costs
53 Marty Feldman's "Young Frankenstein" role
54 Sarcastic laugh
55 Employed the menorah
56 George Gershwin's "____ Got a Crush on You"
57 One of the Bobbsey twins
58 Chip go-with

(This week's answers are on page 36.)

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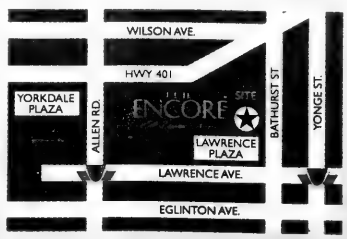

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This Week

GTA

Poll finds 54 percent support funding for religious schools in Ontario. *Page 3*

C.D. Howe Institute gets first Jewish president. *Page 6*

Three centuries: Samuel Kernerman turns 101 this week. *Page 20*

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JCS launches programs for graduate students and professionals. *Page 27*

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Adolf Eichmann's infamous trial in Jerusalem to be aired on TVO. *Page 35*

Sports

Jaguars' backup QB Jay Fiedler ends NFL regular season drought. *Page 42*

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Holocaust revisionism on trial

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — A British defence attorney gave a taste of the drama to come in the libel trial brought by a Holocaust revisionist against a Holocaust scholar during his opening statement last week.

"To put it bluntly," Richard Rampton told the judge, "he is a liar." Rampton is defending Holocaust scholar Deborah Lipstadt against David Irving.

This landmark trial, held in the august setting of London's Royal Courts of Justice, is expected to last for some three months and is likely to involve the most detailed judicial examination of the Holocaust since the trial of Adolf Eichmann in Jerusalem almost 40 years ago.

If Irving wins, analysts say, it could give credibility to Holocaust revisionism at a time when those who witnessed the horrors themselves are dying out.

The case centres around claims made against Irving, a British historian, by Lipstadt, a professor of Jewish and Holocaust studies at Emory University in Atlanta, in her 1993 book, *Denying the Holocaust: The Growing Assault on Truth and Memory*, published by Penguin Books.

Lipstadt has a daunting task ahead of her. Under British law, the burden of proof is squarely on her and her publisher to show that Irving is indeed a deliberate distorter of events in World War II.

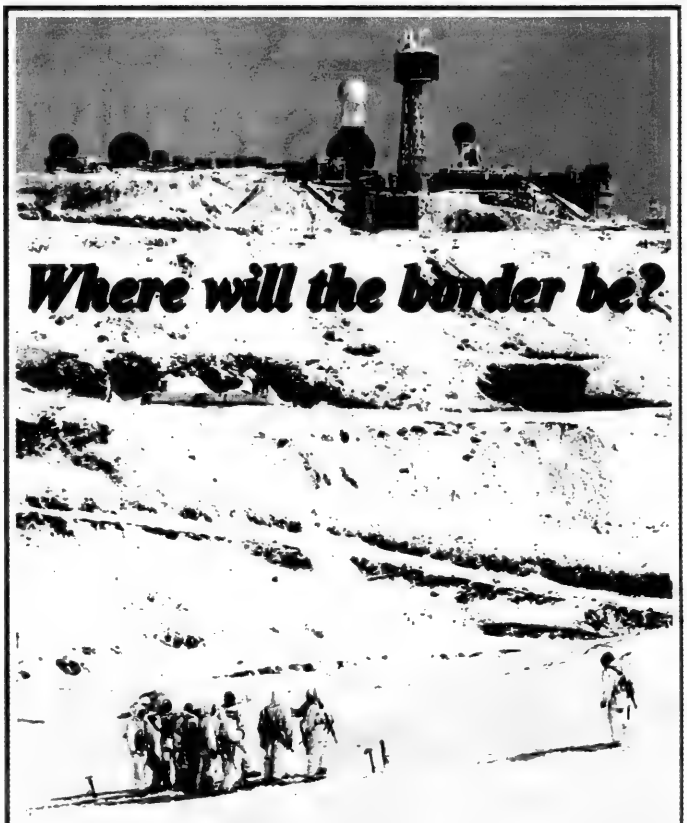
Irving, who is representing himself, suggested in his opening argument that beyond his claims against Lipstadt, there was an international Jewish conspiracy to destroy him.

Irving claims that Lipstadt defamed him by alleging that his writing "applauds the internment of Jews in Nazi concentration camps" and that he is "an Adolf Hitler partisan who wears blinkers and skews documents and misrepresents data in order to reach untenable conclusions."

In his opening statement, Rampton declared, "Lies may take various forms and may as often consist of suppression or omission as of falsehood and invention, but in the end all forms of lying converge into a single definition: willful, deliberate misstatement of the facts."

Irving, he contended, had employed "many different means to falsify history – invention, misquotation, suppression, distortion, manipulation and, not least, mistranslation."

Continued on page 31



A group of special Alpine IDF soldiers gather on maneuvers at the base of the early warning outpost on the summit of Mount Hermon. *[RNS/Reuters/photo]*

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

What is the border that the Israel Defence Force wants to see on the Golan Heights in the context of a peace treaty with Syria?

The answer to this question can be found in the line that former chief of staff Ehud Barak – who is today both prime minister and defence minister – traced in 1994.

This line, which would enable the IDF to hold on to the cliff on the Golan that overlooks the Hulah Valley, was what Barak presented to his Syrian counterpart, Hikmat Shihabi.

Barak's successor as chief of staff, Amnon Lipkin-Shahak, who is currently taking part in the negotiations with the Syrians, presented this very same line, with the approval of former prime minister Yitzhak Rabin, when Shahak met with Shihabi.

Rabin, however, had already handed over to the Americans the so-called "deposit" – a willingness to pull back to the June 4, 1967 lines if Syria complies with all of Israel's other demands.

The IDF line was actually formulated a little earlier. In the summer of 1993, Barak asked Maj.-Gen. Ilan Biran to prepare a paper on the border that the IDF should recommend.

Continued on page 32

INSIDE

Please see 'Live & Learn'
***The CJN's* annual education supplement, Section**

Syria 'reassessing' talks — please see page 29

The News in Brief

CANADA

Order of Canada

OTTAWA — Rabbi Gunther Plaut, senior scholar at Holy Blossom Temple, has been promoted to the highest level within the Order of Canada. In an announcement last week, Governor General Adrienne Clarkson stated that Rabbi Plaut has been elevated to the rank of companion of the Order for his work in human rights and race relations.

Clarkson announced 81 appointments to the Order, including several other Jewish Canadians.

Named as an officer is Ruth Goldbloom of Halifax for voluntarism.

Named as members are Irving Gerstein of Toronto for voluntarism; Jack Hirsh of Hamilton for health care; Charles Pachter of Toronto for visual arts; Seymour Schulich of Toronto for philanthropy; Benjamin Shapiro of Ottawa for protective service; and Shirley Sharzer of Ottawa for communications.

An investiture ceremony will take place at Rideau Hall in the coming months.

Quebec Writer Honoured

MONTREAL — Several well-known French writers recently paid tribute to Sephardi Quebec novelist and essayist Naïm Kattan at a symposium in Paris on Kattan's works. Born in Baghdad in 1928, Kattan immigrated to Canada in 1954 after completing his literary studies in Paris. He is the author of some 30 works, several of which have been translated into other languages. The recent tribute was organized by the Centre culturel canadien de Paris.

ISRAEL

Sex Allegations

JERUSALEM — Jerusalem police are investigating allegations of sexual misconduct by an instructor at a large Jerusalem yeshiva. The probe comes amid reports that senior rabbis at the seminary tried to cover up the affair and prevent students from filing complaints.

Palestinian Parliament

JERUSALEM — The Palestinian Authority is reportedly constructing a parliament building in an Arab suburb of Jerusalem. Construction at the site in Abu Dis began nearly two years ago, according to the Israeli daily *Ha'aretz*. Palestinian officials say the building is intended as a cultural centre.

Israel's Population Boom

JERUSALEM — Israel's population will be between 8.2 million and nine million in the year 2020, the Central Bureau of Statistics announced recently. The figure will include one million people over the age of 65, double the current number, the bureau added. It based its forecast on the last census and on recent demographic trends.

Yeltsin Visits

JERUSALEM — Former Russian president Boris Yeltsin met with Israeli officials in a Jan. 7 meeting hosted by President Ezer Weizman. Yeltsin, making a three-day visit to the region to mark the first Russian Orthodox Christmas of the new millennium, responded that Russian officials "have put an end" to anti-Semitism.

WORLD

Man Admits Arsons

LOS ANGELES — A man charged with killing a gay couple in California admitted setting fire to a California synagogue last summer. Benjamin Matthew Williams told reporters during a jailhouse interview that he set the fire and planned attacks on two other Sacramento-area synagogues with help from other white supremacists.

Putin Urged on Wallenberg

NEW YORK — A leading Jewish organization is urging the U.S. government to pressure Russia to help resolve the longtime mystery of Swedish war hero Raoul Wallenberg's disappearance into Soviet custody in 1945. At a luncheon here last Tuesday and in an advertisement in the *New York Times* the previous day, the New York-based American Jewish Committee called on the United States to "seek the cooperation of acting Russian President [Vladimir] Putin to fully open the Soviet-era archives and reveal the truth."

Jewish Leader Elected

BERLIN — A Holocaust survivor who works as a Dusseldorf theatrical agent has been elected president of the German Jewish community. Last Sunday's election of Paul Spiegel, 62, by the nine-member executive board of the Central Council of Jews in Germany came after his predecessor, Ignatz Bubis, died last August. Also last Sunday, French Jewish leader Henri Hajdenberg was elected head of the European Jewish Congress, a post Bubis also held before his death.

Assad's Special Toilet: A Spy Story

LONDON — Syrian President Hafez al-Assad may well have been impressed to discover that a toilet had been built for his exclusive use when he visited Jordan last February for the funeral of King Hussein.

He would not have known, according to a report in the London *Sunday Times* this week, that the toilet had been specially created by the Israeli intelligence agency Mossad and its Jordanian counterpart.

What made the toilet special, the report added, was that the outlet did not lead to a drain, but rather to a specimen jar.

Minutes after the Syrian leader used the toilet, the specimen jar containing a sample of his urine was sped to a hospital in Israel, where a team of pathologists and biochemists was waiting to analyze it.

According to the report, the medical analysts concluded that Assad, who has had a heart attack and now suffers from diabetes and cancer, does not have long to live.

"The latest Israeli assessment," the paper reported, is that Assad "is living on borrowed time and that a potential partner for peace may be lost."

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Poll finds 54% support funding for religious schools

By RON CSILLAG
Staff Reporter

TORONTO — Ontario Jewish leaders and activists are putting a positive spin on a new poll that shows 54 percent support for public funding of religious-based, independent schools.

The poll results and the creation of the Coalition for Justice in Educational Funding, an alliance of faith-based groups, were announced at a Toronto press conference last Monday morning.

The coalition, which includes Muslims, Sikhs, Armenians, Seventh-Day Adventists, the Ontario Alliance of Christian Schools and the Ontario Jewish Association for Equity in Education – an arm of Canadian Jewish Congress, Ontario region, was set up to pressure Queen's Park to address the historic Nov. 5 finding by the United Nations human rights committee, which said Ontario discriminates by funding Catholic schools and not other religious-based education systems.

The UN gave Canada until Feb. 3 to say how it will correct the unfairness.

CJC Ontario region chair Keith Landy and other coalition members released the results of a poll conducted by Environics Research Group, which found that 54 percent of respondents agree Ontario should fund all religion-based independent schools, given that the province is constitutionally obliged to continue funding the Catholic system.

The Focus Ontario poll, which Environics conducts quarterly, surveyed 1,018 adults across the province in late December. The question on school funding, paid for by the coalition, found that 43 percent of respondents said Ontario should not use tax dollars to fund private, faith-based schools. The other three percent either did not know or said the answer depends on other factors.

Compared to the overall figure of 54 percent, support for funding among men only was 48 percent, while 60 percent of women were in favour if it.

When broken down along education levels, those with a university education were the least in favour of public funding.

Among political preferences, support for funding among Liberals was 57 percent; among Conservatives, 43 percent; and 63 percent among New Democrats.

The poll's findings are "a strong reflection of support" for funding independent and private schools, Landy told *The CJN*. "But this isn't a numbers game. This poll gives a level of comfort" to those seeking tax dollars for their schools.

Arieh Waldman, the Toronto Jewish parent who brought the funding case to the UN, called the poll's results "very positive," given that since the UN ruling, there have been many public statements, including from Ontario's education ministry, indicating that the status quo would be kept.

Waldman and Ontario Parents for Equality in Education Funding (OPEEF) are planning a rally the evening of Saturday, Feb. 5, to protest the current funding structure.

York University professor Anne Bayefsky, who represented Waldman before the UN panel, also called the poll results positive, but said its question should have pointed out that the UN has found Canada to be in violation of its international human rights commitments.

There were, however, several "prompts" in the poll, one of which did note the UN ruling. The

Continued on page 19

HAPPY 101ST BIRTHDAY: Samuel Kernerman celebrates his 101st birthday on Jan. 21. *See story on page 20.*

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The 15th of Shvat is here!

Our thoughts of Tu b'Shvat tend to galvanize around a variation of the scene in the photo set into this column: children – usually very young and smiling – planting trees, or simulating the planting of trees, but always learning something significant in relation to the planting of trees. And in Jewish law, tradition, history and folk-ways there is indeed a great deal that is significant about trees.

The first words and pages of the Torah introduce us to the concepts of the tree of knowledge and the tree of life. The very use itself of the word "tree," irrespective of its many layers of literal and metaphorical interpretation, implants into our deep psyches and human frameworks, the importance of the "tree."

Among the laws that Moses reviews for his people before they cross into the Promised Land and before he takes his final leave of them is the prohibition against destroying the trees of a city that is being besieged. *(Deut. 20:19)*

In their understanding of the perfect beauty in God's bounteous earth, our ancient rabbis even decreed that we should recite a blessing when we see trees in blossom.

The 15th day of Shvat, (Tu b'Shvat) was declared by our sage Hillel as an "administrative" designation in the first century BCE to enable farmers to fix an "age" to the trees they planted. The age of the tree was significant for a number of reasons, among them that it identified those trees from which fruit could be collected for either personal or communal use.

Scholars speculate that Hillel selected the 15th day of the month of Shvat for two reasons: (a) by that time of the year – in Shvat – most of the annual rainfall will have already fallen in Israel and the almond tree, which, more than any other tree has come to symbolize the holiday of Tu b'Shvat will have started to blossom, and (b) by that time of the month – its mid-point – the moon is at its full beauty, just as it is for Pesach and Sukkot.

The date, Tu b'Shvat was already part of the calendar and part of the national identity when our ancient forebears were expelled from their land.

Netivot Hatorah children at the Discovery Museum.

[Photo by M. Snowbell-Buckler]

As we wandered the territory of our dispersion, we continued to commemorate the date as if we were still planting, counting and identifying trees in Israel. The date became a holiday and the holiday yet another torch of collective, national memory reinforcing the sense of peoplehood and illuminating the never-forgotten path back to the homeland.

Over the ages, the holiday evolved to accommodate the uniquely pressing needs of the times. Thus in the 16th century, the kabbalists of Safed developed a Tu b'Shvat seder and liturgy that became the standard celebration for many Jews.

A century later the Jews of eastern Europe marked the holiday by eating produce from the Holy Land.

In the late 19th century, with the beginning of the return to Zion by the first modern Jewish farmers, the holiday became the pragmatic rallying symbol for the revival of the land of Israel which historians and eyewitness travellers at that time attested was, in the main, desolate.

Ever since then, Tu b'Shvat in Israel has been celebrated with children's songs and with tree-planting ceremonies. The photo to the left is a Diaspora echo of those celebrations.

Over the past few decades, again, in response to the pressing needs of our times, the holiday has been acquiring an expanded significance as a gateway to a deeper sensitivity towards the environment.

Recently, The Jewish Publication Society added a Tu b'Shvat Anthology volume entitled *Trees, Earth and Torah* to its seven-volume Jewish Holidays series.

The remarkable reverence for life that finds its symbol in our attachment to the planting of trees is poignantly captured in the famous exchange between an old Jewish farmer and the Roman General Hadrian recorded in the Talmud. Hadrian, of course, was the general who vanquished the Jews during the Bar Kochva revolt and razed Jerusalem.

He observed the old man planting a fruit tree and asked him why he was doing so, it being rather obvious that the old man would live neither to see the tree grow nor to eat of its fruit.

The "lowly" old Jewish farmer answered the all-powerful, ruling Roman general that he planted for the generations that were yet to come, just as early generations had planted for him.

Tu b'Shvat is here tomorrow night. Remember the Land from which the holiday originates; remember our debt to the generations that came earlier; and remember, too, our obligations to the generations yet to come. *MBD*

SEE JN

PROTECTING THE RIGHTS OF THE CHILD: The grades 7 and 8 students of Bialik Hebrew Day School recently participated in the Canada-wide youth election on the rights of the child. Seen with social studies teacher Anna Teper are the Grade 8 students who acted as deputy returning and poll officers in the election.

Greater Toronto Area

UJA Federation seeks to integrate Russian-born Jews

By FRANCES KRAFT
Staff Reporter

TORONTO — When you look at Toronto's Russian Jewish community, estimated at 30,000 to 35,000 people, "you can count on one hand the number of people integrated into the larger Jewish community," says Igor Korenzvit.

Korenzvit, a member of UJA Federation's integration committee, believes past attempts at integration have failed.

The committee hopes to change that with its recently announced funding of nine organizations that will offer programs to help meet the need.

The programs represent the Jewish community's response to an appeal from the integration committee to UJA Federation affiliates in fall 1999.

The grantees were chosen on the basis of their focus on integration, the potential number of people who would benefit and the cost of doing the program, Korenzvit said.

Funnelling the requests through the committee, which will receive progress reports from grantees, means that, for the first time, the community is making a co-ordinated effort to facilitate integration.

Korenzvit said he found the response "very encouraging."

"It allowed us to find the best organizations to do the best things, and to do it more efficiently."

The groups were selected from about 15 applicants to receive one-year grants totalling $265,500. The allocations, which represent a reorganization of the existing budget, do not preclude other budgetary items such as tuition subsidies for Russian students, noted Perry Romberg, of UJA Federation. "It's part of the pool."

Romberg estimates almost half the money will fund programs for youth. He noted that the programs are aimed not only at newcomers, but also at longtime residents who've "never connected."

The grantees and the amounts they are receiving, are:

• Ameinu, a volunteer group based at the Orthodox girls' high school Bais Yaakov. The group, which is receiving a $20,000 allocation, does outreach, including Jewish holiday celebration, to Russian families;

• the Bathurst Jewish Centre, $23,000, for its Maccabi Sports Club, which includes an informal Jewish education component;

• Beth Tikvah Synagogue, $5,000, for Shabbatons aimed at Russian families;

• Kolel: The Adult Centre for Liberal Jewish Learning, $10,000, for the Russian version of its Doing Jewish program;

• Jewish Campus Services, $17,500, for its York University-based club for Israeli students, among whom are Russian-born students who came to Canada via Israel;

• the Jewish Russian Community Centre, $120,000, for adult education and for its Hebrew school, serving 180 children;

• Jewish Vocational Services, $35,000, for a mentoring and career planning program aimed at immigrant youth and adults.

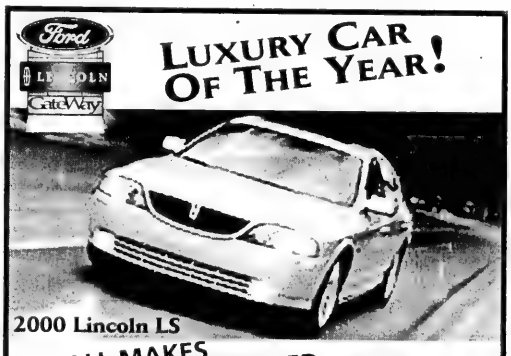
• Jewish Immigrant Aid Services, $30,000, for a joint JIAS-B'nai Brith Youth Organization program aimed at Russian teens, and for a Jewish holiday series;

• Maon Noam, $5,000, a fledgling Russian-Jewish synagogue and educational organization.

None of the organizations received the full amount they requested, Korenzvit said. "We just didn't have enough money to give away. These organizations are putting their own investment into the program."

Nine organizations with different approaches to integration will give the Russian community more options, Romberg noted. "I think that's the real strength of this."

REMEMBERING BABA SALI: Biba Benquesus, left, lights a candle in memory of Moroccan sage Rabbi Yisrael Abuhatzira (Baba Sali) at Or Haemet Sephardic School's hiloula, a celebratory commemoration dinner held last week. With Benquesus at the Sephardic Kehila Centre in Thornhill is her husband Jacques, and Mercedes Osiel, whose late husband Leon, a local community leader, was also honoured at the event. [Frances Kraft photo]



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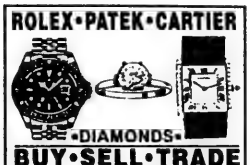
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C.D. Howe Institute gets first Jewish president

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Jack Mintz is the new president and chief executive officer of one of Canada's most important think-tanks.

The 48-year-old University of Toronto economics professor has headed the C.D. Howe Institute – an independent, non-profit economic and social policy research institution – since last September.

He is the first Jew in that position.

Named after a former federal cabinet minister, the institute has a reputation for providing balanced analyses of issues of national interest ranging from monetary policy to inter-provincial trade.

"We have had a significant impact on public policy," said Mintz in an interview at his office at the U of T's Joseph L. Rotman School of Management.

Thanks to its publications and round-table forums, which attract members of Canada's intellectual elite, the institute has exerted considerable influence on a whole host of issues, including Canada's ongoing constitutional crisis.

The federal government's clarity bill on Quebec separation, he said, was inspired by an essay published by the institute.

And current debates concerning fiscal planning, the Canada-to-the-U.S. brain drain and the long-term viability of Canada's pension plan have also been sparked by its policy initiatives.

"Our stuff gets read," said Mintz. "Our publications could be put into a minister's briefing book.

Jack Mintz

"We're totally non-ideological," he added. "We try to find solutions to problems."

A former advisor to Finance Minister Paul Martin, Mintz is the Arthur Andersen Professor of Taxation at the U of T, which he joined in 1989 after an association with Queen's University in Kingston.

He is an authority on public economics (the study of expenditures and taxes in government) and fiscal federalism (the relationship between the federal government and lower levels of government).

As president of the institute, Mintz will focus on fiscal and monetary policy (tax and government debt), economic growth and innovation (education and pensions) and social policy (housing for the poor, child tax benefits and health care).

As well, he will deal with international policy (trade and immigration) and governance and public institutions (parliamentary democracy and fiscal federalism).

Since his appointment last autumn, Mintz has spent much of his time at the institute's downtown office, reserving one full day for teaching.

He teaches post-graduate courses on taxation, micro and public economics and public finance.

Asked whether Canada's tax laws are in need of reform, Mintz said that while Canada has a relatively fair regime in some ways, it lacks a graduated, progressive taxation system.

Middle-income and working-class Canadians, he suggested, are burdened with excessively high taxes.

The reason for that is government clawbacks. "That isn't fair," he observed.

Born and raised in Edmonton, Mintz is the son of Clara and David. Clara was director of Jewish Family Service, while David was a dentist. Their other son, Bruce, is a lawyer in Edmonton.

At the University of Alberta, Mintz started off as a history major, but switched to economics in his second year.

"I've always been interested in public policy, and economics is an integral part of it."

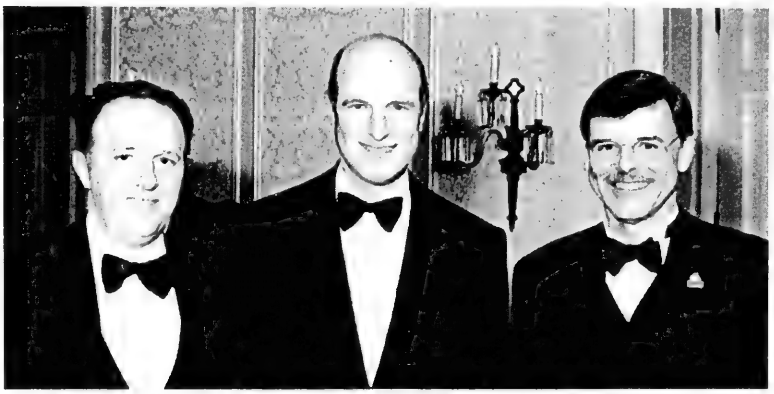
Mintz received an MA degree and a doctor of philosophy from Queen's and the University of Essex in Britain, respectively.

Apart from his regular duties, he has served as a consultant for the World Bank, International Monetary Fund and the governments of Ontario, Alberta and Saskatchewan.

And when tax time rolls around, he personally fills in the forms for his wife, children and parents.

Mintz's children, Avi and Gaela, are students at the U of T. He is married to Eleanor Schwartz of Ottawa, a part-time student enrolled at York University's Jewish studies program.

An avid squash player, Mintz is involved in Jewish communal affairs. He was president of Kingston's Jewish Community Council. And now, in Toronto, he sits on two boards – the Jewish Federation and the Board of Jewish Education.



CCCJ AWARDS DINNER: Seen at the Canadian Council of Christians and Jews awards dinner are Human Relations Award recipients (from left) Tony Gagliano, Brent Belzberg and Richard Venn.

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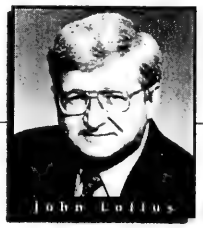

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Editorials and Letters

The Canadian Jewish news

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Shame

It is not certain whether 18-year-old Joshua Fleuelling would have, in any event, survived the cardiac arrest last Friday night had he been admitted to the first emergency department to which he was brought by ambulance in the Greater Toronto Area. What is certain is that the closest emergency department, the one to which ambulance attendants logically tried to admit him, did not admit him. What is certain is that the ambulance attendants were then forced to travel for an additional 18 minutes to find an other hospital for the gravely ill 18-year-old. What is also certain, alas, is that the lad died a few hours after the ambulance was turned away from the first hospital.

It is to our everlasting shame as a society that this happened.

The health system needs urgent repair.

The prime minister and the premiers should immediately convene a health care summit to begin the process of mapping out a short-term and long-term rescue plan for that system. The design of the plan should involve the most experienced and most devoted health care minds in this country. Solutions are not beyond Canadians' abilities to devise.

Canadians are ill served by the constant finger-pointing, name-calling and blame-casting of our elected officials. It is time that they set aside partisan concerns and embraced instead, universal concerns. Such a travesty must never be allowed to happen again.

The chief justice

Last week, Justice Beverley McLachlin became the chief justice of Canada's Supreme Court, assuming the chief's mantle from Antonio Lamer who "conveyed" it to her with dignity, grace and good wishes. We too extend our good wishes to Chief Justice McLachlin.

She becomes the court's "leader" at a time of deepening economic, demographic and sociological change. Familiar Canadian economic institutions are being hammered by globalization; globalization is being driven by rapid-fire technological "progress;" and technological progress has proved itself to be an impatient, unyielding agent for societal transition. In this heaving sea of transition, Canadians will need the Supreme Court to be an instrument of stability, infusing values of humanity and justice into a civilization more reliant each day on machines.

When Yitro, Moses' father-in-law, observed how daunting were his son-in-law's judicial responsibilities, he urged him to devise a judicial system whose cornerstone would forever be the integrity of the individual judge. Four characteristics, he suggested, were indispensible for the ideal judge: ability (a trait combining reliability and strength); God-fearingness (always striving to do the moral thing); truth; and a hatred of corruption. Some 2,500 years later, Maimonides "fleshed out" Yitro's list somewhat by prescribing seven characteristics for the ideal judge: wisdom, humility, fear of God, disdain of gain, love of truth, love of the other, and a good reputation.

Canada's new chief justice, Beverley McLachlin, qualifies for both lists. May God crown her efforts with success.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Navid Bala Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Ashessr Zadmehr.

Dry Bones

THE LAST TIME AN ISRAELI PM WENT INTO NEGOTIATIONS
BILL CLINTON PROMISED TO FREE POLLARD ... AND THEN RENEGED!
CLINTON WONT MAKE THAT MISTAKE THIS TIME!
THIS TIME HE WONT PROMISE?
RIGHT!

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A mother's plea

On the subject of organ transplant, we are praying for a 180-degree change in established attitudes. Changing is never easy. Organ transplant surgery is long past the stage of experimentation. The technology, the skill of the surgeons is exemplary. The results are life giving. Sharing is life giving. There is so much we can and should do for one another.

I applaud the openness and the opinions expressed by the rabbis, physicians and organ recipients. I plead with each person to discuss this serious and vital issue with their families, their friends, everyone.

It is a subject I am passionate about. I am the grateful mother of a dear son who has had a successful liver transplant. Baruch haShem. He is well, happy, productive and full of life. How can one ever properly thank a family who, in the midst of their own tragedy, thought of others? My way to say thank you is to speak to any who will give me a moment.

The Multiplant and Retrieval Unit says: "Please don't take your organs to heaven; heaven knows we need them here."

Signing your organ donor card is only a beginning. Telling your family that this is your wish is the best assurance that things will proceed as you would like them to, because you will not be there to defend your decision. Let us offer some hope to those on the growing, long list, waiting for a chance for life. I plead with you to do it now, today. Talk to your family. Change your mind and theirs, please.

Esther Goldstein
Windsor

* * *

Survivor elections coming

Re: Seeking civic minded people (*CJN*, Dec. 23). The writer of this letter is quite right that the Jewish victims of World War II residing in Canada have been overlooked for the last 52 years. Our concerns and needs have not been met by any existing organization. The third largest Holocaust survivor community in the world resides in Canada. Why is it that no organization or survivors' group undertook the responsibility to proceed to register Canadian Jewish survivors?

Judging by the enormous number of registrations coming in daily, the founding of our organization was long overdue. Our pro-tem executive and board are comprised of survivors who are involved as volunteers in their respective communities. We are committed to disseminating any information pertaining to and benefiting Holocaust survivors.

Upon completion of the registration process, we will initiate a Canada-wide election for the executive and board. Any registered survivor will be eligible to run for office.

Gerda Frieberg
President
Jewish Holocaust Survivors of Canada
Toronto

Correct book title

Re: "Military affairs specialist carves out niche for himself" (*CJN*, Jan. 6). The complete title of one of the books written by Prof. David Bercuson *is A Trust Betrayed: The Keegstra Affair*, and the authors are David Bercuson and Douglas Wertheimer.

Wertheimer is the editor and publisher of the *Chicago Jewish Star*. Before moving to Chicago, he was editor and publisher of the now defunct *Jewish Star* (Calgary and Edmonton editions).

Lenore Kusner
Toronto

* * *

York sponsors Israeli dig

As reported in *The CJN*, this fall's Leonard Wolinsky Lectures on Jewish Life and Education at the York University Centre for Jewish Studies included a talk by Dr. Aren Maier, director of the archeological dig at Tel Gath in Israel.

Readers will want to know that the dig is a joint project of our Centre at York and the Martin (Szusz) Department of Land of Israel Studies at Bar-Ilan. The co-ordinator of the dig is Prof. Carl Ehrlich of York.

As the North American partner in the dig, York offers a four-week credit course in field study at the site. Last summer, students in the course came from universities across North America, and we are expecting an even larger registration this year. Interested students should contact Ehrlich through the Centre for Jewish Studies.

Michael Brown, Director
York University
Centre for Jewish Studies

* * *

Wants witnesses to attack

I am looking for witnesses to come forward who witnessed the attack on me at 9:45 p.m. at Berlin, A Night Club, 2335 Yonge St., on Saturday, Dec. 25. I was attending a Chanukah party there.

Boris Wajcenberg
Toronto
416-256-7237

* * *

Seeking Natan Rappoport

Lolly Lazar of Cape Town, South Africa would like to make contact with Natan Rappoport, formerly of Tel Aviv, or any of his descendants, or anyone knowing of his whereabouts.

Natan Rappoport was born in Tel Aviv and moved to Canada between 10 and 20 years ago. His wife's name is Hannah. He would now be in his 70s. Please contact me at 416-225-2939 or 416-636-7655 ext. 226.

Dov Harris
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Reform of United Nations falling short

By DAVID H. GOLDBERG

Recent articles in the *Globe and Mail* and the *Toronto Star* have commended Canada for "making its mark" during the just-completed first year of its two-year stint as a non-permanent member of the United Nations Security Council.

Specifically, the articles praised Ambassador Robert Fowler for using Canada's seat at the Security Council table to promote some key elements of Foreign Minister Lloyd Axworthy's plan to reform the UN system. Nevertheless, as the *Globe* and the *Star* reviews pointed out, important Canadian accomplishments were counterbalanced by the difficulty Axworthy and Fowler have had in trying to promote other features of their reformist agenda, including the following:

• encouraging member states to better "prioritize" the issues they address (i.e., recognizing that not all issues placed before UN agencies automatically or necessarily have equal weight, and ensuring that UN responses to issues are both proportionate and constructive);

• encouraging UN agencies to ensure that issues are dealt with on their own merit, devoid of extraneous political pressures and with full appreciation of the concerns and perspectives of all parties involved; and

• encouraging the UN to dispense with the practice of what Stephen Handelman of the *Toronto Star* called "insider decision-making," in which crucial decisions affecting peace and security are taken in private consultations involving the Secretary General and the five permanent members of the Security Council – those countries have the capacity to paralyze discussion of a particular issue by threatening to employ their respective vetoes. Even in the General Assembly and UN functional agencies, where the veto does not apply, real decision-making tends to take place in closed consultations among groups of states.

Canadian Foreign Minister Lloyd Axworthy meets with David Levy, the foreign minister of Israel. [Isranet photos]

Although neither Axworthy nor Fowler cited examples vis-a-vis Israel to illustrate the UN dysfunctional problems referred to above, each was evidenced in cases of recent treatment by the UN of Israel, involving: the Har Choma controversy; the formation of the International Criminal Court; and Israel's proposed admission into the Western European and Others Group (WEOG) at the UN.

The UN's response to Palestinian complaints about Israeli construction at Har Choma in eastern Jerusalem included the convening of extraordinary "emergency special sessions" of the General Assembly (GA) and calling on Switzerland to organize an unprecedented meeting of the high contracting parties of the Fourth Geneva Conventions to enforce the conventions in what GA documents referred to as "occupied Palestinian territory, including Jerusalem." This was a case study in how the majority of UN member states accorded undue priority to an issue that should have never been brought before the UN for consideration, and how they failed to respond to that issue in a proportionate or constructive manner.

To be sure, Palestinian unhappiness over Har Choma did cause a temporary hiccup in peace talks with Israel; but did the dispute truly warrant the kind of over-reaction it elicited at the UN, especially in comparison to real threats to peace and security and humanitarian crises occurring elsewhere in the world at the same time?

Rather than wasting valuable time and resources adopting biased and unconstructive resolutions over Har Choma, the interests of regional stability would have been much better served had Canada and other GA member states encouraged the Palestinians to activate the bilateral dispute-resolution mechanism built into the Oslo process.

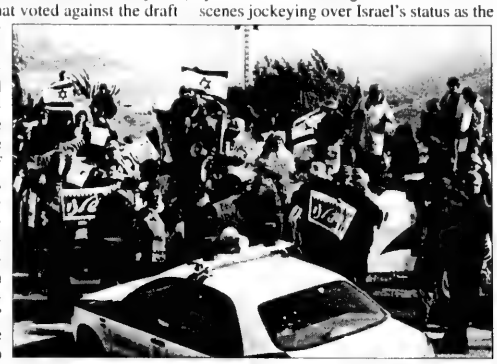
Moreover, the controversial way in which the GA chose to deal with the Har Choma question, by linking it to a series of increasingly offensive resolutions reiterating the GA's longstanding criticism of Israeli activities in the territories and Jerusalem generally, posed a dilemma for Canada. It felt compelled to support the controversial resolutions. In its explaning its vote, Canada expressed strong reservations about those resolutions on both procedural and substantive grounds.

This is certainly not to condone Canada's decision to vote in favour of the GA resolutions ensuing from the Har Choma controversy – for Canada should have joined Israel in opposing these resolutions on principle – but merely to put Canada's decision-making process in context. Moreover, in the end Canada did do the right thing: It boycotted a preparatory meeting of the high contracting parties in Egypt, and then worked vigorously behind the scenes to diminish the adverse effect on the peace process of the meeting of the high contracting parties that occurred in Geneva on July 15, 1999.

However, the very fact that a relatively minor political dispute between Israel and the Palestinians was accorded such disproportionate attention at the General Assembly underscores a fundamental area of continuing dysfunction in the UN's performance, one that Canada has targeted for reform.

Yet another weakness in the UN's performance, one that again directly involved Israel, was highlighted in the dispute surrounding the International Criminal Court (ICC). Though it was a strong advocate of the ICC from the outset, Israel found itself among the handful of countries (led by the United States) that voted against the draft treaty in July 1998.

Israel's opposition was based mainly on the inclusion in the draft treaty, at the insistence of Arab countries, of a clause implying that Jewish settlement activity in "occupied Palestinian territory, including Jerusalem" was a war crime comparable to the Nazi Holocaust and other atrocities.



Protest during the Har Choma controversy

This constituted only the latest instance of well-meaning and important UN initiatives being undermined by overt "politicization," and in which the legitimate interests and concerns of an affected party (in this case, as in so many other cases, Israel) were discounted, dismissed or completely ignored.

Indeed, decades of excessive politicization on the part of UN agencies, in favour of the Arabs, was one of the major factors contributing to the world body's having no substantive role in the active promotion of Arab-Israeli peace.

Canada was drawn full force into the ICC controversy because a Canadian diplomat chaired the committee mandated to formulate key provisions of the ICC draft treaty. In defence of their position, Canadian officials noted that the article of the draft treaty offensive to Israel had been drawn verbatim from the Fourth Geneva Conventions. They furthermore insisted that the reference to settlement activity in the treaty was so imprecise as to be of little practical significance for Israelis.

Such Canadian efforts to ameliorate Israeli concerns, combined with close cooperation between Canadian and Israeli delegations in finding mechanisms to ensure that this and other potentially problematic provisions of the ICC treaty will not be exploited for frivolous, politically driven purposes, is reassuring. However, the very fact that the formation of an important international institution such as the International Criminal Court was jeopardized by extraneous political pressures served to emphasize yet another persistent area of dysfunction in UN performance that Canada seeks to reform.

A third and final element of Canada's reform agenda still to be fulfilled relates to the "insider decision-making" that has dominated the entire UN system since its formation. Here again, the persistence of this problem was highlighted by the UN's unfair treatment of the State of Israel. Specifically, the continued disgraceful behind the scenes jockeying over Israel's status as the only UN member state denied membership in the influential regional bloc system (in which nominations for most UN committees, including the Security Council, are now vetted) has, in the words of the *Toronto Star's* Handelman, "made the UN a caricature."

At the opening of the 54th session of the General Assembly last fall, and riding the wave of optimism generated by Prime Minister Ehud Barak's attempts to reinvigorate the peace process, there was a palpable sense that an end to Israel's unique isolation at the UN was in view.

Specifically, the way was apparently being cleared for Israel's admission to WEOG, a regional group comprised of Canada, the United States, Australia and the European Union. With Israel's knowledge, ambassadors from WEOG did meet informally to consider the question of Israel's admission.

But at the end of the day, the necessary consensus was blocked by divisions among the EU members, divisions that seemingly had less to do with the politics of the Middle East than with the concerns of weaker EU members (such as Ireland and Spain) about the adverse effect the admission of one more country into WEOG would have on their interests in being nominated for membership on UN committees.

The absence of progress on the matter of WEOG was disappointing to Israel, which naturally sought an end to its isolation at the UN. However, it should also have been frustrating for Canadian diplomats, who should have accurately perceived Israel's admission to WEOG as an important litmus test of the success of Canadian-led efforts to bring about fundamental reform in the way in which the United Nations goes about its business. Indeed, the concern about UN reform is a new and important area of shared interest between Canada and Israel.

David H. Goldberg is director of research and education for the Canada-Israel Committee.

Opinions

The new revisionists

Lately, whenever Israel comes up for discussion, I am asked what I think of the "new revisionists." By that, the questioners mean two major works that have recently appeared.

Rabbi Gunther Plaut in Toronto

One is by Avi Shlaim, professor at St. Antony's College in Oxford, and the other is by Benny Morris of Ben-Gurion University in Beersheva.

Both books are radical revisions of early Zionism and the history of Israel's founding, but both are quite different in making their points.

Shlaim, so it seems to me, has more in mind than establishing the facts of Israel's and Zionism's past history. His perspective appears to be influenced by a personal agenda, while Morris's strikes me as more universal, even though he too, like any historian, brings his personal view to the selection and interpretation of facts.

The reader of Shlaim's book is likely to find that Israel fits Ernest Renan's definition of a nation: "A group of people united by a mistaken view about the past and a hatred of their neighbours."

His book, *The Iron Wall*, presents the story in a distinctly partisan light: The early Zionists were something less than idealists; the depiction of Israel, and especially early Israel, as a victim of aggression, is a misreading of history; and if there is a culprit to be found in the endless struggle between Israelis and Arabs, it is the former rather than the latter who are to be faulted.

Morris, on the other hand – while in many cases getting hold of the same facts that Shlaim uses – draws more muted conclusions. According to him, the history of any state has many contradictory aspects that need to be presented without fear and without hiding unpleasant parts.

There is no question in my mind that by the time this article appears, enemies of Israel will have made considerable use of both books. That does not disturb me, given the rhetoric that all along has prevailed in Arab publications.

As for Israel, it is today a nation which in every respect has matured – and I am confident that it will know how to deal with the tarnishing of earlier perceptions. It is a strong country and no longer needs the idea that it has been victimized from the very beginning.

But somehow Diaspora Jews still seem to need that perspective. They see an anti-Semite behind any criticism that is levelled against us.

We have been brought up with the idea and belief that the early Zionists were pure visionaries and that nascent Israel was bathed in the light of innocence.

Yet, long after Israelis came to know that there were Arabs who also lived in the land, or that there have been bitter chapters in Israel battlefield history, Diaspora Jews are still hanging on to earlier tales and excuses.

As for me, I can take a dose of historical revisionism. In no ways does it dim my love for the people of Israel and my admiration for what the state has accomplished in its five decades of existence.

I do not have to be proud of everything that has been done, but will love it because it is my family.

Myths surround Jewish singles

Myth is a powerful thing. A story or vision of perfection people need to believe in, to strive for and maybe to attain one magical day. When religion is described as myth or as having a mythology, members of that religion take offence and rightly so. Religion is not a collection of myths. But the same can't be said for culture.

Jennifer Fox on campus in Halifax

Judaism is a religion and a culture. Or that's how I've always seen it.

Traditions we maintain, from the foods we eat to the clothes we wear, are parts of the culture of Jews, not of the religion itself.

In this culture we have our own share of myths. One in particular becomes increasingly important as a Jewish female works her way through her 20s – the myth of the nice Jewish boy – some mythical man that every Jewish girl is striving to meet and marry, so that together they will create the next generation of nice Jewish boys.

Where did this myth begin? I understand the arguments and reasons for marrying a fellow Jew; this isn't my question. But I want to know who decided the title. Why should he be nice rather than smart or sexy or funny? Why doesn't the myth describe him as a good Jewish boy?

On the flip side, I'm sure mothers everywhere beg their sons to find a nice Jewish girl. Nice is a word that's tossed about so easily but doesn't really mean anything. The coffee table in my parents' living room is nice. So is the song I heard on the radio the other day. And so are my friends. I describe them as "nice people."

So we Jewish females are out in the world armed with this ideal of a nice guy, without knowing what the word means or how to recognize him.

The other dilemma becomes, where does one meet a nice Jewish boy?

It begins with our mothers. There exists a network of Jewish mothers whose fondest wish is to unite their single sons and daughters. Put them together and see what happens. I, thankfully, have only heard of these modern-day matchmakers through second-hand accounts.

For those mothers with children of different ages than their friends' children, there is an alternate route in the quest for the nice Jewish mate. Jewish organizations are the perfect places to seek out a significant other.

Though Jewish youth and adult groups have mandates that speak of promoting Jewish identity and religion, I have a sneaking suspicion that organizers have their fingers crossed that a few people might "hit it off."

This is what irks me when I attend schmoozes, or as they are commonly known in Toronto circles, "Jew dos." I go to meet people in general, but there is this pressure to go and find my life partner or at least a date. When I'm asked about an event by family and friends, their innocent, "So how was it?" rings in my head as, "So did you meet anyone?"

Maybe the tiny part of me that's a romantic thinks I'll meet some wonderful guy by accident when I crash into him at the library or by gazing across a classroom. Mixers and dances are so forced. There's an invisible sign over the door reading: Here's the selection, now get to it.

Where's the romance in that? Where's the stuff Jane Austen novels are made of?

I don't want to search for the mythical nice boy. I don't want to feel the pressure when I step into the room at a Jewish event. I don't want a friend of the family to tell me about some wonderful nephew or third cousin who would be perfect for me.

Most of all, I don't want to be described as nice.

Students raise glasses to needy

Jewish student agencies across the continent have spent the past couple of years sweating, trying and hoping to get Jewish students "doing Jewish."

Erica Horn on campus in Montreal

Through my involvement at the Hillel Jewish Student Centre in Montreal, I have noticed that it is not enough to plan run of the mill activities such as Shabbat dinners, Torah study classes and food drives. The programming must be innovative in order to attract the attention of those who would not ordinarily want to become involved.

Our Shabbat dinners, therefore, have themes based on the cultures of other countries, and offer cuisine such as Chinese, Italian or Middle Eastern. Instead of handing out Israeli flags to demonstrate our pride in Israel, we have embarked upon an Israeli-Canadian flag patch campaign. Our parties at downtown clubs aren't on random dates but rather tend to coincide with Jewish holidays such as Purim.

There is an annual Peanut Butter and Jam drive, where students assist in the assembly and distribution of the sandwiches. We have a basketball tournament and ski weekend Shabbatons.

For students involved in the planning of Jewish student centre programs, it often appears that the hardest part is coming up with the innovative activity and not so much getting students to participate.

Hillel and Kedma are undertaking a new project this semester, one that I think accurately reflects the immense amount of thought put into 21st-century Jewish student programming and offers a vision for the future.

First I offer a prelude to underline the significance of the project: I dream of the middle of the night when I can roll over to check the time on my alarm clock and not have to put my glasses on in order to read the time. Or the day when I don't have to shower with my glasses on in order to distinguish the shampoo bottle from the liquid body wash.

The gift of 20/20 vision is one many people take for granted, but perhaps even more crucially, so is people's ability to afford eyeglasses. Recognizing the high costs associated with poor vision, LensCrafters and Lions Clubs have spearheaded a project that delivers free eye examinations and recycled glasses to those who cannot afford them. Hillel and Kedma have chosen to become involved.

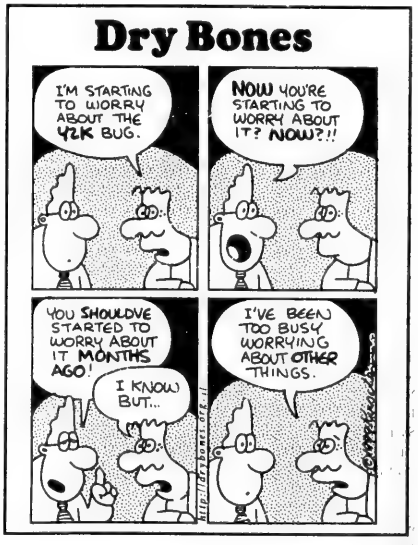
Having inherited the poor eyesight gene from both my parents (they have definitely made better contributions to my genetic makeup), and having had to wear glasses since Grade 5, I am not only aware of the cost of eyewear but have also realized for some time that my old glasses just sit in my cupboard and serve absolutely no purpose. I never threw them away because I knew it was a shame, but I also never knew who could possibly use glasses with my prescription.

When the social action committee at Hillel decided on this project, I was excited that my old frames would finally be put to some use, and even more importantly, would go to people who really needed them and could not afford them.

The concept of tikkun olam, repair of the world, often associated with tzedakah and charity, is number 1 on the agenda of many Jewish agencies. Students have become accustomed to the typical food drives and clothing drives. As essential as these activities may be, they are not wowing or different enough to get students excited and involved.

Hillel and Kedma's commitment to undertake the collection of old glasses, with the help of LensCrafters and Lions Clubs, reflects the importance of the perpetuation of creative Jewish programming. It not only creates a new and vital rapport between Jewish student organizations and other agencies but also encourages the participation of a broader number of students.

As the new millennium begins, I think we should raise our glasses to this project and other innovative and creative Jewish student programming of the future.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YOU SHOULDVE STARTED TO WORRY ABOUT IT MONTHS AGO!
I KNOW, BUT...
I'VE BEEN TOO BUSY WORRYING ABOUT OTHER THINGS.

The Kirshner File

After 25 years, a reporter looks back

Twenty-five is a nice, round number and, for me, it signifies the passage of time and an anniversary. Twenty-five years ago last October, when I joined *The Canadian Jewish News*, it was a broadsheet, smaller in terms of staff, resources and circulation. I was leaner, had a shock of thinning brown hair and sported nifty sideburns.

Sheldon Kirshner in Toronto

It all seems so long ago, the flower of my youth, and yet the years have flowed by quite rapidly.

Ralph Hyman, the third editor, who passed away in 1989, hired me. Since then I have worked for and with three editors: Maurice Lucow, Patricia Rucker and, since December 1994, Mordechai Ben-Dat.

Looking back, I count myself rather fortunate. I have met interesting people – from presidents and prime ministers to writers and scholars – and I have travelled on assignments, having been to countries ranging from Israel, Egypt and Syria to Argentina, Singapore and Greece. In short, I am doing what I like best and getting paid for it. Can anyone ask for more?

The first story I wrote for *The Canadian Jewish News* appeared on March 22, 1974, when I was a freelancer and still toiling away unhappily as a technical writer. It was a report on Abraham Schenker, a Jewish Agency official who warned that Israel faced enormous political and public relations problems in the wake of the 1973 Yom Kippur War (a conflict I had glimpsed fleetingly on the Golan Heights as a special correspondent for the Tel Aviv-based magazine *New Outlook*).

In the intervening years, my life as a reporter has been inextricably bound up with Israel, its array of personalities, and the Jewish world.

Shortly before joining the paper, I covered a speech by Menachem Begin, the courtly Israeli opposition leader. "The Palestinians? Who are they? They are Arabs living in our country," he declared, seemingly oblivious to the ferment in the West Bank and the Gaza Strip. Begin also thought Israel should not evacuate "defensive positions" in the Sinai Peninsula. Who could have foreseen that, as prime minister, he would set that very process into motion?

In the summer of 1975, when my first daughter, Mia, was six months old, I became the first writer on a North American English language Jewish newspaper to report from Syria. But prior to that, in Cairo, I interviewed Egyptian diplomats who claimed that Egypt was psychologically ready for peace with Israel; spoke to a sad-sack Jewish dentist who had been imprisoned during the Six Day War; and visited the breached Bar-Lev Line, littered with the detrius of war: Israeli tanks and armoured personnel carriers which had been knocked out in fierce battles.

I arrived in Damascus late at night and checked into the gloomy Orient Palace Hotel in the centre of the city. The following day, I started my round of interviews with Syrian government officials, all of whom expressed surprise at my presence. On a tour of a Palestinian refugee camp, my hostess blithely told me that the Palestinians would "drink (my) blood" if they knew I was Jewish. In Kuneitra, which had been reverted to Syrian control in 1974, I peered at Israeli bunkers wreathed in barbed wire just 50 metres away. How surrealistic! Back in Damascus, I contacted Jews, some of whom claimed, disengenuously, that the plight of Syrian Jewry was nothing but a Zionist smokescreen.

After five days, I was asked obliquely by a Ministry of Information functionary to leave Syria. Branded a persona non grata, I boarded a bus for Amman. I was glad to leave. The atmosphere had been oppressive. By comparison, Jordan was an airy outpost of freedom. In Amman, a taxi driver and I chatted in Hebrew, our only common language.

Kirshner in 1975

Returning to Canada after a stopover in Israel, I interviewed the flamboyant Ezer Weizman, who predicted a war with Syria within two years. He was not the only politician who got it wrong. In an appearance in Toronto, Moshe Dayan, the former defence minister, said glumly that Israel's 1974 disengagement agreement with Egypt would not advance the cause of peace. Ibrahim Abu-Lugod, a Palestinian official posted to the United Nations, predicted that the PLO would never negotiate with Israel unless it renounced the Law of Return and let in masses of Palestinian refugees. So much for diktats.

In 1976, I interviewed a local TV celebrity who denied, falsely, that she was Jewish; wrote a series on Soviet Jews in Canada and began another one on high-ranking Jewish civil servants in Ottawa; continued writing Mideast Analysis, a column which still appears; composed a profile on Dave Kozinets, the first Jewish mayor of Arthur, Ontario (population 1,600); profiled a Jewish family who had just arrived from Lebanon; and covered the emergence of Canada's anti-boycott legislation.

The highlight of 1977 was a private trip to West Germany, Poland (my parents' birthplace), Hungary, Bulgaria (my wife Etti's country of origin) and Turkey. These places were uniformly fascinating, but only Auschwitz left an indelible mark. It was the first of several Nazi concentration camps I would subsequently visit throughout Europe.

I went back to Egypt in 1978, amid a euphoric mood that peace was at hand. (Later, in Toronto, Begin said in a speech I covered that he would negotiate with Egypt in good faith until a peace treaty was signed.) In Cyprus, enroute from Cairo, I was laid low by a stomach flu, barely managing to drag myself aboard a plane bound for Tel Aviv. Visiting Yamit, the doomed Israeli settlement in the Sinai, I felt a twinge of sadness.

In June of that year, I toured Morocco, where emigration was fast depleting a venerable Jewish community; and Algeria, where I stumbled upon an abandoned synagogue, filled with torn, dusty prayer books, near the mysterious casbah in Algiers.

Throughout 1979, I wrote about the incipient process of normalization between Israel and Egypt and the collapse of the pro-Western monarchy in Iran. I also visited a group of young, idealistic Canadians at a new moshav in the Negev and a Toronto couple in Kiryat Arba, a West Bank settlement near Jerusalem. In Metulla, I interviewed Saad Haddad, the suave commander of the South Lebanon Army – Israel's proxy – who was to die of cancer.

In Mexico, in 1980, I found a wealthy Jewish community which had adapted without assimilating, as well as the descendants of 16th century Marranos who were fighting, without much success, for recognition as Jews.

Back in Toronto, I interviewed Argentinian journalist Jacobo Timerman, who radiated strength of character; Garth Drabinsky, the prickly showman; Klaus Goldschlag, the newly appointed Canadian ambassador to West Germany who, as a youth, had fled the Nazis; Max Wershof, the first Jew in Canada's Department of External Affairs; and Sydney Pierce, Canada's first Jewish ambassador (assigned to Mexico).

On a cold, snowy day in Ottawa in 1981, I sat in Chief Justice Bora Laskin's chambers. He spoke with great deliberation about his past, his career and the law. Louis Rasminsky, the first Jewish governor of the Bank of Canada, reminded me of an avuncular uncle. Robert Rabinovitch, the current president of the CBC, met me in his capacity as deputy secretary to the cabinet. Robert Rothschild, Canada's first Jewish general (1954), reminisced about his rise in the ranks. Martin Goodman, president of *The Toronto Star*, was tragically stricken with cancer and had just a few months to live when I talked with him. Dayan, on his last visit abroad prior to his untimely death, was pale and unsteady on his feet.

Nineteen-eighty-one was also the year I went on my first official visit to West Germany. I was impressed by the cleanliness of the cities, the beauty of the countryside, the desire of the people to make amends for the past, and the efforts by the government to right wrongs.

Next week: Part 2.

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Jewish poetry

Books
Bernard Baskin

***Telling and Remembering, A Century of American Jewish Poetry*, edited by Steven J. Rubin (Oxford, $40.95).**

***The Art of Blessing the Day*, by Marge Piercy (Random House, $32).**

***Petrushkin*, by Ron Charach (Ekstasis Editions, $12.95 – paper).**

***Mixed Blessings*, Shula Robin (Claremont Graphics, $10 – paper).**

A perceptive critic once wrote that "poetry is the impish attempt to paint the colour of the wind."

Dylan Thomas asserted that "the world is never the same once a good poem has been added to it."

And Robert Frost was sure that poetry is a way of "taking life by the throat."

Telling and Remembering is a wide-ranging anthology that brings together more than 200 poems by 56 American Jewish poets. The subject matter is extensive, distinctively Jewish, and includes such themes as the Holocaust, Israel, the nature of religious faith and beliefs. In this splendid compendium – the best of its kind that I know – the poets "pray to, argue with, rage at and worship God."

***

Divided into sections titled Mishpocheh (Family), The Chuppah (Marriage), Tikkun Olam (Repair of the World), Toldot, Midrashim (Of History and Interpretation), Tefillah (Prayer), the poems in *The Art of Blessing the Day* are accessible, sensuous and transformative.

In a poem entitled *V'ahavta*, Marge Piercy writes, "Heaven and earth watch whether we choose life or choose death./ We must choose life so our children may live./ Be quiet and listen to the still small voice within that speaks in love./ Open to that voice, hear it, heed it and work for life./ Let us remember and strive to be good./ Let us remember to find what is holy within and without."

The poet exalts that "The canopy is the cover of our bed/ where our bodies open their portals wide,/ where we eat and drink the blood/ or our love, where skin shines red/ as a swallowed sunrise and we burn/ in our furnace of joy molten as steel/ and the dream is flesh and flower."

***

Ron Charach is a Toronto practising psychiatrist whose work has been widely reprinted in medical journals and collections. *Petrushkin*, his fifth volume of poems, is by turn serious and funny and alive with insight and metaphor.

In *Millions of Yahrzeit Candles*, the poet remembers his father who like many others smoked cigarettes to their death. "Like them, Pa rolled "pills,"/ stringy tobacco in ultra-thin Vogue papers,/ slim pillars in a barely balanced life,/ and nursed a late-night glass of Coke as he prepared/ for another night-shift in the windowless basement of the high-domed railway station,/ breathing in and out his own smoke/ like the burning bush raging against its confinement/ that he was."

The Review that Kills, means that "Friends gather for a few drinks and memorial reading,/ of the very work that was savaged,/ silently comparing their own poems/ to those of the unsung martyr, dead/ by his own tippy hand, by something/ approaching choice,/ while somewhere, in the lull/ of one more passing season,/ the same devout reviewer reloads –"

***

At 80, Shula Robin of Toronto thinks of her varied life experiences as *Mixed Blessings*. In the fourth volume of her poems, she writes sensitively and wisely about simple but universal concerns – family, friends, health, aging, nature, war and peace.

In *Aging*, she proudly proclaims: "I accept myself/ for who and what I am./ New freedom gained to express/ what I think, what I feel,/ without embarrassment,/ makes me count my blessings,/ rejoicing in the golden years."

The poem *Sarah, Rebekah, Rachel and Leah* is a heart-rending plea. "We are your mothers, troubled mothers/ who love you and warn you:/ don't lift your arms in anger,/ fighting your brothers and sisters,/ you must live in peace, live and let live,/ to achieve harmony,/ for the Land of Israel and its people/ to blossom, flourish./ The alternative is banishment into a desert,/ wandering forty years plus forty,/ plus forty, plus forty!"

The poet confesses, "I need a refuge/ to rest my battered soul/ from shooting in schools," ... "I am looking for/ a peaceful island under the sun,/ but in our global village/ no travel agent can find one."

The evocative illustrations by Shulamit Steinberg compliment and add meaning to the vibrant poems.

Electronic Jewish magazines

By MARK MIETKIEWICZ

You won't find these magazines anywhere – on paper. But they do exist – electronically. Today, *electronic* Jewish magazines on the World Wide Web. Some of the sites contain original material. Others are summaries of the best Jewish writing out there.

Veteran Net journalist Yori Yanover is the brains behind USAJewish.com which claims to attract 4,000 readers daily **[http://www.usajewish.com]**.

Yanover divides his site into sections, such as News, Jews, Anti-Semites, Culture, Israel, Arabs and Weird. Did you miss the article about 83-year-old Kirk Douglas's bar mitzvah bash (*New York Daily News*)? Or how a California tavern owner angered Jewish groups when he protested a state law banning smoking in bars by erecting a sign that mimicked a Nazi rant (*Sacramento Bee*)? You can find an archive of U.S. Jewish stories at **[http://www.usajewish.com/scripts/usaj/paper/Index.asp?ColumnID=120]**.

Where can you find Charles Krauthammer, Michael Medved, Rabbi Mordechai Kamenetzky, George Will and Dr. Laura all together under one Web site? At Jewish World Review, Binyamin Jolkovsky puts less of an emphasis on late-breaking news while favouring a place for provocative opinion and thought **[http://www.jewishworldreview.com]**.

In an interesting article, Judy R. Gruen asks why people are so quick to use the word "fanatic" to describe a commitment to Judaism that differs from that of the rest of their family **[http://www.jewishworldreview.com/0100/fanatics.html]**.

They're not really magazines but you can tap into a couple of news services for the latest news direct from Israel. The Jewish Telegraphic Agency was founded in 1917 and has correspondents in over 30 countries. JTA wire stories are included in Jewish papers around the world, but you can access their coverage directly from their Web site **[http://www.jta.org]**. For more late-breaking stories, also check out Israel-Wire **[http://www.israelwire.com]**.

TattooJew calls itself the Online Magazine for Jews with Attitude **[http://www.tattoojew.com]**. Editor Alan Kaufman focuses on Jewish cultural life – and isn't afraid to ruffle a few feathers. Some recent articles include Rock of Ages: The Elusive Jewish Pop Song – "Are there straightforward pop songs with Jewish themes, by artists who aren't primarily comedians? They exist, but it's like looking for the proverbial bottle of Manischewitz in the endless aisles of a Wal-Mart."

Since many of the articles deal with mature themes, this site is geared to an adult audience.

Unless you have a very thick skin, skip to another site – to a site like Jewish Heritage Online Magazine **[http:// www.jhom.com]**. Every month, this delightful online magazine focuses on a different – and very surprising – Jewish theme combining history, an agadah or two and poetry. Who would dream you could create full editions centred on topics such as Bread, Fire, Rain, Colour, Topsy-Turvy, Crown, David, Moon and the number Seven?

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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Yale J. Reisner, Director of Research & Archives of the Ronald S. Lauder Foundation, directs the Foundation's Genealogy Project at the Jewish Historical Institute in Warsaw assisting Jews in documenting their family histories, locating ancestral villages and burial places and tracing living relatives and friends.

The Genealogy Project also helps Polish Jews, who have recently discovered their Jewish roots, explore their heritage. Some (separated from their parents during the Holocaust) are helped to learn their own names, and others to find long-lost relatives.

Many young Poles learn to appreciate their Jewish heritage and reconnect to the Jewish community through the Lauder Foundation's schools and kindergartens, youth activities and adult education programs in Poland.

Sources of strength

This is Marlane Smith's second article about her personal experiences in converting to Judaism. She is a Vancouver freelance journalist, engaged to marry a Jewish man in August 2000. She began converting four months ago.

***

Guest Voice

I have two sources of strength in my new life as a convert to Judaism and I rely upon them heavily when I'm feeling either insecure about belonging to Judaism, or like too much of an outsider to consider myself Jewish.

The first, perhaps obvious, is my fiancé. Despite his ranking as my number 1 source of courage and strength, he receives short shrift here.

The second is the Book of Ruth. Ruth is a Moabite, an extreme outsider. She belongs to an enemy people who, according to several midrashim I've recently read, are not welcome to marry or grow into intimacy with the Israelites.

The Moabites are considered callous and pitiless, a people who deal in lethal curses. Yet the bond between Naomi and Ruth, the ultimate fantasy of the ideal mother-in-law, daughter-in-law relationship, is strong enough to surmount Ruth's identity as only a Moabite.

Ruth is my strength because she deeply feels a kinship with Naomi and the Israelites. Ruth will not be pushed away and insists on being with Naomi. She states, "Your people shall be my people, and your God my God."

The God Naomi repeatedly names as the source of her desolation and bitterness is the God Ruth prepares to embrace. She changes her identity in a world where it is inconceivable, even perilous, to do so and attaches herself to Naomi – literally clings – not only on the private family level, but also on a larger community level.

Until quite recently, the community level has been a personal stumbling block. I was apprehensive about how Jewish people would react to me calling myself a Jew.

Me – with blond hair and blue eyes – who stuck out in shul not only because of my physical appearance but also because I couldn't read Hebrew and felt awkwardly off-key and self-conscious during the singing of songs and prayers I had never heard.

Most of the above is written in the past tense because that is where I've left those disconcerting feelings of inadequacy: in the past.

I've come to accept the fact that my non-Orthodox conversion won't be acknowledged in certain Jewish circles. My acceptance of that reality is a significant leap because it signals the end of my feeling that I am converting simply for my fiancé or his family. Months into the process, I now feel the only person I am doing the converting for is me. And it feels much more honest.

At the onset of my conversion, my fiancé and I imagined we would be reading the Torah together, learning Hebrew together, and meeting with our rabbi together.

Although we both attend our immersion and conversion classes, the majority of what we envisioned doing collectively is done solely by me. And I prefer it.

I should add that my job as a freelance journalist provides me the pleasure of a flexible schedule; his legal practice requires him to be behind his desk, daily, from morning until dark.

My rabbi tells me I have to own a part of Judaism to feel like I truly belong to the religion. Learning Hebrew, becoming familiar with the Shabbat prayers and songs, and reading the Torah are helpful routes toward a feeling of belonging. But the way I connect closest to an ownership of Judaism is through my blood.

As I've written before, my paternal great-great-grandmother was Jewish. Yes, that's a far-removed branch of my family tree but despite the generation gaps, it still exists and provides a tangible bond for me to grasp. A historical way to own a tiny segment of the religion.

Not only do I want to be Jewish, I feel this branch entitles me to be a Jew and reconnect with my Jewish roots.

Organ transplants

By RABBI CHAIM STEINMETZ

Comparative Law

There is a serious shortage of organs for transplant surgery. Only a fraction of patients who need transplants get them, and as of Oct. 31, 1999, there were 66,175 people on waiting lists for organ transplants (Source: United Network for Organ Sharing).

With the hope of motivating more families to donate organs, the State of Pennsylvania has begun to offer $300 towards the funeral expenses of an organ donor. This plan has sparked a great deal of discussion about the morality of buying and selling cadaver organs.

In Halachah, the body of a dead person is treated with enormous respect. The Bible prohibits mistreating any dead body, even the body of an executed prisoner or military opponent (Deuteronomy 21:23; Joshua 8:29). In addition, one is prohibited from deriving any benefit, financial or personal, from a dead body (Avodah Zarah 29b).

According to the Mishnah (Yadayim 4:6), the reason why the Torah considers one who comes into contact with a dead body to be ritually impure (*tamei*) is to prevent people from fashioning household objects such as spoons from the bones of family members; because dead bodies are ritually impure, it is extremely inconvenient to make regular use of body parts. (It should be noted that the concern of the Mishnah is not an imaginary one; it was not uncommon for sorcerers to use human bones).

There is a great deal of debate among halachic authorities about when death occurs, and at what point one may remove organs from a cadaver. Once death occurs, most opinions maintain that it is a mitzvah to donate organs to save another person's life (e.g., Iggrot Moshe YD II: 174). The prohibition against deriving benefit from a cadaver does not preclude organ donations, because the organ is saving the recipient's life.

However, the question remains: Does the prohibition against deriving benefit from a dead body preclude the sale of cadaver organs?

Dr. Abraham S. Abraham discusses this issue in a recent volume of his series on medical halachah *Nishmat Avraham* (volume 4, 113-115, 222-223). He argues that the prohibition against gaining benefit from a dead body would prohibit one from selling cadaver organs. He writes that the late Rabbi Shlomo Zalman Auerbach agreed with his approach.

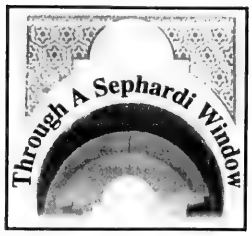
However, at the end of the book, he prints a letter from Rabbi Eliezer Waldenberg, the author of the responsa collection *Tzitz Eliezer*. Rabbi Waldenberg argues that the family would be allowed to sell the organs. He bases his opinion on a complex responsa by the Chatam Sofer (YD 130). The Chatam Sofer argues that when one does a mitzvah, he does it because he is obligated to do so, and therefore has no other choice (cf. Rosh Hashanah 28a, Rashi s.v. lav). If so, the person is performing the mitzvah because of his obligation, and the money is only an indirect benefit.

Rabbi Waldenberg says the same would be true of organ donations. Assuming it is a mitzvah to donate organs, there is no problem for the family to get paid for the donation, because they are obligated to donate the organs in any case. In most transactions, the seller is obligated to turn over his wares because he has received money from the buyer.

However, in this case, the seller has an obligation to donate the organs even before the transaction takes place. In this case the money received by the family is not the source of their obligation to donate the organs, and therefore this money is not considered a direct benefit from the dead body.

There are two halachic opinions about the acceptability of selling cadaver organs. Some see it as forbidden, prohibited because the family benefits from the sale of a dead body. Others find a loophole to allow this transaction, by viewing the money as peripheral to the donation.

While it may be far simpler to forbid this practice, the enormous scarcity of organ donations may obligate us to look for any way to encourage organ donations, including paying donor families.



Life, times of Sir Montefiore

By AVI BENLOLO

A recent visit to a Sephardi synagogue in London, England, crystallized my understanding of the unequaled impact the legendary Sir Moses Montefiore had on his community.

The old synagogue, tucked away in an inconspicuous urban area of London, has kept the very same chair Montefiore sat on more than a century ago. This gesture symbolizes the congregation's enduring respect for an individual of great stature.

Born in Leghorn, Italy, in 1784, Sir Moses Montefiore became a legend in his time. He devoted himself to combating hatred, persecution and fanaticism. Montefiore exemplified humanitarianism by advocating religious tolerance for all – a milestone for that era. His courage in coming to the aid of the suffering and the oppressed is an ideal he set for others to follow.

While Jewish thought in Europe was increasingly Zionist, particularly under the direction of Theodor Herzl in the late 1800s, Montefiore concentrated his efforts upon immediately improving the lives of fellow Jews around the world. Thus, it seems, he preferred to act spontaneously in order to ease much pain and suffering in the Jewish world.

In 1840, for instance, Montefiore was notified about the Damascus blood libel in which several rabbis were falsely imprisoned on charges that they had killed a child. He quickly travelled to Istanbul to demand that the Sultan free the prisoners.

Montefiore also travelled to Egypt (1840), Russia (1846 and 1872), Morocco (1863) and Romania (1867), to ask the leadership of these nations to treat Jews fairly.

Most of all, however, Montefiore loved Jerusalem, highly respecting the Jews who lived near the ruins of the holy Temple. He initiated the establishment of Mishkenot Sha'ananim, the first Jewish residential neighbourhood outside the Old City wall.

He later built a windmill next to the neighbourhood to help the residents become more self-sufficient, and he attempted to bring industry to the country by introducing a printing press and a textile factory.

Montefiore's rise to prominence in England followed his success on the stock exchange and marriage to Lady Judith Cohen, the daughter of a prosperous merchant who was connected by marriage to the Rothschilds.

Queen Victoria made Montefiore Sheriff of London and Middlesex, knighting him in 1837 upon the occasion of her accession to the throne.

In essence, we can view Montefiore's stature in British politics as indicative of the mostly positive attitude held toward Jews in England at the time. But for Montefiore, the stature he attained was a tool he used to further his non-discriminatory humanitarian missions throughout Europe and the Middle East.

Montefiore's chair that sits in the little London synagogue I visited signifies his lifelong pursuit of fairness, equality and tolerance – and probably much more. As we enter a new century, may we all strive to achieve these virtues.

Restoring Polish cemeteries

By ZE'EV GLICENSTEIN

"Jewish gravestones are fairer than royal palaces." – Talmud (Sanh. 96b).

When the Nazis marched into Staszow, Poland, in 1939, not even the Jewish dead could rest in peace any more. Highly utilitarian, the Germans removed the tombstones from the cemetery for use as paving blocks in the streets.

After the war, the town repaved the streets and put the tombstones into storage, but eventually sold them to a construction company. The tombstones disappeared.

There were no Jews left in Staszow to protest. But sometimes the dead refuse to enter oblivion so easily.

Several years ago workmen laying a gas line in a courtyard uncovered a granite tombstone, four feet high. Jack Goldfarb, a Holocaust survivor visiting from America, came to read the Hebrew inscription. It read, "Itzcha Josef ben Yehudah Leibush Ha-Cohen, died in 1933." Goldfarb, a Staszow native, realized at once that the tombstone memorialized his paternal grandfather.

Since then the courtyard has yielded another 10 gravestones, and Goldfarb has returned to Staszow many times on a self-appointed mission to restore the cemetery and erect a Holocaust memorial.

As such, he is part of a growing grassroots movement among North American Jews, particularly Holocaust survivors and their families, to make repairs at dozens of long-neglected cemeteries across Poland. At many sites, memorials have been erected, fences and gates added, overgrowth cleared away, and gravestones painstakingly cleaned, repaired and resurrected.

Two elderly sisters in Maryland raised $10,000 to restore the cemetery in Dabrowa Bialostocka, where members of their family are buried. At Opatow, about 20 monuments were retrieved from the river and replaced in the cemetery. At Oswiecim (Auschwitz), survivors and local officials gathered many pieces of broken stones and used them to build a memorial wall. Similar walls have risen at Lodz, Lukow, Myslenice, Siedlce and Sandomierz.

On a proportional basis, the destruction of Poland's Jewish cemeteries seems to match or exceed the annihilation of 90 percent of Poland's prewar Jewish population of 3.3 million.

In 1939, an official Polish survey listed 1,415 Jewish communities with populations of 100 or more. Presumably, most had cemeteries. Forty years later, in 1979, another survey listed 434 Jewish cemeteries, only 22 of which were noted to be in good condition. The majority had no visible gravestones. There were other structures – schools, stadiums, warehouses, bus stations and office towers – built over many of the cemeteries.

According to a 1995 survey by the World Monuments Fund, cemeteries in large cities such as Warsaw, Lodz, Bialystok and Krakow generally fared better than their secluded rural counterparts. Even so, only one of six cemeteries in the city of Bialystok has survived – and that one was partially destroyed.

Individuals have intervened to restore cemeteries in Bielsko-Biala, Bilgoraj, Bransk, Chrzanow, Cieszyn, Dabrowa Tarnowska, Dzialoszyce, Gora Kalwaria, Kazimierza Wielka, Kety, Kolbuszowa, Laskarzew, Lomza, Lubaczow, Makow Mazowiecki, Nidzica, Przasnysz, Sanok, Siedlce, Sochaczew, Tarnogrod, Tarnow, Trzebinia, Tyszowce, Wisnicz, Wodzislaw, Zabrze and other places.

As well, private foundations have assisted restorations in Buk, Czestochowa, Kielce, Krosno, Lublin, Sanok and Slubice. Professional conservators have restored monuments in cemeteries in Warsaw, Krakow, Wroclaw, Radom and Lodz.

Many similar efforts are continuing or were recently completed.

* * *

Cemetery Notebook: Born in Kalisz in 1863, Samuel Zvi Weltsman travelled through eastern Europe prior to World World I and recorded the epitaphs of some 921 prominent Jewish personalities, buried in 51 communities. Today very few of the cemeteries he visited survive.

A key authority on rabbinical genealogy, Dr. Neil Rosenstein, working with R. Dov Weber, retrieved and annotated Weltsman's notebook from the Jewish National Library in Jerusalem, and republished it as *Avnei Zikaron* (Stones of Remembrance).

The book and accompanying CD-ROM provide a great deal of information on many important rabbinic families. It is available from the Computer Centre for Jewish Genealogy, 654 Westfield Ave., Elizabeth, N.J. 07208.

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- What has NOT worked well for you, your child, your students?
- What suggestions would you like the BJE to consider?
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Thank you.

Board of Jewish Education
UJA Federation of Greater Toronto

Greater Toronto Area

33 years later — couple to attend BBYO ball 2000

Harvey and Debbi at BBYA's Sweetheart Ball in February 1967.

By SIMONE JOSEPH
Staff Reporter

TORONTO — Debbi and Harvey Silver met when they were 18 years old, at a B'nai Brith Young Adults (BBYA) convention in New York, in April, 1966.

She was in a Montreal chapter of BBYA, an offshoot of BBYO (B'nai Brith Youth Organization), called Aspirettes; he was in a Toronto chapter called Aaron Hart.

They became good friends and travelled between Toronto and Montreal visiting each other. By fall, they were engaged.

Debbi vividly remembers the first ball they attended together – BBYA's Sweetheart Ball in February 1967 at the Beverly Hills Motor Lodge Hotel on Wilson Avenue near Jane Street.

"It was beautiful. All the kids were in gowns, the boys were in gorgeous suits. It was so elegant. I was amazed because in Montreal, we didn't have a sweetheart ball."

Thirty-three years and two children later, the couple will be attending the first BBYO ball of the millennium next month – the Beauheart Ball.

"It's like the BBYO prom," explains Dena Libman, BBYO's director of development.

The ball, for BBYO members and alumni, is on Saturday, Feb. 5, at the Thornhill Country Club. The deadline for registration is Wednesday, Jan. 26.

Harvey and Debbi in June 1994

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Reform Jewish leaders back peace talks with Syria

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Members of ARZA Canada and ARZA World Union North America, the Zionist arm of Reform Judaism, have recently demonstrated their support for the Israeli-Syrian peace talks.

At a board meeting of ARZA Canada, held at Holy Blossom Temple, members met with Consul General Meir Romem, and told him that the organization "supports Prime Minister Barak, and his government's efforts to forge a comprehensive peace accord with Syria."

ARZA/World Union North America and the Religious Action Centre of Reform Judaism, which represents 1.5 million Reform Jews in more than 890 congregations across North America, showed its support in an open letter to Barak.

"We want you to know that the opposition you may have seen during your stay in Shepherdstown reflects only a small minority of American Jews…We stand behind you in your historic role of bringing peace to the people of Israel and the Middle East. Peace is Judaism's highest value."

ARZA Canada's board meeting was attended by the rabbis of four Toronto-area congregations including Rabbi Dow Marmur, spiritual leader of Holy Blossom; Harvey Zimmerman, president of Arzenu, the international federation of Reform Judaism; Austen Beutel, chairman of the board of the World Union of Progressive Judaism; and Rabbi Paul Golomb, executive director of the Canadian Council of Reform Judaism.

Romem told the meeting that this is the first time that Israel has the opportunity to complete the cycle of peace with all its neighbors, and that "this will enable us to achieve peace with the rest of the Arab and Islamic world."

'Will enable us to reduce defence budget'

Military superiority, he said, is not only judged by the land a country occupies, but also by whether the country is living in peace. "Strategically, peace with Syria will enable us to reduce our defence budget, and allow shorter IDF service.

"I know how agonizing it will be for residents of the territories to leave their homes, but when Israel completes its peace, it will be the fulfillment of a dream. It will be the greatest day since the establishment of the state."

The combination of peace and economic growth, he said, will guarantee the country's strength, and will help strengthen ties with Jewish communities around the world.

Currently, he said, business start-up in Israel is greater than the whole European community. "We don't know the success rate, but the mere fact that there are so many start-ups, speaks for itself. As well, the number of Israeli companies on NASDAQ is second only to Canada.

"If we do not make peace with Syria, the chances of war are great, and we should not miss the opportunity of making peace with the Arab countries. The alternative is worse. To make peace requires as much courage as to make war."

Syrians will not stay as they are for another 30 years, he said, without making trouble. "They know they can't defeat us, but they can make trouble. With their missiles, they can hit most populated areas."

As for the demonstrations against the recent talks at Shepherdstown, Romem said that opposition is not confined to certain parties. "There are people from every party for and against withdrawal.

"As long as there is peace with the regimes, however, the peace with people will follow."

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Reform Judaism planning to boost presence in Israel

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Officials at the 65th Reform biennial convention, held recently in Orlando Fla., announced plans to raise $50 million over the next 10 years, in order to build synagogues and community centres throughout Israel.

Speaking at the convention that attracted more than 5,000 Reform Jews, including about 100 from Canada, Rabbi Ammiel Hirsch, executive director of ARZA/World Union said that $4 million has already been raised towards the 10-year project, and construction permits have been approved.

Rabbi Paul Golomb, executive director, Canadian Council for Reform Judaism, said Canadian Reform Judaism is part of the initiative, with particular focus on Reform kibbutzim north of Eilat, and the development of a Reform community in Modin.

"For years, the issue has been whether there is place for non-Orthodox religious expression in Israel. The movement attracts native Israelis and immigrants from around the world. The need is there, and institutions need to be built."

The Reform community now maintains 25 synagogues, community groups and kibbutzim in Israel, said Rabbi Hirsch. "We know that in every place where we have built a centre, the people have come. They drink up all that we have to offer."

The convention, said Rabbi Golomb, focused on how to transform today's synagogues to meet the congregants' needs, and how to make synagogues more accessible to various groups such as youth,

Eric Yoffie

childless couples and empty-nesters.

"As well, synagogue members are better educated and more literate than they were in the '50s and '60s. The demands of the rabbi as scholar, pastor, and CEO of the synagogue have changed," he said.

Nancy Berkovitch, president of the CCRJ, and a member of Temple Israel, the only Reform temple in Ottawa, said she attended the convention, as a Canadian as well as a North American.

"The Union of American Hebrew Congregations is a North American institution, and although we may do things a little differently here, we all went to study and learn. Reform Judaism is liberal, but it is still Torah centred."

The highlight of the convention, she said, was the Friday night dinner and the Shabbat service. "The prospect of having 5,000 Jews in one place is very exciting."

Rabbi Golomb said that Rabbi Eric Yoffie, president of UAHC, used Canada as a model in his message about gun control.

"Speaking about the resolution passed at the convention that called on every Reform Jew to contact his senator and demand that gun control be enacted, he [Yoffie] contrasted Americans' sorry record in gun control with that of Canada," said Rabbi Golomb.

In other Canadian news at the convention, Holy Blossom Temple was the recipient of the Irving J. Fain Award for its Out of the Cold program of food and shelter for the homeless.

School funding poll

Continued from page 3

prompts asked respondents whether they would be more or less supportive of full funding if they knew it would cost less than two percent of the current education budget; if they knew Ontario is the only province to fund Catholic but not other religious schools; and if they knew about the UN ruling.

Simon Rosenblum, director of public policy at CJC Ontario region, said the prompts affected the final poll outcome "only on a marginal basis."

Wayne Levin, director of Parents for Educational Choice, dismissed the poll results as "irrelevant."

"This issue isn't about Catholic schools," he told *The CJN*. "It's about providing an appropriate environment for every student in Canada."

Levin said he and other Jewish parents in his group are about to form the Ontario Alliance of Jewish Schools as "the true representative organization" to work for fair funding, and to be the liaison between the government and Jewish schools. The inaugural meeting is planned for next month, Levin said.

On Jan. 26 at 7:30, Joe Volpe, member of Parliament for Eglinton-Lawrence, will host a town hall meeting on funding for independent and religious schools. It will take place at Beth Jacob High School for Girls, 410 Lawrence Ave. W.

Volpe has gone on record as saying there are many avenues open to Canada in the wake of the UN finding, despite arguments that education is solely a provincial matter.

On Dec. 22, CJC national president Moshe Ronen led a delegation of representatives in a meeting in Ottawa with Foreign Minister Lloyd Axworthy to urge Ottawa to work with Ontario and change the province's funding policy.

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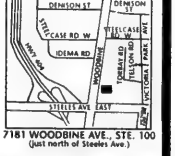

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Samuel Kernerman: A man of three centuries

Senior turns 101 on Jan. 19

By BEN ROSE
CJN Staff Reporter

TORONTO — For a man who has lived in three centuries, Samuel Kernerman, who will be 101 years old on Jan. 19, has a simple request.

"I just want to see my great-grandchildren grow up," he said.

He has 28 great-grandchildren.

Interviewed at the Sunnybrook Health Sciences Centre veterans wing, Kernerman, a veteran of World War I and a member of the Royal Engineers and of the Jewish Legion that fought in what was then Palestine, showed that he has not lost the sense of humour for which he was known.

"When people say I owe them money, I say, 'I can't hear you,'" said the feisty veteran, who now has a hearing aid but is otherwise in pretty good health.

When asked if he was proud of his family, he replied: "I can tell you that I'm not ashamed of them."

Kernerman still has his own teeth and has never had a filling. He came to the interview room with the aid of a walker and his son David.

"I always did what my father told me: 'Know when to stop.'" Kernerman told *The CJN*, advising young people who want to reach his age to practise moderation in their life habits.

"He never smoked and never drank except for l'chaim," said granddaughter Edith Kernerman.

Born in Portsmouth, England, one of five brothers and four sisters, at a time of year "when the weather wasn't very receptive," Kernerman came into the world in the 19th century – Jan. 19, 1899, to be exact.

In his late teens, he enlisted in the Royal Engineers, despite being faced with an examiner who said he had varicose veins and flat feet. "I'm as normal as anyone," he protested, threatening to kick the examiner in the shins.

Sent to the Middle East and seconded to the Jewish Legion because they needed someone with his skills as an electrician and general handyman, Kernerman hid a camera in his pants and photographed the exotic spots he saw on his tour of duty.

He sent them home to his family, but became incensed when the censors cut out parts of his letters. "I then wrote my letters so small that even the censors couldn't read them."

He doesn't recall everything about the Jewish Legion and the momentous events of the time, but he does remember meeting leading political figures and the tortuous negotiations between the British government and soldiers like himself about the dismantling of the Legion.

He and his wife later moved to Israel for some years, and five of his six children have lived there for varying periods. Two of them, Lionel, a publisher, and Reesha Zarzer, still do. His other sons, Morry, a violinist with the Toronto Symphony Orchestra, David, Barry and Cy, all live in Toronto.

In *A Soldier's Voice*, a History TV documentary about Canadian World War I veterans, Kernerman recalls the scene when he went off to war. "God knows if I'll ever see you again," his mother said. "Don't worry, mother, I won't do anything that I wouldn't do in front of you," was his reply.

On his 100th birthday last year, he was fêted at a party by his grandchildren and great-grandchildren, who took him to the King Edward hotel, where he had spent his honeymoon in December 1923 with his late wife, Sarah, who predeceased him in 1990.

The hotel manager was so intrigued that he spent hours listening to the veteran's stories, and contributed a bottle of champagne to the festivities.

"We toasted my grandfather and then he toasted us in return, saying he was glad there were no divorces in our family and he was glad that he received no calls at 3 a.m. that one of us was in trouble," recalled Edith Kernerman.

Until his failing health necessitated his move to Sunnybrook, Kernerman lived in an apartment building on Roselawn Avenue, where his fame quickly spread as a man who could bring lamps and toasters back to life, despite the fact that he was in his 90s.

When *The CJN* interviewer asked if he could come back in 10 years, the man who has lived in three centuries shot back: "Are you asking me or telling me?"

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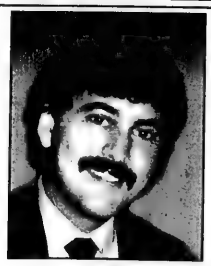
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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 24, is deadline for Feb. 3 issue and Monday, Jan. 31, is deadline for Feb. 10. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Jan. 20

OPEN HOUSE

Downtown Jewish Day School open house, 7:30 p.m., Bloor Jewish Community Centre. **Peter Geffen**, Partnership for Excellence in Jewish Education and founder of Abraham Joshua Heschel School, New York City, speaks about Integrated Curriculum. RSVP **Doris Weisz** 924-6211. Also, register now for 2000-2001 senior kindergarten to Grade 4.

DOWN MEMORY LANE

Bloor Jewish Community Centre and Jewish Student Union inter-generational workshop, Going Down Memory Lane: Our Lives as Young Adults featuring **Susan Jackson**, director of continuity, UJA Federation of Greater Toronto, and a panel of seniors sharing personal reminiscences about life in the '30s, '40s and '50s, noon to 1:45 p.m., East Common Room, Hart House, University of Toronto. Bring lunch. Shuttle service from Bloor JCC. **Judy Weinryb** 924-6211.

Friday, Jan. 21

CHABAD SHTIEBL

Friday night dinner and a panel discussion, Marrying God Without Divorcing Your Family, with panelists **Dr. Lionel Gerber**, psychiatrist; **Kathy Manoim**, social worker; **Dr. Leo Steiner**, clinical psychologist. Evening begins with candlelighting 4:55 p.m., dinner 6:15 p.m., panel discussion 8 p.m., 770 Chabad Gate, Thornhill. RSVP **Deana David** 905-763-8652 or **Marina Reisher** 905-709-1256 or **Zelda Gansburg** 905-886-3450.

TU B'SHVAT SEDER

Kehila Jewish Community Centre in Hamilton Tu b'Shvat seder, 9:15 a.m. Anyone interested in joining staff and students of the school for music, blessings and fruits, call 905-529-7725.

Saturday, Jan. 22

CONTROVERSIAL FILM

Aid to Disabled Veterans of Israel Beit Halochem Canada presents *Kadosh*, the Cannes and Toronto film festivals controversial film, at the Ontario Science Centre. Two showings 7 and 9:30 p.m. Tickets $20. 787-8950.

IN HONOUR OF TU B'SHVAT

Judy Shier performs her original story *The Day the Trees Began to Dance* at Congregation Beth Haminyan. Join in the warm, traditional service 9:30 a.m. followed by kiddush and the storytelling, 70 Ridge Hill Dr. in West Preparatory School gymnasium.

Sunday, Jan. 23

TO RECREATE THE WORLD

L'ma'aseih V'reisheet – To Recreate the World, a new musical setting for Shabbat liturgy composed by **Michael Isaacson** premieres simultaneously in congregations across North America. The music was written for children's and adult choirs and cantors. The children, together with cantors from the Reform community sing the music in chorus, 3 p.m. at Holy Blossom Temple. $5. 789-3291, ext. 224.

MESSIANIC MOVEMENT

Rabbi Tovia Singer speaks on The Messianic Movement and the Year 2000: What is the connection and why the Jews?, 8 p.m., Village Shul, 1072 Eglinton Ave. W. Reserve 785-1107, ext. 306.

JEWISH LIFE IN POLAND

A public lecture, Jewish Life in Poland: Past, Present & Future, by **Yale J. Reisner**, director of research and archives, Ronald S. Lauder Foundation, Warsaw, Poland, 7:30 p.m, Beth Habonim, 5 Glen Park Ave.

YIDDISH LOVESONGS

Yiddish Lovesongs to Warm the Heart, sing along with **Naomi Bell**, 2:30 p.m., Workmen's Circle, 471 Lawrence Ave. W. Presented by Friends of Yiddish.

JACOB AND ESAU

Two Brothers, Two Nations – Jacob and Esau is the topic for the Progressive Singles Bible Interactive Group, presented by **Chana Sargon**, 8 p.m. Beth Tikvah Synagogue.

GENEALOGICAL SOCIETY

Jewish Genealogical Society of Canada meets 3-5:30 p.m. at Shaarei Shomayim Synagogue. Guest speaker is **Yale J. Reisner**, director of research and director of

Continued on page 23

CHAT students educate kids about drugs

By FRANCES KRAFT
Staff Reporter

TORONTO — Grade 10 student Lisa Feinberg told a junior high school class recently that "the people you hang out with make a difference in what you're going to be like."

Feinberg made that observation, based on her experience at school and summer camps, as part of a five-member team of Community Hebrew Academy of Toronto (CHAT) students visiting a Grade 8 class at United Synagogue Day School's (USDS') Bayview Campus.

Similar CHAT teams – 41 students in all – have met or are about to meet with their younger counterparts at Bialik Hebrew Day School, Leo Baeck Day School and three branches of USDS.

The program, called Challenges, Beliefs and Changes, is sponsored by Parents Against Drugs (PAD). CHAT's guidance department has been running it for four years. Older students use role-playing and discussion to help younger ones anticipate challenges they are likely to face in high school.

"A lot of the program [deals] with drug and alcohol choices," said Grade 12 student Jonathan Joffe, who served as facilitator in the USDS classroom. Joining him were fellow students Yiska Danziger, Feinberg, Michal Gordon and Robyn Weintraub.

Lisa Feinberg talks to USDS students as part of the PAD program. **[Frances Kraft photo]**

After screening a video depicting an unsupervised teen party at the first session, the students broke into small discussion groups, each with a CHAT facilitator.

"Which characters do you think made the best decisions and which characters do you think made the worst decisions?" asked Joffe.

One youngster lauded a character who "wasn't afraid to show he didn't want to drink."

"Do you think it would have been OK for [the 17-year-old host] to hold this party if he hadn't let his [14-year-old] sister and her friends attend?" Joffe asked.

"Yes," said one student.

"No," said another. "There was a lot of drinking and drugs."

"It wouldn't have been okay," added a third. "But inviting his sister just made it worse. They're only in Grade 9."

Other issues that typically arise over the three sessions include family rules, boredom, spending money, doing things in a group that one wouldn't do alone, and wanting to be popular, said CHAT guidance counsellor Mirna Alter.

Specially designed games and questions are aimed at providing an opportunity "to look at these issues in a way they might not have had an opportunity to think about yet," she added.

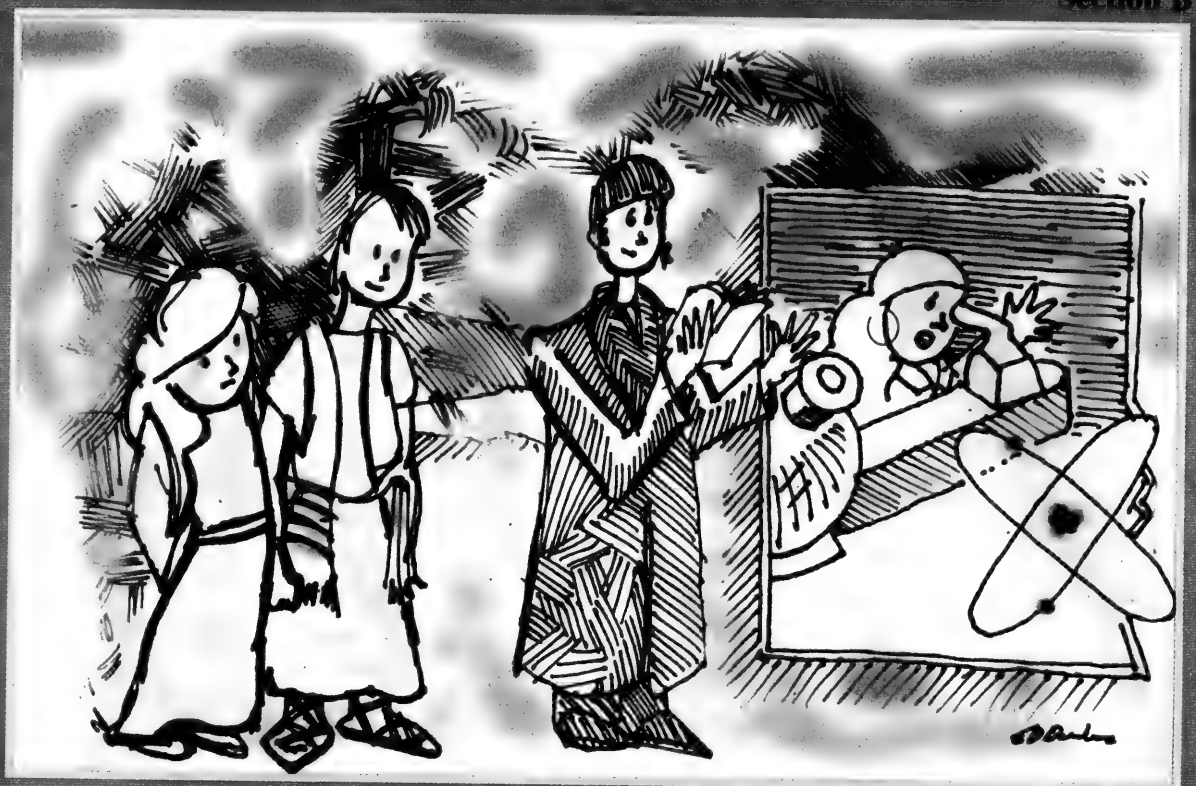
Joffe, a "PAD veteran," loves the program, he said. "It's very satisfying."

Aaron Birenbaum, speaking from a Grade 8 perspective, agreed that the program is beneficial, even though students "kind of know about" the subjects being discussed.

"I think it's necessary to an extent," admitted his classmate Noah Wallach, "but kids know about peer pressure."

LIVE & LEARN

Section B



The changing face of Jewish education

Even for those who recognize that for Jews the dawning of the year 2000 in the secular calendar had little more significance than the dawning of 1999 did, there has been a palpable feeling of excitement.

It is difficult not to get caught up in the drama of the occasion. Visions of mass computer crashes, transportation deadlocks and accidental missile launches aside, most of us have the sneaking notion that the date signifies endless possibilities and opportunities. So, too, in the field of education.

In many ways, Jewish education is not so very different now than it was in 1000. Emphasis then was placed on Bible study, customs and laws, and prayers. It was a given that Jews should be literate, and although it was sometimes more honoured in the breach than in fact, most were literate, at least in Hebrew.

Even some of the controversies have a familiar ring. How much exposure should children have to secular education? How do we teach them to take what is good from the world around them, while still maintaining Jewish values? What happens to the child who doesn't quite fit in the classroom?

One of the major differences, of course, lies in the education of girls. Except for daughters of certain great scholars such as Rashi, girls were expected to pick up what they needed to know from their mothers. By and large, that is what they did.

And it worked – it is through the efforts and struggles of Jewish women that Jewish practices such as kashrut, Shabbat and festival observance and the primacy of tzedakah have survived over time, through Crusades, Inquisition and persecution, and even through the temptations of golden ages.

Teachers from a thousand years ago would be astonished by the current state of education in Toronto. There are schools serving children of every level of religious observance and children of no religious observance.

Girls are educated equally with boys; in fact, one article in this supplement will show that in many day schools more girls are graduated than boys. We have schools for those with special needs, and those from Sephardi, chassidic and Russian backgrounds.

Education is still seen as one of the most important obligations of the community. In fact, in Toronto, the largest proportion of monies UJA Federation allocates to local causes goes to education.

Still, the need outstrips the funds available, particularly with more families needing tuition subsidies, increasing enrolment, and a greater demand for services. Government cutbacks also impact on the Jewish educational system, notwithstanding the fact that it still refuses funding.

This supplement illustrates how, in spite of these challenges, individuals in the school system are working hard and imaginatively in the interests of our children. We honour them.

We also say a reluctant goodbye to Naomi Emerson, Jacob Korenblum, Ali Bresver and Chaim Greenwald. For eight years, Frances Kraft has followed them as they developed from 12 or 13-year-olds to 20-year-old university students, sure of who they are both as Jews and as young adults.

They had their bar and bat mitzvahs, got their drivers' licences, mourned Yitzhak Rabin and developed philosophies of education, politics and human relationships. *The CJN* wishes them well, and prays that their dreams come true. *Shalom v'hatzlacha.*

–L.S.

The Canadian Jewish news

LIVE & LEARN

DIRECTORY OF EDUCATION ADVERTISERS

ADULT EDUCATION

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Tel: 416-494-7666 Fax: 416-494-2925

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Toronto's community high school (gr. 9-12) providing courses leading to university entrance. A comprehensive Jewish studies program is an integral part of our school, including a community service requirement. Our reputation is based on individual care for every student We offer an extensive program of sports and extra-curricular activities.

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600 East Avenue,
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Tel: 716-271-8711 Fax: 716-271-8158
Orthodox Girls High School committed to: promoting Torah study and observance in a warm, caring environment, providing a rigorous college-preparatory secular education, enhancing Jewish identity, forging a bond with Israel, fostering development of intellectual curiosity and higher order thinking skills, inspiring personal/ethical growth through study and integration of Torah values.

ULPANAT OROT GIRLS' SCHOOL
45 Canyon Ave.,
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Executive Director: Jerry Solomon
Roshei HaYeshiva: Rabbi Shlomo Gemara Menahel: Rabbi Yigael Minerbi
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LIVE & LEARN

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REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
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Executive Director: Sandy Keshen
Tel: 905-889-6484 Fax: 905-889-3827
Reena is a non-profit social service agency supporting individuals with a developmental handicap, and their families through residential and social work programs. Community day, evening, respite and Sunday programs focus on recreation, education, life skill/vocational training, support and leisure. Charitable donations can be made through the Reena Foundation at 905-763-8254, ext. 3033.

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Tel: 416-785-4666 Fax: 416-785-6111
Website: www.remediationplus.com
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BEIT RAYIM HEBREW SCHOOL
9711 Bayview Ave.,
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Principal: Haia Hason
Tel./Fax: 905-770-7639
www.beitrayim.org
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Contact: Samantha Goldman
Tel: 416-483-9816 Fax: 416-483-9358
The Habonim Religious School meets on Sundays for 2 hours. Children start at the age of 8 and continue for 4 years. Our teachers cover the basics of Jewish holidays, history and traditions. Children learn to read and write Hebrew and acquire a simple vocabulary. Children of non-members of Habonim are welcome.

BETH TIKVAH CONGREGATIONAL SCHOOL
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Fax: 416-221-1602
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Yorkhill E.S., 350 Hilda Ave. (at Clark)
Director: Sadie Domb
Principal: Joseph Klinger
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JK-Gr. 7. Affiliated with Board of Jewish Education. Exciting, educational after-school Hebrew program schedule: Sun. a.m.; Wed. p.m. Hebrew, holidays, prayers, Bible, history, music, Israeli folk-dancing, arts & crafts. Festive holiday celebrations. Remedial and enriched program available; bar/bat mitzvah program.

CONGREGATION DARCHEI NOAM
15 Hove St.,
Toronto, Ont. M3H 4Y8
Rabbi Lawrence Pinsker
President: Debbie Rose
Tel: 416-638-4783 Fax: 416-638-5852
A liberal, egalitarian, traditional place to pray and learn. Warm, nurturing congregational Hebrew school; stimulating bar/bat mitzvah program; exciting teen program; innovative adult education program. Fully egalitarian participatory religious life; active and strong social action program, mutually supportive community living with Jewish spiritual and ethical ideals.

DOWNTOWN JEWISH COMMUNITY SCHOOL (c/o BloorJCC)
750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Principal: Joan Schoenfeld
Tel: 416-924-6211 Fax: 416-924-0442
Affiliated with the Bloor JCC and Board of Jewish Education. 350 students, ages 4-18. Jr. K-12. High school Wed. 7-8:30 p.m. Special programs/features: community holiday celebration program and Oneg Shabbat dinners, adult education programs, family Israel fair. Provides students with strong sense of Jewish identity in pluralistic community.

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Tel: 416-385-3910
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School Bd. Chairperson: Paul Caplin
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Principal: Karen L. Goodis, RJE
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Location: Thornhill Secondary School. Kindergarten; Sundays; grades 1-2 2x week; grades 3-7 3x week. Grade 8 Judaica program. Highlights: Family Education, Winter Arts Program, music, emphasis on synagogue skills; remediation available. We are committed to providing children with the tools to become committed adult Jews. Affiliated with the BJE and United Synagogue of Conservative Judaism.

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Torontol, Ont. M5N 1V8
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info@shomayim.org
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Tel: 416-221-2690 Fax: 416-222-7292
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Toronto, Ont. M4N 3P4
Contact: Adam Silver
Tel: 416-485-8000, 1-888-HEBREWU
Fax: 416-485-8565
E-mail: admissions@cfhu.org
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Contact Toronto: Kurt Rothschild
Tel: 416-784-5305 Fax: 416-784-5307
Contact Montreal: Pearl Jonassohn
Tel: 514-738-9011 Fax: 514-738-0563
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National fundraising and education arm for Technion - Israel Institute of Technology, Israel's oldest university. Supports faculty recruitment and promotes academic exchange between Technion and Canadian universities, provides information for undergraduate and graduate studies, raises funds for scholarships and research projects.

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Vanier 260, York University
4700 Keele St.,
Toronto, Ont. M3J 1P3
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INSTITUTE FOR INFORMAL JEWISH EDUCATION, BRANDEIS UNIVERSITY
Mail Stop 037, Brandeis University,
Waltham, MA USA 02454-9110
Director: Dr. Joseph Reimer
Tel: 781-736-2999 Fax: 781-736-2070
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Administrator: Eva Hollander
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Admin. Office: 15 Hove St.,
Toronto, Ont. M3H 4Y8
Contact: Mrs. Shoshana Shuchat
Tel: 416-635-5395 Fax: 416-635-9464
Lecture Room: Lipa Green Building
4600 Bathurst St., Toronto
Lecture Rm./Computer Lab: 15 Hove St.
Maimonides College is the first and only university of its kind in Ontario filling an important niche in Jewish education. Our college presents Jewish women with the opportunity of pursuing degree programs within an acceptable environment, making this institution unique. At the same time, their quest for meaningful careers is facilitated through exceptional progressive educational programs. Our professors and lecturers are university accredited and have over 100 years of teaching experience between them. They are dedicated to academic excellence in their respective fields.

RECONSTRUCTIONIST RABBINICAL COLLEGE
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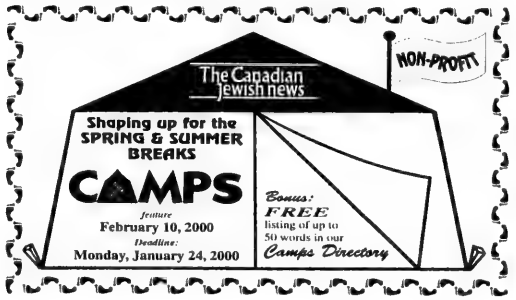
Dean of Admissions: Rabbi Dan Aronson
Tel: 212-576-0800, ext. 145
Fax: 212-576-6143
E-mail: admissions@rrc.edu
Website: www.rrc.edu
A participatory community of teachers and students, the Reconstructionist Rabbinical College prepares men and women for leadership in every area of Jewish communal life, including the congregational and campus rabbinate, chaplaincy, and community organization. The College is a fully accredited graduate school with degree programs in the rabbiniate, Jewish studies and Cantorial Investiture.



Education system may not be addressing boys' needs

By ANNA TURKIENICZ
CJN Staff

When nursery rhymes taught us that little boys and little girls were made of different stuff, were our educators paying attention?

Recent tests administered by Ontario's Education Quality and Accountability Office indicate that the provincial education system may be working more effectively for girls than boys.

In grades 3 and 6, the grades tested, girls outperformed boys in reading, writing and mathematics.

Some educators feel that the provincial education system may not be dealing with the different needs faced by boys.

And since many of the Hebrew day schools report that they base their general studies curriculum on Ontario Ministry of Education guidelines, they may have similar problems.

With double programs, the day schools have the added challenge of creating a curriculum that can, hopefully, meet the needs of all their students and retain the same number of boys as girls in their schools each year.

Graduating class statistics show that this goal may be currently elusive in some of the Jewish schools.

While Leo Baeck has been able to retain an equal number of boys and girls in their graduating classes, some of the other schools have not been as successful.

The graduating class at United Synagogue Day Schools (USDS) last year contained 44 percent boys.

Last year's graduating class at Bialik Hebrew Day School consisted of 37 percent boys.

This year's Grade 8 class at Bialik contains 17 percent boys, although according to Bialik principal Uri Korin, the graduating class norm is 40 to 45 percent boys.

Dr. William Pollock, professor of psychiatry at Harvard medical school states that the problems that face the boys may stem partly from the schools themselves.

Female students favoured

In the *New York Times* bestseller, *Real Boys*, Pollock writes that "the very structure of most co-educational schools tends, unwittingly, to favour female students…teachers have become well sensitized to girls' voices – sometimes at the expense of their ability to recognize boys' voices – and many educators do not understand boys' characteristic learning styles."

Furthermore, Pollock writes "boys are now twice as likely as girls to be labeled as 'learning disabled,'…and in some school systems, are up to *ten* times more likely to be diagnosed with…attention deficit disorder (for which many boys receive potent medications with potentially serious side effects)."

Some educators have said boys work these issues out by the time they get to high school and university.

However, according to Pollock "fewer boys than girls now attend and graduate from college. Fifty-nine percent of all master's degree candidates are now women, and the percentage of men in graduate-level professional education is shrinking each year."

Otto Weininger, a professor of child psychology and educational theory at OISE at the University of Toronto, said that at some point in the learning process, we may be alienating the boys.

"Our schools expect that boys will have an inner radar system and that they'll know what is expected from them the minute they enter the classroom," Weininger said.

"However, our curriculum doesn't deal with the different maturation rates or [different] rates of social development between boys and girls."

Some of the boys, who are not yet able to cope with the demands placed on them, begin to fidget, lose focus or misbehave. They are then punished for this seeming inability to stay focused, Weininger said.

And punishments, such as being sent out of the classroom, or reduced recess time, can limit cognitive abilities and emotional skills, he said.

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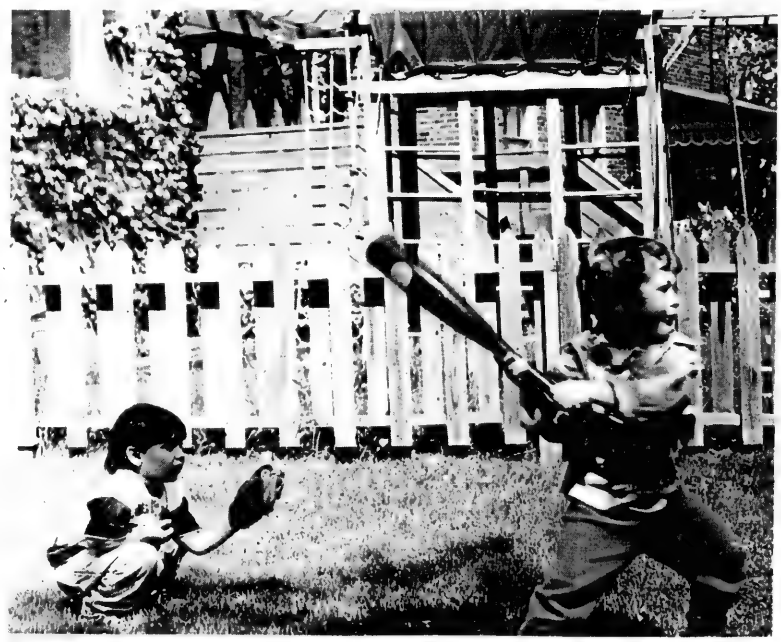

LIVE & LEARN

Child-centred approach urged to teach boys

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A more effective way to deal with these issues would be to utilize child-centred strategies, rather than the didactic approach used in schools today.

For example, Weininger said, teachers often find themselves punishing boys who can't contain their excitement when they know the answers to questions. The boys talk out of turn in a classroom where teachers must give equal time to all the children. The problem is resolved by sending the boy to the principal's office.

A more child-centred approach would be to organize spontaneous debates, or to allow the boys to write down their answers and present them at prearranged times, Weininger said.

While some believe in child-centred solutions, other educators believe that it is important to begin with separating the boys and girls into different classes, as many of the Orthodox Hebrew day schools already do.

Girls fit more easily into mould for learning

Rabbi Sholom Rephun, principal of the Manhattan Day School, wrote in a 1960s report that "the recognition that boys and girls learn differently and that our schools are perhaps creating a mould for learning into which our girls fit more easily than boys, has given rise to many studies and much speculation as to the desirability of co-education."

Pollack writes that today "many [schools] fail to recognize that many boys may actually learn differently than girls do and thus need to be taught differently too.

"Too many schools are failing to address boys' unique social and emotional needs and are not providing the kinds of classroom activities and approaches that will help most boys to thrive," Pollack notes.

"Some research suggests that, whereas many girls may prefer to learn by watching or listening," Pollock states, "boys generally prefer to learn by doing, by engaging in some action-oriented task.

"Fortunately, some educators 'get it'" writes Pollock. "Some educators understand that boys may learn differently than girls and that if boys' unique needs are properly addressed, boys will be able to catch up."

Zita Gardner, principal of Leo Baeck, says that she believes that one of the reasons Leo Baeck has been successful at retaining an equal number of boys and girls is due to the philosophy of the school.

"We have an egalitarian outlook," she said. "However, we recognize that there are gender differences."

The staff uses different learning styles as well as creativity to reach the children.

"For example," she said, "we provide carpets and tables in every classroom. Sometimes learning takes place somewhere between the table and the carpet.

"We try to recognize the fact that boys need more active learning through to Grade 8."

Rachael Turkienicz, Judaic studies director, Toronto Heschel School said the integration of the general and Jewish studies with the arts program at Heschel allows the children to combine learning with hands-on applications.

Boys learn about Jewish models that reflect their own realities – Isaac as contemplative and Jacob as active – and both are valued. They then reinforce these concepts in their arts projects, Turkienicz said.

At USDS, Laura Wiseman, director of Judaic Studies, said that "we very much need to vary methodologies to reach students with a variety of learning styles."

Wiseman said that currently, the professional development route at USDS is to focus on an understanding of multiple intelligences.

"We want to start with the child, his/her proclivities and interests, and then move outwards to curriculum. Not the other way around."

As to the desirability of co-education, Wiseman said that "it is important for a classroom to be a microcosm of real life and the world.

"To function in the world you need to have learned to collaborate with all different kinds of people."

While some educators do "get it," evidence indicates that there are still obstacles to overcome.

"Many teachers and administrators care greatly about boys," Pollock writes. "But often, because of a lack of resources or of... training and understanding, a lot of our schools simply don't know how to handle the specific challenges of teaching and supervising boys."

PERCENTAGE OF BOYS AND GIRLS ACHIEVING PROVINCIAL STANDARD OR HIGHER
Source: Ontario Provincial Report on Achievement (1998-1999)

	Reading		Writing		Math	
	Grade 3	Grade 6	Grade 3	Grade 6	Grade 3	Grade 6
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Boys	39	40	44	38	55	45

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Toronto parents set to open Jewish Montessori day school

By CYNTHIA GASNER
Special to The CJN

The first Canadian Montessori Jewish Day School will open in Toronto in September 2000.

A grassroots organizing committee of concerned parents, educators, and teachers-in-training with backgrounds in Montessori educational methods and strong Judaic backgrounds, have been actively building the structure for the new school.

Max Dublin, who is spearheading the development of the school, told *The CJN* that the project began when he recognized that his son, Ephraim, was having trouble in his regular Jewish preschool class.

Ephraim, who was verbally precocious and spoke full sentences at the age of two, had developed skills at a higher level than the other students. Dublin, who also wanted Ephraim to receive a Hebrew education, began searching for an educational system that would provide him with a more challenging environment as well as the Judaic subjects.

Dublin, who has a doctorate in education and has taught preschool and university levels of education, searched the Internet and discovered that there were three Jewish Montessori schools in the United States, one in Israel and one in Mexico City.

He enrolled Ephraim at Taddle Creek Montessori School in the Spadina-Bloor area and he threw himself into creating a Jewish-focused Montessori school.

"We felt that Ephraim, who is now four years old, needed the Montessori environment, which allows him and the students to learn at their own pace."

Four year old Ephraim Dublin is seen at a Montessori school.

The Montessori method of teaching was established in Italy almost a century ago by Maria Montessori.

Dublin explains that the structure of the Montessori class allows teachers to spend as much time with a student as that student requires.

"Montessori education begins at the age of three or when a child is potty trained," Dublin says.

He explains that the Montessori approach acknowledges that "children are ready to learn all sorts of things at an early age if they are presented in the right way. They learn through immersion using special materials: At Montessori, children learn to write before they learn to print."

The classes are of mixed ages – 3 to 6, 6 to 9, and 9 to 12 year olds – and students have the same teacher for three years.

"The children develop strong bonds with their teachers and the older children help the younger students and the younger students model themselves after the older ones."

This system, he adds, helps students become self-motivated. "They learn at their own speed and they learn how to work independently."

The Judaic curriculum, he says, is non-denominational. "The school will focus on the laws, history and Jewish culture. The students will study the differences in our religious and cultural practices while emphasizing the unity of Judaism. They will learn to respect the differences and will be able to make choices."

He adds that the school will also have a strong program in the arts, music and gymnastics. "Often, the theory of education and practice are miles apart. At Montessori, these are brought together."

For more information on the Montessori Jewish Day School, call 416-929-4830 or visit the Web site at www3.sympatico.ca/montessori.jewish.school.

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LIVE & LEARN

'CJN students' - from teen years to young adults

By FRANCES KRAFT
Staff Reporter

TORONTO — *They're all grown up now. Ali Bresver, Naomi Emerson, Chaim Greenwald and Jacob Korenblum have appeared in the* CJN *education supplement annually since January 1992. At the time all four youngsters – each representing a different Jewish school – were within a year of their bar and bat mitzvahs. We have revisited them each year to look at their views on Judaism, Israel and life.*

For our final interview of the series, Ali, Naomi and Jacob met at The CJN*'s Toronto office. Chaim was interviewed separately by phone from Forest Hills, N.Y., where he is studying at the Chafetz Chaim Yeshiva.*

***

It's really weird, said Ali, a 20-year-old journalism and international development studies major at King's College in Halifax. "We don't know each other, but we do. We share these things in this room..."

"...in a special way," added Jacob. The three students – one Reform, one Conservative and one Orthodox – laughed in agreement.

Naomi, 20, an alumna of Associated Hebrew Schools and Ulpanat Orot, has remained true to her Orthodox upbringing. At York University, where she is studying kinesiology, she is friendly with Jewish and non-Jewish students but her social milieu outside school is Jewish. She prefers it that way.

"I do have to be strong about who I am," she said. "It really is the first time I'm confronted so much with meeting all different types of people – and I find that fascinating."

A Chinese classmate – a religious Christian – has become a friend, and they talk about different aspects of their religions.

Jacob, 20, is a graduate of Bialik Hebrew Day School and Northern Secondary School. He has moved from residence to an apartment near the University of Toronto's downtown campus, where he is studying international relations, and still spends Jewish holidays and Friday nights with his family, who practise Conservative Judaism.

For Jacob, attending a Zionist elementary school piqued his curiosity about other perspectives. When he visited Israel in 1998, he made a point of talking to Arabs to get their side of the story.

In retrospect, it seems strange to him that, at Bialik, non-Jewish perspectives were "very absent.

"But who are we kidding? I'm Jewish. I needed that firm foundation in Judaism, and for sure Bialik gave it to me."

Jacob's Jewish identity has been further strengthened, he feels, by working at a "very multi-cultural" Scarborough public school this year.

"Every time you have to explain yourself to someone else, I think you start to think about it more yourself...It's very difficult to explain to [students who have just immigrated] that I'm from Canada and so are my parents and even my grandparents, however, I have this very unique identity in my own tradition."

Ali, a graduate of Lawrence Park Collegiate and Temple Emanu-El's supplementary school, made waves early in the series when she indicated it wouldn't matter to her if she married someone non-Jewish.

"Since then it's completely changed," she said. Today, finding someone Jewish is "really important to me. I want to raise my kids Jewish and give them what my parents gave me – a strong Jewish home."

Being in a school with a relatively small Jewish population and living with non-Jewish housemates, Ali is proud of being Jewish and has a "strong set" of Jewish friends.

"I say that I'm Jewish, and I'm out there. I don't walk around wearing a big sign on my head, but it definitely is a strong part of me."

Looking back on the past eight years, one of the most amazing experiences has been coming to her own realizations, not just going along with her parents' point of view, said Ali.

Turning 20 was a little scary

Leaving their teen years behind elicited a variety of reactions for the students. Turning 20 was a little scary, admitted Jacob.

"[But] it's nice in a sense. You start to become more accountable as a person. You stop being called a kid...It's a new stage of your life. I definitely feel more commonalities now with people who are in the age bracket of 20 to even 30. Once you've moved out of those high school years, you've really moved into a whole new realm."

Chaim, 21, always wished to be older when he was a teenager, but now, he said, "I'm starting to get scared that life's going by really quickly."

Ali wasn't happy about turning 20, but an elaborate scheme turned her mood around. Her roommate had invited her to dinner with visiting relatives – a ruse, as it turned out.

The icing on the birthday cake, so to speak, was having her mother, who she thought was at home in Toronto, greet her at her surprise party.

Ali realized there was a new dimension to her life when her mother accompanied her to a few classes.

"When I was 16 or 17, if my mom had come to my high school and shown her face, it was like..." Ali paused and shielded her eyes with her hand. The gesture clearly indicated what had once been too embarrassing for words.

All four students would like to marry and have children of their own, but not imminently. Projecting five years down the road, Ali hopes to have a good job at a sports network.

Naomi is seriously considering a career in speech therapy. "I don't know where life's going to take me," she said. Talking about marriage, at this point, "sounds so weird," she added.

Likewise for Ali – that's why she said she sees herself getting married in about 10 years, not five.

Jacob expects he'll still be a student in 2005. He doesn't know what he'll end up doing. "I don't know. It doesn't bother me, though."

They worry about the future of the world, particularly economic gaps and lack of human rights, said Jacob.

"It's a very small world now," said Naomi.

All four students have spent time in Israel and keep an eye on developments in the Middle East.

"There's no easy solution," said Ali, referring to current negotiations with Syria.

"I think it's great that they're

Continued on page B8

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LIVE & LEARN

'CJN students' say their final farewells

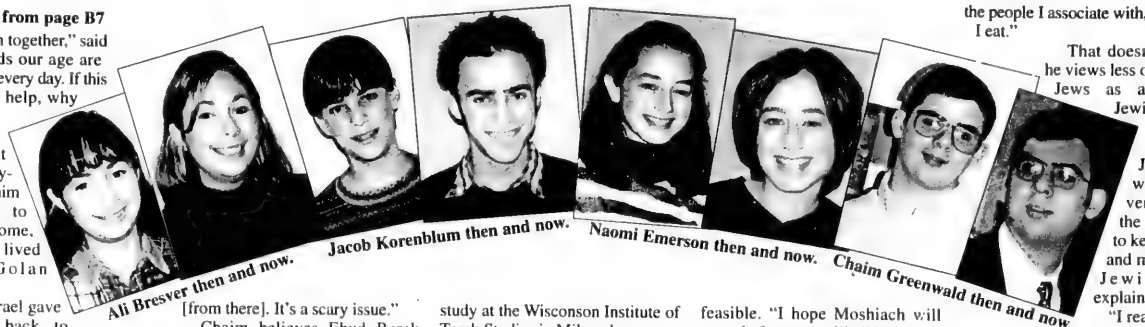
Continued from page B7

sitting down together," said Jacob. "Kids our age are dying there every day. If this is going to help, why not?"

And yet, he can't imagine anyone telling him he'd have to leave his home, if he lived on the Golan Heights.

When Israel gave the Sinai back to Egypt, he noted, it was an "agonizing process." But the border area is now safe, he added, and he has personally reaped the benefits, having visited Egypt with minimal difficulty in 1998.

The other students are not as optimistic. "You don't know what's going to be," said Naomi. "I'm not a military expert, but I just can't fathom it...I went hiking in the Golan. Anyone can shoot right down [from there]. It's a scary issue."



Ali Bresver then and now. Jacob Korenblum then and now. Naomi Emerson then and now. Chaim Greenwald then and now.

Chaim believes Ehud Barak "knows the security needs of the country," but worries that the Israeli prime minister may be acting as a result of pressure from the United States.

Chaim has just begun a 10-year rabbinical program at New York's Chafetz Chaim Yeshiva, following two years of study at a yeshiva in Israel.

An alumnus of Eitz Chaim Day School, he left Toronto at age 14 to study at the Wisconson Institute of Torah Studies in Milwaukee.

Seven years later, he sees himself less as a Canadian and more as "a Jew in exile."

Chaim's days are filled with study and prayer. His program, which includes intensive study of Torah and ethics, will prepare him for a career in Jewish education and outreach.

He would love to be living in Israel 10 years down the road, he said, but he's not sure it will be feasible. "I hope Moshiach will come before, so we'll all be there."

This year, he's been teaching a small group of Jewish public school students once a week. "I never realized how different my upbringing was from a public school kid," he said. "I was shocked to see the way they behave. It's just incredible – the fighting, the foul language."

Still, he finds it satisfying working with them and seeing that they have an interest in Judaism.

Chaim's own Jewish identity has deepened over the past eight years.

"Maybe I used to feel that I'm a person like any other, but I'm different because I'm a Jew. Now it's not just different. I'm a Jew, which is a totally different person. Everything I do is governed by the fact that I'm a Jew – the clothes I wear, the people I associate with, the food I eat."

That doesn't mean he views less observant Jews as any less Jewish. Anyone born Jewish or who converts with the intention to keep Torah and mitzvot is Jewish, he explains.

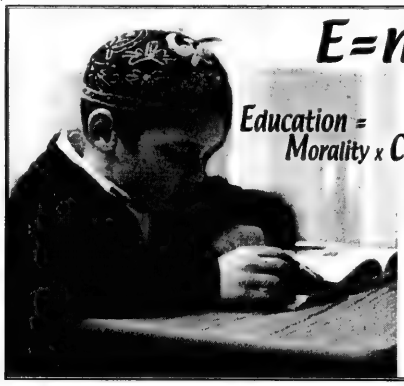
"I realize [the less observant] are not yet on that level. I hope they will be," he said.

A few times a week, when he has a break, Chaim tries to make time for exercise like roller blading or fast walking. He tries to read the *New York Times* once in a while as well, he said.

Of the other three students, only Naomi is pursuing her Jewish education on a regular basis, by studying with a friend once a week. "I'm so busy," she said. "I don't do enough."

"It's almost a luxury to participate in some form of spiritual education," said Jacob. "It doesn't mean it doesn't play a huge part in your life."

"Or," said Ali, "that you can't get back to it at any point."



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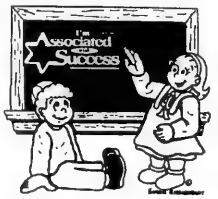

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Saying goodbye to my 'other' kids

By FRANCES KRAFT
Staff Reporter

Comment

TORONTO — I have a confession. Over the past eight years, I've come to think of Ali, Chaim, Jacob and Naomi as my "other" kids.

As a mother of two children now in their teens, I looked at the foursome as a sort of bellwether, offering hope that the teen years wouldn't be as bad as they're sometimes said to be.

Of course, this group was hand-picked. And they've been excellent representatives of their respective Jewish backgrounds, always forthcoming with substantive comments on their values, their hopes for the future, Judaism, Israel and life in general.

Our only regret — speaking on behalf of *The CJN* — was that of the four, none opted to study at the Community Hebrew Academy of Toronto (CHAT), the city's Jewish community high school. In an attempt to fill that gap, we introduced a CHAT student in 1996, but he chose not to continue in the series.

For me, a high point was the first joint interview, held during Sukkot 1995. Although Jacob was not able to attend, Ali, Naomi and Chaim had a spirited dialogue on Jewish identity, dating and belief in God.

"That was the [interview] I've learned the most from," said Ali this year. "I've become more open to what everyone else has to say, and I think that it helped us grow in our own ways."

I found it heartening to see youngsters from such divergent Jewish backgrounds talking and listening to each other about what it means to be Jewish.

And at the risk of sounding – to borrow a teenage expression – "cheesy," Ali, Chaim, Jacob and Naomi leave me feeling optimistic about the future. It was a very satisfying way to count down to the new millennium.

LIVE & LEARN

Reena expanding evening programs to meet demand

By SIMONE JOSEPH
Staff Reporter

Noah Wolanski and volunteer Jacob Scotaro during a session of Kids club, a social program for children.

TORONTO — Reena, an organization for people with developmental disabilities, has a list of about 200 people waiting to be accepted into its residential and day programs.

Those who cannot gain entrance often turn to Reena's evening sessions. So, to accommodate this need, the organization has added six new evening programs, including a social and recreational club for children ages three to 12, a job-readiness group, an art therapy series, folk-dance sessions and a new group for teens, called Reena Teen Scene.

But evening sessions, which are normally no longer than two hours, are not an adequate replacement for Reena's day program which is akin to a community college program, said Sandy Keshen, Reena's executive director.

"It's a stopgap, just a halfway measure. We can't leave them [people with developmental disabilities] with nothing," she said.

In the last seven years, Reena has experienced a 13 percent cutback in government funding, Keshen said.

Few after-school programs are available for children with developmental delays and the programs that are offered often do not have a Jewish cultural perspective, she added.

"Families have been left with no activity for their children to go to after school and in the evenings. For some people, evening and after-school programs are the only chance they have to socialize," she said.

Reena wants to introduce more after-school programs, more employment preparation sessions and more social development programs for children with specialized needs, such as autistic children. People have expressed a need for these programs in past Reena questionnaires.

While Reena traditionally caters to adults, the organization has realized the existence of a shortage of children's programs for the developmentally disabled, especially programs after school hours.

According to Keshen, Reena has been seeing more and more children with very complex needs – young people who traditionally have been in institutions.

At the same time, the executive director has noticed families are more decisive about the kind of programming they would like for their children.

"Families are very clear. They want their children to have the same opportunity as other kids have – to play, to belong, to be included."

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USDS teacher helping with new school Bible curriculum

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A teacher at United Synagogue Day School is the only Canadian on a team of educators writing a new Bible curriculum for the Solomon Schechter Day Schools.

Ami Sabari, a middle school teacher at the Bathurst campus was one of the writers chosen from among teachers throughout United States and Canada.

The new curriculum, called by the Hebrew acronym MaToK, is co-sponsored by the department of education of the United Synagogue for Conservative Judaism, the Melton Research Centre and the Solomon Schechter Day School Principal's Council.

Sabari, who spent last July in New York working on the project aimed at students from grades 3 to 8, says that the team's goals include infusing Torah study with the philosophy of the Conservative movement, addressing the multiple ways in which children can learn, providing for serious discussions about God, and producing user-friendly materials.

The new curriculum, which will be piloted in several Solomon Schechter schools, is geared to students at all levels and age groups, and teachers will be able to use appropriate materials for each group, says Sabari.

Laura Wiseman, director of Judaic studies at USDS, says the curriculum is exciting because it encourages students to make real meaning out of what they learn in Torah.

"In Conservative Judaism, there is no imperative to understand Torah as a historic or scientific document. We treat Torah as a meeting place of God and Jews.

"The formulation of questions is strongly encouraged, and we urge students to develop a variety of plausible solutions to each other's questions, even before turning to the classical commentaries," she says.

The new program stresses the building of biblical scholarship in multi-level ways, says Wiseman. "As well, students and teachers will be learning the curriculum together, so they will develop a strong bond."

Lucy Cohen, director of education at USDS, says she looks forward to introducing the new curriculum to the school.

"Students will learn how to analyse, as well as how to read the text interpretively, and will keep a log of what they have learned," Cohen says. "It makes students active in the entire learning process, and it gives them a sense of involvement."

SHE'ARIM STUDENTS ON STAGE: She'arim Hebrew Day School presented this year's annual play, *The Cigarette Sellers of Three Crosses Square*, at the Jewish Book Fair last fall. Performers seen are (from left) Harris Bocknek, Simcha Genesove and Michael Diamond.

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Zareinu enrolment continues to grow

'Constantly evolving waiting list'

By SIMONE JOSEPH
Staff Reporter

At Zareinu Educational Centre's former site, the developmentally disabled children often had therapy in hallways and stairwells.

"Every nook and cranny was used for therapy," says Carol Goldman, principal of the centre.

Equipment was crowded into hallways and there was no outdoor playground for the children at the Bathurst Street location.

So in September 1998, Zareinu moved its elementary school children to the Sephardic Kehila Centre and a year later, as a result of rapidly increasing numbers, children in the infant, preschool and kindergarten programs were also moved there.

But while this location has more space and better facilities, Zareinu still does not have the room to accommodate the steadily increasing demand for its services, Goldman says.

Enrolment at Zareinu has almost doubled in four years, from 35 children in September 1996, to 60 this year.

"The increasing demand for MEDEK [a physiotherapy technique for children with neuro-muscular diseases] and the success we have had in our infant intervention program have made us a very sought after day treatment and special education centre," Goldman says.

Along with government cutbacks to services, this demand has led to a "constantly evolving waiting list" and a flow of children who are trying to find services, she says.

Also, Goldman adds, children's disabilities are being identified at an earlier stage.

"As early intervention now is so much in the forefront, there are more and more children with complex needs needing our services at an earlier stage."

If the school cannot accept a child because of lack of space or because he or she is not suitable for Zareinu, the child is not just abandoned, says Gloria Silver, co-ordinator of Zareinu Doliars the school's fund-raising program.

Zareinu can present a child's needs to a group of agencies called The North York Intake Co-ordination Team, of which Zareinu is a member, and this group will help families find appropriate services for their child.

Continued on page B12

Chedva Edeil, a teacher's assistant at Zareinu Educational Centre, helps Sar Levy, 12, place pictures in his journal of daily activities.

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Zareinu's Project Outlook provides day-to-day support

Continued from page B11

But often, when families are put in touch with these services, they face long waiting lists or are forced to go to one agency for help with behaviour management, another agency for speech therapy, another agency for academic training, and so on, Silver says.

"Every lost therapy hour, every lost intervention hour is something you can't get back," she says.

Gail Cadsby, whose grandson, Jesse, suffered devastating seizures two weeks before his first birthday, knows the frustration of going from facility to facility for help.

In December 1994, Jesse went into a coma at The Hospital for Sick Children. He suffered brain damage, could no longer speak and was prone to fever-induced seizures.

A neurologist told Cadsby: "You really should pray that he'll die," and said that Jesse would be a vegetable.

Staff at The Hospital for Sick Children suggested his family consider The Bloorview MacMillan Centre (formerly Bloorview Hospital) because the centre has a residence. But Cadsby says she did not think Bloorview was suitable, because while Jesse has multiple disabilities, Bloorview deals primarily with children who have a single disability.

She went to about six of each type of therapist – physiotherapists, occupational therapists and speech therapists, she says.

"I took him for vision tests, hearing tests, and everyone said, 'He is not going to develop. He's got brain damage. Don't put too much hope in his future. There is not going to be much development.'"

Cadsby did not want to believe it. "It was frustrating. It made me very angry. I could see this little boy had a lot more going on than anyone was able to admit," she says.

Cadsby spoke to Rabbi Joseph Kelman at Beth Emeth Bais Yehuda Synagogue who suggested Zareinu. Jesse began attending the school in September 1996, when he was almost three years old.

Since then, Cadsby has seen a huge change in his development. "He can run, he can jump…he's learning a form of sign language."

New location

On Tuesday, Jan. 4, he celebrated his sixth birthday at school and blew out his birthday candles for the first time.

Cadsby believes that had Jesse not been admitted to Zareinu, he "would have been a child who slips between the cracks."

Recognizing the stress many parents face when caring for a developmentally disabled child, Zareinu runs a UJA Federation-funded initiative, Project Outreach, which provides support for a child's day-to-day activities.

As part of the project, Goldman says, Zareinu often sends a social worker or occupational therapist to a home to assess needs. The worker may recommend devices such as special switches for lights and adapted utensils for eating, to improve the child's independence.

In its new location, Zareinu has four therapy rooms, but Goldman estimates the school needs at least double that number to accommodate its 60 children.

Therapy sessions have already begun to overflow into the lunchroom and the social worker's office, and while staff at the Kehila Centre have been very accommodating, the centre was not designed for children with special needs, Goldman says.

For the last two years, Zareinu has been seeking a site upon which the school can build its own home.

Last year, when the school bid for a plot of land in Vaughan, the surrounding community fought to prevent the purchase.

"The community put a lot of pressure on the politicians not to allow us to build," says Danny Gordon, chairman of Zareinu's board of directors.

"The neighbours didn't want us. They didn't want a handicapped school," he says.

Zareinu consulted its lawyers who said it would be a long fight and there would be only a 50-50 chance the school would win, Gordon says.

"We don't really have the time for this. We need time to fundraise…we don't have the time or the money to fight the community," he says.

Even if Zareinu had won, the school would have "ended up in a place where the entire community didn't want us."

So, Zareinu continues its quest. According to Gordon, the school is looking at three different sites.

"I think we'll be able to finalize a deal between six and 12 months [from now]," he says.

But even when Zareinu secures land, its battle for a home will not be over yet. It will still have to raise the approximately $5 million needed for a new building.

Weizmann Summer Science Program

TORONTO — Selected high school students will represent Canada at an international summer science program on the campus of the Weizmann Institute of Science in Rehovot, Israel.

The Dr. Bessie F. Lawrence 32nd International Summer Science Institute is an integrated program geared toward highly motivated science students. The program lasts from July 3 to 28.

Applicants must have excelled in their school science studies and have demonstrated their motivation to gain deeper scientific knowledge, above and beyond what is taught in high school, by completing extra research projects or participating science competitions or summer programs.

Students should be interested in pursuing a career in research science, must be in their last year of secondary school, approximately 18 years of age and proficient in English.

The main focus of the program is student participation in the ongoing laboratory work of the Weizmann Institute, where there are people of all cultures and denominations and the program is very structured and intensive.

Students will be working under laboratory conditions and must have a sense of teamwork and be able to interact in a group with 70 other participants.

The first three weeks are spent working in the campus laboratories. On completing the program, participants give an oral presentation and submit a report. The final week of the program is spent at a field school in the Judean Desert.

The application deadline is March 1. For more information, call Sheri Federman at 416-733-9220.

LIVE & LEARN

Educational programs thriving downtown

Community returns to its roots

By BARBARA SILVERSTEIN
CJN Staff

In the early decades of the 20th century the hub of Jewish communal life in Toronto was in the downtown core of the city.

The downtown community atrophied as Jews began moving north along the Bathurst corridor in the 1950s. Synagogues, Hebrew schools and other communal institutions relocated.

But the last decade has seen a renewal of Jewish communal life in the inner city that has been characterized by the growth of older downtown synagogues like the First Narayever Congregation and the Minsker Shul and by the establishment of grass roots congregations like the Danforth Jewish Circle in Riverdale and the West End Jewish Association, in Bloor West Village.

Jewish educational programs for children have developed in conjunction with the expansion of Jewish communities in the inner city.

The academic year 1998-1999 saw the opening of a new Jewish day school – the Downtown Jewish Day School. Located at the Bloor JCC, the DJDS is the only day school to be operating in the downtown core.

Director Joan Schoenfeld, spoke about the school, which now has 32 students ranging from senior kindergarten to Grade 3. The school will increase by one grade a year and will eventually go to Grade 8.

Schoenfeld said the school, which she called an independent community-based egalitarian school, "supports academic excellence within a nurturing and enriched environment."

The school has an association with the Abraham Joshua Heschel School in New York City: Peter Geffen, the founder of that school, serves as the project consultant to the DJDS board of directors.

Schoenfeld said the DJDS started with a group of parents who used the nursery program at the JCC. She said they wanted their children to continue to be educated "in this wonderful nurturing environment... They wanted a Jewish day school."

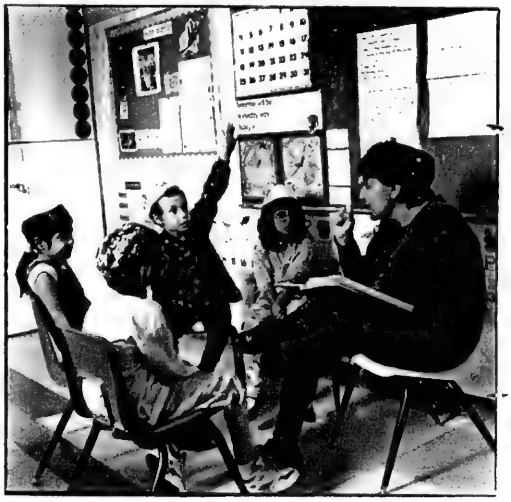
Schoenfeld joined the group a year later, in 1998, and the school opened the following year after receiving a substantial grant from the Partnership in Excellence for Jewish Education (PEJE), an American-based group of 12 philanthropists.

Schoenfeld wears two educational hats. She is also the founder and principal of the Downtown Jewish Community School, now in operation for 20 years.

The supplementary school, which is also based at the Bloor JCC, started with 45 students in 1979. Today there are 350 students on its roster and a large waiting list for almost every grade.

The school offers programs from junior kindergarten through to

Continued on page B14



Downtown Community Day School photos by Debra Friedman.

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LIVE & LEARN

New day school opens doors at Bloor JCC

Continued from page B13

high school. The classes – they include prayer, Jewish studies and Hebrew – meet Sundays until Grade 7 and starting in Grade 2 include Hebrew classes on Wednesday afternoons.

Schoenfeld said the high school program for students in grades 8 to 12 has been expanded to include a Judaica arts program.

Another Sunday school program in the same vicinity is the Hillel Children's Workshop, a co-operative school which holds classes at New College at the University of Toronto.

Some 50 children attend the program which Stephen Zener, treasurer of the program, described as "totally volunteer run." While the children study, parents attend lectures and discussion groups.

The program offers a secular Judaic studies program and holiday celebrations for students in JK to Grade 7, along with optional Hebrew classes; the traditional holiday and Shabbat prayers are also taught, Zener said.

He called the program "liberal" and said it appeals to parents who want more secular education for their children and attracts many interfaith couples.

Downtown Community Day School photos by Debra Friedman.

Across town, in the east end of the inner city, the Jewish Studies Program of the burgeoning Danforth Jewish Circle – there are some 150 member families – is now in its second year.

The program which runs from grades 1 to 7 has 54 students. Marcia Gilbert is educational co-ordinator of the program which has four teachers and four assistants for four classes.

"The school is a parent-run volunteer school which we established in 1998," said Debbie Plested, who co-chairs the school program with Eve-Lynn Stein.

"Our children's Jewish studies program is designed and dedicated to providing our children with a positive Jewish experience, an understanding of their heritage and history, and a sense of belonging to a diverse community with a unique culture."

The school started with 27 students last year and doubled in size, she said. "We're very excited by the response from our community and by how the school has grown.

"The kids are learning Hebrew, history, Jewish values and holiday and Shabbat celebrations."

The school program evolved from a heritage language program, which continues to run out of a local school for kindergarten students.

The heritage language program did not provide enough continuity for the older children and so the new school program was developed to accommodate students in the older grades, Plested explained.

Much of the funding for the school comes from the Bloor JCC, UJA Federation and the Jewish Outreach Institute, an organization based in New York which is dedicated to providing outreach to unaffiliated and interfaith communities across North America.

Farther east, the Sunday school at the Beaches shul has been running for almost two decades and has 15 students enrolled this year.

Across town in the Bloor West Village, for approximately 10 years, there has been an association of Jewish people -- the West End Jewish Association.

The association, which has about 100 names on its newsletter mailing list, has for the last few years focused on education, Dr. Sherri Taub told *The CJN*.

The organization used to hold large events for the entire community, but they became too expensive to run, she said. "Now we're going to the JCC for those programs."

Her husband, Tzvi Taub, a part-time cantor devised the education program which includes history, Hebrew and holiday celebrations. The program is attended by 16 children in the area.

A core group of about a dozen families send their children to the Sunday school and participate in monthly Shabbat programs, which take place at people's homes.

Most of the families are associate members of the Knesseth Israel, Tzvi Taub said.

The Sunday school classes are held at the Knesseth Israel or the Junction Shul, as it is known, which is located in the city's west end. Classes also take place on Wednesday afternoon at the homes of participating families.

"We're trying to give them the essentials," he said.

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LIVE & LEARN

Toronto educational scene 'a model,' says Epi

By CYNTHIA GASNER
Special to The CJN

In all areas of Jewish education, the Toronto Jewish community is a flagship for the rest of the Diaspora, says Seymour Epstein.

Epstein, or Epi as he is known to many, is the recently appointed director of the Board of Jewish Education (BJE) and vice-president for Jewish education at United Jewish Appeal – Jewish Federation of Greater Toronto.

He received a doctorate in education in 1976 at the University of Toronto.

Toronto leaders recognized Jewish education as such a vital part of Jewish communal life "that they were one of the first in North America to fund day schools from federation budgets," Epstein says.

"I believe that Jewish education is pervasive, strategic, and essential in the life of a Jewish community."

Epstein describes the Toronto Jewish educational scene as "a model."

Toronto has a great variety of day and supplementary schools representing all flavours of Judaism, all ideologies, cultures and interests, he says. From early childhood to the senior years, there is a place for every individual who wants to learn.

The phenomenal growth of the day school movement continues to bring more and more students into the numerous campus locations, Epstein says.

Seymour Epstein

According to recent BJE statistics, the 30 Jewish day schools have a population of more than 11,000 students. There are 1,400 attending preschool classes, a figure which does not include community centre schools.

BJE reports that there are more than 40 supplementary Hebrew schools with an enrolment of 6,000 students.

The largest day school system is the Associated Hebrew Schools, followed by United Synagogue Day School, Eitz Chaim Day Schools, Bialik Hebrew Day School and Leo Baeck Day School. Some schools have several campuses.

Students from elementary day schools as well as those who have not had the benefit of an elementary Jewish day school education come together at the high school, the Community Hebrew Academy of Toronto.

CHAT is growing and recently expanded the Wilmington campus which houses more than 1,100 high school students.

"The community character at CHAT, which is open to all streams of Jewish life, is a rare combination – it is a training ground for Jewish leadership and it will help meet the needs of the future community here in Toronto and in Israel," says Epstein.

He notes that across Canada, among Jews and non-Jews, there is a return to spiritual values, ethnic identification and a desire for cultural diversity.

"At the end of the last century, Jews were given the opportunity to be free Canadians. At the end of this century, Jews are realizing the option of becoming free Jews."

Epstein, 54, who has been active in every aspect of Jewish education, worked as an educational consultant in Morocco. He was involved in education in western Europe and the former Soviet Union.

Epstein believes that "the community has to find a way [so] that every child born in the Jewish community has the right to a Jewish education of his or her choice."

He explains that a priority of the BJE is to continue to enhance the quality of teaching in all settings, from nursery school to adult education.

"Our role at the BJE is to support and enhance all efforts at Jewish education, formal and informal. Curriculum development is high on our priority list at the board.

"The Toronto community has a great tradition of commitment and devotion to education," he emphasizes, "and that has to continue."

Associated scholarships available for Israel study

TORONTO — Associated Hebrew Schools of Toronto has announced it is accepting applications for scholarships for post-secondary Jewish studies programs in Israel.

Funding for the scholarships, which are awarded annually to qualifying candidates, are made available by Associated's scholarship and endowment committee.

The awards are designed to assist graduates of Associated who propose to pursue post-secondary Judaic studies in a recognized institution in Israel. Priority is given to applicants seeking to prepare themselves for a career in Jewish education.

Candidates must have completed Grade 8 at Associated and be graduates of a recognized Jewish high school or yeshiva.

In June 1999, six awards totalling $9,000 were made. Award winners were: Yael Ben-Dat, Hebrew University; Itamar Danziger, Yeshivat Hamivtar; Karen Held, Hebrew University; Anna-Rachel Krakowsky, Midreshet Moriah; Talia Rosenfield, Michelet Orot; Jory Scherer, Hebrew University.

All awards are for a single year, but the school will consider applications to renew awards. Payment is conditional on receipt of satisfactory evidence that the candidate has successfully completed the program for which the award was made.

Deadline for receipt of applications for the 2000-2001 academic year is March 31. Awards cannot be retroactive.

Application forms are available by writing to Associated Hebrew Schools Scholarship Committee, 6100 Leslie St., Willowdale, Ont., M2H 3J1, or by phoning 416-494-7666, ext. 334.

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Russian day school evolves into community academy

Based on European philosophy

By CYNTHIA GASNER
Special to The CJN

Ohr Menachem Academy of Toronto has, in a short period of time, evolved into a community school.

The school's opening in September 1997 was spearheaded by Rabbi Yoseph Zaltzman, director of the Jewish Russian Community Centre (JRCC), when he realized that Russian students often did not stay in the day school system.

Henya Schechter, principal of Ohr Menachem says, however, "We soon realized that to succeed, we needed a mixture of students from all segments of the community, and it is happening.

"Ohr Menachem is by no means solely for Russian children. We accept any Jewish child willing and able to meet our high academic and behavioural standards."

These standards, she says, are based on the philosophy of European schools.

Ohr Menachem also offers enriched curriculums with an emphasis on respect for all shades of Judaism, she adds.

"Most of our students come from secular homes. The parents want their children to know they are Jews and to become proud Jews."

The school has developed to Grade 3, and "we hope to add a grade each year to Grade 12, Schechter says."

Schechter says that the goal of the school, which is located on Edinburgh Drive, is to maximize the potential of every student.

"Our theme is education for life," says Schechter. "Our goal is not only to get students through math or Chumash, but to prepare them to make decisions and to succeed on all levels – professionally, morally and ethically."

Sarah Dyman measures Daniel Kur at the Ohr Menachem campus.

'Love of learning'

In Judaic studies, the chassidic approach is used, based on the teachings of Lubavitch, "love for every Jewish soul wherever he or she may be. To attain this, we look for teachers who are warm and caring and go beyond the call of duty."

Following the European tradition, she says, the day begins with a spiritual message. "Respect for authority and elders is emphasized. As an example, students rise when a person of authority enters the room."

Continued on page B17

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LIVE & LEARN

Ohr Menachem student Greg Pichevsky enjoys a tour of the Billy Bee factory.

'We push students to achieve through love of learning'

Continued from page B16

At Ohr Menachem, they believe that actions become part of your way of life and help build character, Schechter says. "We emphasize positive behaviour and reward honesty."

She adds that "we push students to achieve through love of learning because we have faith in their capabilities."

The school teaches Hebrew language, and in the Judaic studies department, students study the Hebrew texts. But the classroom discussions are in English. "We believe that this helps students absorb the material," Schechter says.

Heavy stress is placed on math and sciences. "Our aim is to give our students the ability to internalize the material, to analyse, think and express themselves," she says.

To allow the students to enjoy their evenings with their family, Ohr Menachem has a homework and extracurricular program between 4 and 6 p.m.

"We believe that this takes the pressure off parents, particularly those who are working. And we are able to work with students who require additional help."

Schechter notes that next fall, Ohr Menachem will move to larger and brighter facilities at 8808 Bathurst St. in Thornhill. The name of the school has recently been changed to The Toronto Jewish Academy Ohr Menachem (TJA).

For more information, contact Henya Schechter, 416-630-7709.

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Demand for remedial services is on the rise, JVS finds

By LEILA SPEISMAN
Staff Reporter

Recent studies have shown a dramatic increase in the number of children who have difficulties in reading and writing, says Ruth Borchiver, chief psychologist at Jewish Vocational Service.

This finding has been proven valid in public schools and Jewish day schools around the world, she said. "Children are simply not learning as expected."

Among her other duties, Borchiver is director of a program that provides vocational and psychological assessments and remediation to day schools in the Greater Toronto Area. She is convinced that the difficulty lies not only in reading and writing, but also in listening and ability to pay attention.

The increased demand for remediation, she said, has led to "a two-tiered system of education – regular classes, and a growing number of children who need smaller classes and expert remedial teachers."

The back-to-basics philosophy so popular today has been tried, Borchiver said. "It's not working."

She believes that what is missing is the opportunity for children to just talk. "Parents don't realize that if they want to raise the mental abilities of their children, they should be talking to them. As children try to explain themselves [verbally], the brain cells stretch and grow so that they can make themselves understood."

Ruth Borchiver

Parents are very rushed, she said, and there is often no time, for instance, for family dinners, where there is the opportunity to talk and exchange ideas.

One study showed that even with those who do eat together, a large percentage do so in front of the television, said Borchiver.

Another study shows that, without realizing it, a lot of parents talk in short phrases, using gestures, instead of in long sentences.

If children are cared for by nannies whose first language is not English, the problem is only compounded, she said.

This is not particularly intended to blame parents. "Lifestyles have changed, and [parents have to deal with] economic pressures and long hours."

The teaching system, "even with the best intentions," Borchiver said, is still "a receptive activity:" The teachers teach and the students are expected to listen and learn.

"Children need to talk. They need to ask questions. Curiosity is the best brain food."

School administrators need

Continued on page B19

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LIVE & LEARN

Kids spending too much time watching TV

Continued from page B18

to support teachers who use innovative and creative teaching methods, she said. There must be training in the new theory of multiple intelligences (the theory that intelligence is not only the traditional math, verbal and reasoning abilities, but includes such things as musical, artistic and, for want of a better word, "social" intelligence – the ability to deal well with others) and in alternative methods of reaching kids.

A big concern, she said, is that kids spend too much time watching TV and playing video games, neither of which develops language or thinking skills.

Borchiver urged people to look hard at television. "Children learn to think episodically. This makes them easily bored. As well, they come to school with a different skill set than the schools expect."

In fact, she said, neuroscientists are coming to believe that brain patterns are changing because of the different kinds of stimulation.

So what is the answer?

Borchiver said that there must be brainstorming about how to make information and new thoughts appealing.

Must learn to interact

For instance, she said, in some schools, the first activity of the day has the students sitting in the circle, and just talking about how their day began. "Children grow accustomed to sharing their thoughts and opinions. They don't feel alone in the world. It does wonders for the rest of the day's events."

Children have to learn how to interact with others, and that doesn't mean only sitting and listening to someone else talk, she said.

They need to be able to generate ideas, and for this they need smaller classes or more teachers in the classroom.

The problems seem to be somewhat less evident in the day schools, she believes. "It is so important for children to know who they are and where they came from," she said.

Children who have graduated from day schools, especially those who have had difficulties, feel a tremendous sense of achievement. "They feel they have roots, that they are grounded. They have great coping skills."

Borchiver's ideas were presented at the Couchiching Institute on Public Affairs, held in Toronto last September, at a round table discussing alternative ways of learning. Participants included teachers, pediatricians, people involved in television, social workers, psychologists and nurses.

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SUZUKI VIOLIN AT HESCHEL SCHOOL: For the last two years the Toronto Heschel School has been offering Suzuki violin taught by Jean Blanc. Seen from left are Matthew Silverstein, Jacob Morgan and Isaac Bychutsky as they prepare for their group lesson.

Heschel expands with its junior high school program

By LEILA SPEISMAN
Staff Reporter

The Toronto Heschel School is continuing its three-year tradition of innovative teaching as it establishes its junior high school program.

One might expect the school staff to call it innovative; however, they aren't the only ones. Partnership for Excellence in Jewish Education, an American organization that encourages and supports leading edge programs in the field this fall awarded the school a grant of $175,000 (US), to be paid over three years.

Heschel is required to match each instalment.

The money is designed to help develop the junior high school program, which began this year with Grade 6, and will extend in two years to Grade 8.

The Heschel school features an integrated program. Rather than having separate hours for Hebrew studies and general studies, each course combines both. For instance, a lesson on fish would include biology and math ("How many fish are in the tank? If we took one out how many would there be?") as well as the brachah said over fish and a discussion of which fish are kosher.

A Jewish ethics course being prepared by Rachael Turkienicz, director of Judaic studies, will parallel the Grade 6 science program.

One of the most popular projects at the school is its gardening program. In the three gardens, students learn how to organize and plan a garden, what plants would grow there and what care the plants need. They then plant and tend organic vegetables and cultivated and wild flowers.

At the end of the season, the whole school has a picnic where the students and parents eat the produce.

At the same time, the students study the story of Adam and Eve, ecological laws in the Torah and the Talmud, and the responsibility of Jews toward the natural world.

For the second year, the school won the environmental award of the Toronto Atmospheric Agency for "its unique contribution to the preservation or the environment and its educational program."

All the teachers are bilingual, able to teach both general and Judaic subjects.

All the school's teachers are bilingual

One of the features of the school is its integrated arts program, led by Judith Leitner, who began a similar program some years ago at She'arim Hebrew Day School. The different arts, such as drawing, music and singing, are used in all the academic subjects.

At the beginning of the year, the youngsters, both boys and girls, create and decorate their own head coverings. This becomes, in a sense, their school "uniform."

While the Heschel School observes Jewish laws, Turkienicz said that it "sees all Jewish religious expressions as legitimate and respected."

The school also accepts the theory of multiple intelligences; that is, that everyone has different, but equally valid, innate abilities, from math to verbal to art to the ability to get along with others.

The junior high will pioneer a new integrated course in geography, Jewish and general history, Hebrew and general literature and arts of the period being studied. It will be developed and taught by school principal Baruch Rand, vice-principal Carol Baker and Leitner.

The first year deals with the ancient world and the development of Israel and Judaism, the second will deal with the medieval world and the third with America, World War II and the modern Middle East.

The Heschel School, which is in the school wing of Beth David Congregation, opened three years ago with 52 students from junior kindergarten to Grade 2. This year, the school has nearly 200 students from junior kindergarten to Grade 6.

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LIVE & LEARN

Or Haemet Sephardic School a home for two Jewish cultures

By CYNTHIA GASNER
Special to The CJN

The program at the Or Haemet Sephardic School, which is steeped in the rich cultural heritage of Sephardi Jewry, attracts students from both the Sephardi and Ashkenazi communities.

"We strive for excellence in all areas, while at the same time, we preserve an all-important family spirit where each and every student is cared for spiritually and academically," says Sarah Wasserman, general studies principal.

Located at the Sephardic Kehila Centre, 7026 Bathurst St., just north of Steeles Ave., Or Haemet is based on an Orthodox philosophy. The school was founded a quarter of a century ago by Rabbi Amram Assayag, who serves as dean. The school has more than 200 students from kindergarten through Grade 8, with co-educational classes to Grade 4.

Because there is an academic emphasis on technology at Otr Haemet, Wasserman says, the school has a large science lab and a high-tech computer lab with banks of IBM and Mac computers.

But this is not the only focus. The school also has a beit midrash, a gym and a swimming pool, all located on campus.

"In addition to academic excellence, we place special emphasis on character development through acts of charity and kindness," Wasserman says.

Continued on page B22

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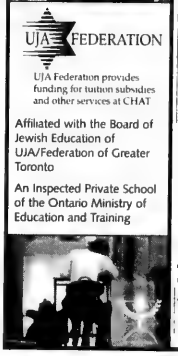
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LIVE & LEARN

'Cultivate special love of Israel, Jewish people'

Continued from page B21

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There is also an enriched preschool program. Along with English and Hebrew vocabulary and language development, math concepts and computers are introduced to the preschoolers.

"Sephardi Hebrew pronunciation is different and more like the Hebrew that is spoken in Israel," Wasserman explains as we tour the new building, which has bright classrooms with small classes. The students wear school uniforms.

Many of the teachers are Ashkenazim and although the emphasis is on Sephardi culture and practices, the students also learn about Ashkenazi culture.

At the school there is an emphasis on lifestyle and celebrations, including the ceremonies of the Sephardi culture, Wasserman says. There are approximately 10,000 Sephardi Jews in the Toronto area, she adds.

At Or Haemet, Wasserman says, the students have a unique opportunity. "In the building, there is the Zareinu Educational Centre for multiply challenged students. Our students work in partnership with these challenged students."

The schools have Shabbat parties together, she says, and Zareinu students are invited into the regular Or Haemet classrooms where the older students help the students who have special needs.

"This sensitizes Or Haemet students to the physically and

Continued on page B23

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**Maimonides College and Touro College of New York have entered into an articulation agreement whereby Maimonides' students may have Miamonides' credits accepted toward a Touro degree, providing the students meet all other entrance and academic requirements established by Touro.*

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Zareinu holds classes on Or Haemet's premises

Continued from page B22

mentally challenged. As well, we help our students to understand what it is like to be challenged," Wasserman says.

She explains that there is a program where they bind a student's hands or simulate other handicaps so that students can get an idea of what a day in the life of a Zareinu child is like.

"The Zareinu students feel comfortable and some are mainstreamed into our regular school program. Having Zareinu in the building is a two-way street," she says.

The school offers an optional after-school supervised homework program from 4:45 to 5:45 to help working parents as well as give students the opportunity for additional assistance from an attending teacher. There are also extra-curricular programs including hockey, basketball, dancing and other interest programs.

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"At Or Haemet, every child is valued and appreciated as unique and special," says Wasserman. "Through our philosophy and teaching, we welcome all Jewish children and their families to continue their Jewish growth."

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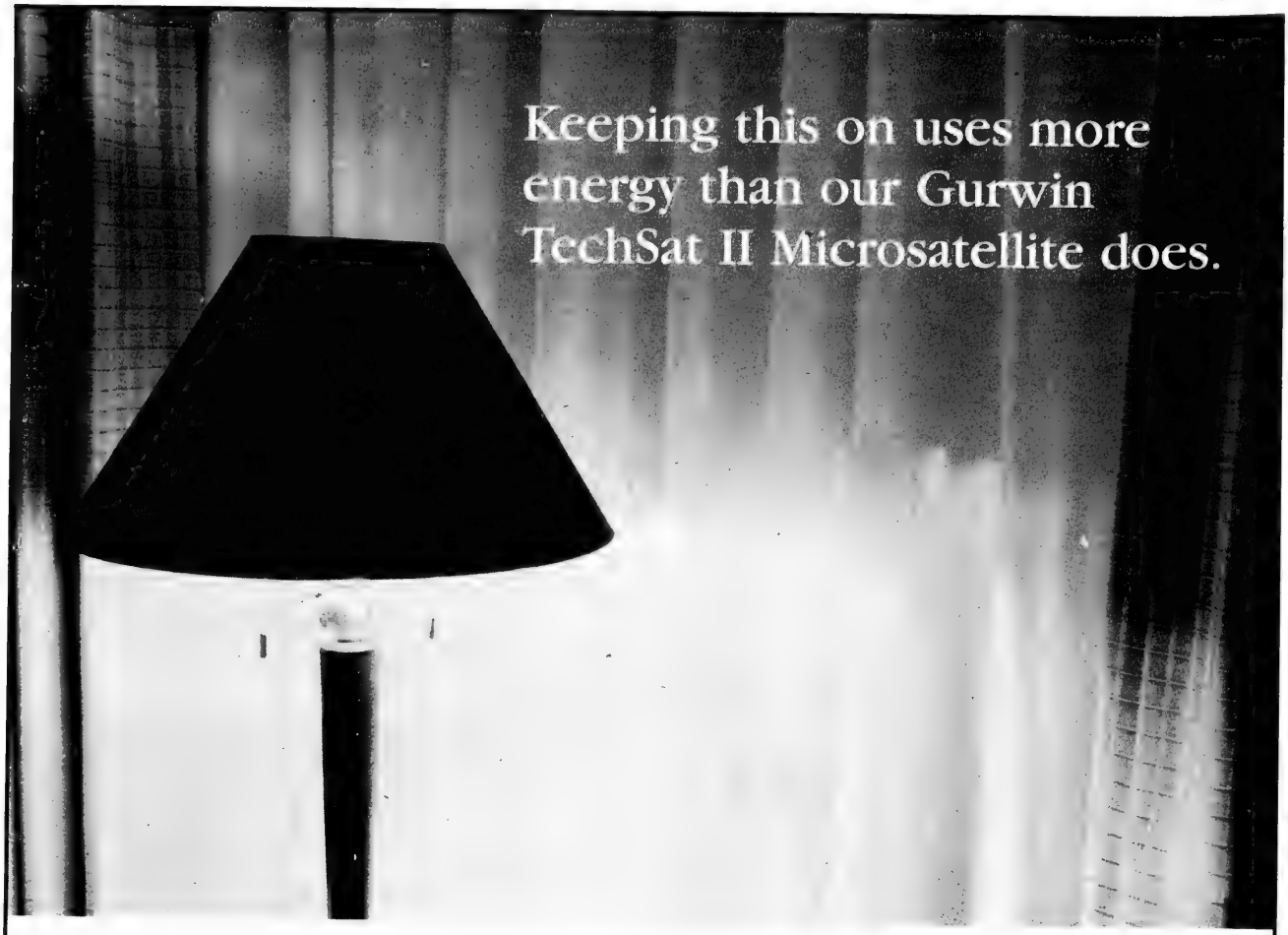

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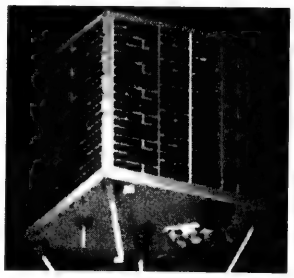

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What's New

Continued from page 22

Ronald S. Lauder Genealogy Project at the Historical Institute in Warsaw, Poland.

BREAKFAST SERIES

Temple Sinai breakfast series topic is Pastoral Visits in the Penitentiary by **Rabbi Ronald Weiss**, 10 a.m.

KIDS OPEN HOUSE

National Ballet of Canada free Esso Kids Open House 11 a.m. to 5 p.m. at the Walter Carson Centre for the National Ballet of Canada, 470 Queens Quay W. Watch rehearsal, see costumes and props, lecture/demonstrations on behind the scenes at the ballet, meet the dancers, children's activities. 345-9686, ext. 317.

SENTIMENTAL SWING

Enjoy the sounds of the Sentimental Swing Band and dance to your favourite jazz and swing hits, 1:30-3 P.m. Earl Bales Community Centre. Free admission. **Brian Waterman** 395-7873.

Monday, Jan. 24

THE FAMILY AARONSOHN

Herb Freedman discusses The Family Aaronsohn – forgotten clandestine operations in Erez Yisrael, 8 p.m. Beth Tikvah Synagogue. 221-3433.

Wednesday, Jan. 26

RABBINIC CONTROVERSIES

Rabbi Irwin Witty series, Famous Rabbinic Controversies, begins with Beit Shamai vs. Beit Hillel, 8 p.m., Beth Emeth Bais Yehuda Synagogue. Lectures continue Wednesdays Feb. 2 (Karaites vs. Rabbinites) and Feb. 9 (Chassidim vs. Mitnagdim). 633-3838.

SKIN CARE AS WE AGE

Baycrest Centre Wellness Education Group presents Skin Care and Changes As We Age with **Dr. Michael G. Davis**, consultant, Mount Sinai Hospital and North York General Hospital, 1:30-2:30 p.m., Wagman Centre, 55 Ameer Ave. **Judy Chu** 785-2500, ext. 2340.

PROSTATE CANCER

Man to Man & Side by Side Prostate Cancer Awareness meeting, 7:30-9:30 p.m., Civic Garden Centre, 777 Lawrence Ave. E. Presenters are **Dr. Jari Bertlick**, doctor of naturopathy, and **Dr. Edward F. Woods**, urologist. 932-8820.

Thursday, Jan. 27

JEWISH GANGSTERS

Temple Sinai and Canadian Friends of Tel Aviv University present **Dr. Robert Rockaway,** department of Jewish history, Tel Aviv University, speaking on But…He Was Good to His Mother: The Lives and Crimes of Jewish Gangsters, 7:30 p.m., Temple Sinai. 789-9930.

And What Else Is New

CHRISTIANS AND JEWS

The public is invited to hear a lecture on Can the Past be Overcome? What Christians and Jews can do to Achieve Reconciliation, given by **The Right Reverend Bill Phipps**, moderator, United Church of Canada, Friday, Jan. 28, 8:15 p.m. (address will take place during Friday evening Shabbat service) at Congregation Beth Habonim, 5 Glen Park Ave. Questions and answers follow during the Oneg Shabbat.

SHABBATON

The Shabbaton at Temple Har Zion, Friday and Saturday, Jan. 28 and 29, Healing Through Prayer, begins with **Rabbi Michal Shekel** at Shabbat services, Friday, Jan. 28, at 8:30 p.m. and continues Saturday, Jan. 29. Shabbaton is led by **Rabbi Jerry Steinberg**, physiotherapist, combining spiritual and practical techniques for reducing stress. Torah study 9:15 a.m., service 10:30 a.m., kiddush 11:30, Shabbaton at 12:30 p.m.

If you would like to contribute to a vegetarian pot luck lunch, contact temple office 905-889-2252, **Sim Greene** 221-4227 or **Paulette Volgyesi** 222-7033.

STUDY LUNCHEON

Shabbat study luncheon at Beth Tzedec Congregation Saturday, Jan. 29, following 8:45 a.m. services, focuses on The Ten Most Theological Jokes in Judaism with **Prof. Menachem Kellner**. Paid reservations required by Tuesday, Jan. 25. 781-3511.

"CARLEBACH" SERVICE

Friday night "Carlebach" service at Beth Jacob V'Anshe Drildz Synagogue, 147 Overbrook Place, Jan. 28, led by **Rabbi Yisroel Travis** followed by a family meal and guest speaker **Dr. Beni Gesundheit.** Call 638-5955 to reserve.

MILLENNIUM BASH

UJA Ottawa's New Young Adult Division's Millennium Bash, Saturday, Feb. 5, 8 p.m., West Block, Parliament Hill. Great food, live music, entertainment, silent auction, door prizes. Under supervision of Ottawa Vaad HaKashrut. Advance tickets $25, at door $30. UJA office 613-798-4696, ext. 250 or 252.

DOWNTOWN COUNCIL

Downtown Jewish Learning Council presents Autonomy Versus Obedience from the Talmud to the Modern Era with **Elliott Malamet** Tuesdays at 8 p.m., Jan. 25, Feb. 1, 8, 15. at Bloor Jewish Community Centre. 924-6211.

HESED PROGRAMS

Beth Tzedec Hesed programs. Pre-register. **Marlene** 781-3514, ext. 34.

Bereavement Group, a 6-week group for individuals who have recently lost a spouse. How to cope with grief, living with loneliness, changing relationships. Group meets Tuesdays at 3:30 p.m. beginning Jan. 25.

When a Family Member Suffers from Alzheimer's, Dementia or Cognitive Impairment, a support group for individuals caring for a family members with these problems. Topics include impact on family life, frustration, guilt, coping strategies. Group meets Wednesdays at 7:30 p.m. beginning Jan. 26.

FOR SENIORS

Shaarei Shomayim Friendship Club is planning a trip to Israel in the spring. Upcoming daytime trips include cruises, theatre outings. Tuesday, Aug. 5, *Fiddler on the Roof* at Stratford. **Lena** 785-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. (B'nai Brith Building). Jan. 20, bingo; Jan. 27, evening of stories and jokes. **Menachem Wallach** 905-731-7743 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Feb. 14, *Eddie Cantor Story* lunch time theatre downtown, $10 members, $15 non-members. 395-7881.

Young at Heart Seniors Year 2000 Florida vacation at glatt kosher Saxony Hotel Feb. 1-29 plane, hotel, shuttle, tax, efficiency, double occupancy $2,995. Partners available. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Osteoporosis Support Group meets Tuesday, Jan. 25, 1:15-2:30 p.m. **Fran Chodek**, holistic nutritionist discusses Calcium and Osteoporosis – Separating the Myths from the Realities. Resource person **Joan Turner** ext. 126.

Israeli Club Etrog: Do you speak Hebrew? Join club members Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Jan. 25 Tu b'Shvat party. **Anna** ext. 110.

Movie *Dr. Doolittle* Sunday, Jan. 23, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

A Gathering of Riches, readings featuring women writers, **Susan Glickman, Nora Gold, Camille Hernandez-Ramdwar, Mansa, Makeda Silvera, Rhea Tregebov**, Thursday, Jan. 20, 7:30 p.m.

Downtown Jewish Learning Council and the Michael Bernstein Chapel of the Bloor JCC Lunch & learn Thursday, Jan. 27, noon to 1 p.m. when **Rabbi Elyse Goldstein** discusses Jewish Unity: Is it Good for the Jews?

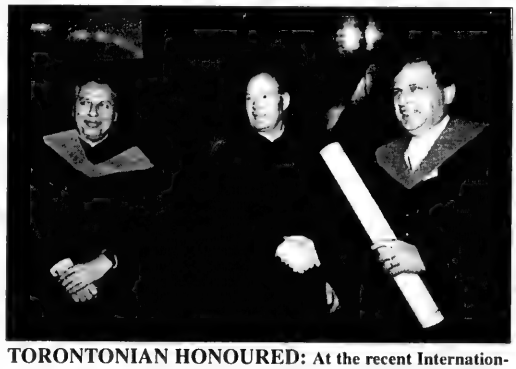
Singles-Minded and First Narayever Congregation present Tu b'Shvat 5760, Environmental Activism in Israel, Saturday, Jan. 22, 6 p.m. Ma'ariv/Havdalah, 7:30 p.m., panel discussion hosted by **Ralph Benmugui**, 9 p.m. music and dance with Hu-Tsa-Tsa.

Seniors Club, Thursday, Jan. 27, 2 p.m. **David Goldberg**, Canada-Israel Committee, speaks on Update of the Mideast Peace Process.

ABOUT PEOPLE

VICE-PRESIDENT OF NFTB

Dr. Allen Gardner, past president of Holy Blossom Temple Brotherhood, was elected a vice-president of the North American Federation of Temple Brotherhoods at the NFTB/Union of American Hebrew Congregations recent biennial meeting in Orlando, Fla. Gardner's involvement in the UAHC also includes preparing position papers, articles and lectures for the bio-ethics committee of the Department of Family Concerns.



TORONTONIAN HONOURED: At the recent International Board of Governors meetings held at the Technion-Israel Institute of Technology in Haifa, Torontonian Arnold Recht (right) was conferred with the highest honour of the Technion – Doctor Honoris Causa, honorary doctorate, for his contribution to the Toronto Jewish community and to Israel and for his devoted leadership of the Canadian Technion Society. Pictured with him are Prof. Ido Perlman (centre), vice-provost for graduate studies, and Prof. Daniel Wiehs, provost.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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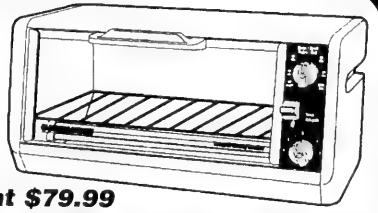

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An Evening with internationally recognized author & child rearing expert
BARBARA COLOROSO
Tuesday, February 8, 2000 - 7:30 p.m.
Cringan Hall, Earl Haig S.S.
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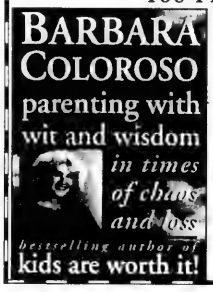

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The Canadian Jewish news

The Canadian Jewish News
and
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invite the public to a

Town Hall Meeting

to hear about and discuss:

The changing Jewish family: for better or worse

Tuesday, March 14, 2000
7:30 p.m.

The Sephardic Kehila Centre
7026 Bathurst Street

Stay tuned to future issues of The CJN for details.

SHMOOZIN
"On Chanukah we eat latkes. On Shavuot we eat blintzes."
"And on Tu B'Shevat we eat fruit. "
"It's the only Jewish holiday I can think of ..."
"... that is low in calories!"
GLICK

SINGLES EVENTS Singles Events is an advertising feature of *The CJN*
Deadline is Wednesday, 4pm, 8 days preceding issue date.
For rates or to place an ad, call:
TANYA at (416) 391-1836
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

PROGRESSIVE SINGLES OF BETH TIKVAH
in conjunction with the Intersynagogue Singles invite Singles, 35 or better to an **ONEG SHABBAT** on **Fri., January 28, 2000**
Services at 6pm, dinner to follow
(appropriate Synagogue clothes - men must wear kipot)
Rabbi Eli Garfinkel, Assoc. Rabbi at Beth Tikvah speaking on roots of Jewish humour.
$20 By Cash, Cheque, or Visa to be received by Jan. 24, 2000.
(No monies accepted at door)
Cherry at 416-221-3433, ext.300

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Beth Sholom Singles & Intersynagogue Singles invite you to a
Night of Live Jazz Music at Beth Sholom's *Club Crescendo* with The Bob Rice Band
including his
Great Latin Jazz.
Refreshments. Cash Bar.
Saturday, Feb. 5, 2000 at 8:30pm.
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1445 Eglinton Ave. W. at Allen Rd.
Tickets: $12-adv. $15-door.
Book now as space is limited!
MC/Visa accepted. **416-783-6103.**

Chana Sargon continues her Inter Synagogue Progressive Singles Bible Interactive group. Sun., Jan. 23, 8pm. **Lecture: Jacob & Esau** - 2 Brothers, 2 Nations. $5 at door. Beth Tikvah Synagogue. For more info call 416-221-3433, ext. 0.

DYNAMIC SINGLES OF ADATH ISRAEL
in conjunction with the Intersynagogue Singles invite you to celebrate
Tu Bishvat
with a Musical Journey of Israel through Taste and Sound
featuring Musician Yitchak Argaman
At our Sunday Brunch
for Singles 35 or better at 11:30am on Sun., Jan. 30
$10.00 if prepaid by 12:00pm on Thursday, January 27,
or $15.00 at the door.
We accept cash, Visa & cheques
Dress code - Elegant Casual
Please call the synagogue office at 416-635-5340.
Adath Israel Congregation
37 Southbourne Ave., Toronto

House Party, 39+. Kosher Buffet. Jan. 30. Sonya at 416-636-0221.

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SHALOM Singles, 39+, dinner at New Pickle Barrel Midtown. **Sun., Jan. 23 at 6:30pm**. 416-635-6489.

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Scene in Ottawa

By G.K. SIMCOE

Previously, we examined the notion of "spin" and illustrated the practice of this uniquely political art form by referring to recent developments within the Reform party. We failed to acknowledge, however, that developments cannot always be managed. Sometimes, they spin right out of control.

And so it appeared with one example we cited in last week's column. Sensing that internal pressure within the rank and file of the Reform party for a leadership review was on the rise, Preston Manning's minions claimed that it was they who first raised the issue.

Their "spin" was that grassroots Reformers were looking for an opportunity to reaffirm support for Manning, as the premier Reformer. To his supporters, the issue is about his vision of a future that must include a United Alternative to contend with the reigning Liberals.

Of course, that argument is almost entirely beside the point. Those who oppose Manning or, at the very least, deign to question his utility as party leader are operating from a completely different perspective. For the "hard-core" Reformers, any need for a United Alternative is necessitated only because Preston is unelectable. In crass terms, their contention is that Manning is the Reform party's greatest liability.

And guess what? Unpublished national polls commissioned by the Reform party over the last 18 months confirm their suspicions. More to the point, Ontario voters – the ultimate target of the Reform party – mention Manning as the single, most important factor for not supporting the Reform party.

If all this is true, and party insiders assure us it is, what's really going on? The party's national chairman Dick Harris, a backbencher from B.C., is resigning, and a former Reformer, Jake Hoeppner is challenging Manning for the leadership; and everyone is blaming it on the fight surrounding the endorsement of the United Alternative.

This is spin. Manning's supporters have successfully convinced everyone within Reform and without, that this battle is all about the soul of the Reform movement. Manning has staked his leadership on the success of the UA gambit and either "you're with me or 'against' me."

Manning's achievement is in having shifted the debate away from his competency as leader of the faltering movement to a contest about the merits of a particular vision of the future.

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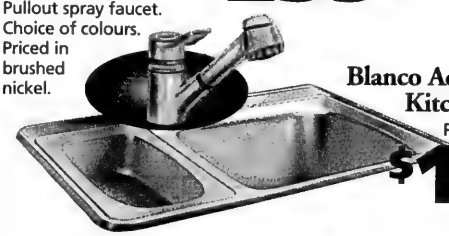

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CJA passes campaign goal

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The annual Combined Jewish Appeal has already passed its campaign goal of $3,250,000.

As of mid-January, a total of $3,346,000 had been raised and there is more pledge money still to be collected.

"We are showing increases in every single dollar division," says Gerry Koffman, the CJA's executive director. "We have 147 new gifts either from people who may be new to the community or who have never given before.

"We also received 191 gifts from people we haven't heard from in at least a couple of years."

Koffman attributes the campaign's success primarily to the fact that a target was set for the first time. "Our goal was based on real current and unmet needs.

"We were able to get across to our community that the CJA campaign helps the needy and builds community."

He notes that Winnipeg has one of the highest contribution rates to the CJA per capita in North America.

Koffman also gives credit to the campaign team whom he describes as the most cohesive group of canvassers he has ever worked with. "We really felt like a team," he says.

Comment *What's in a name?*

By JEFF ROSEN
Internet Editor

What's in a name? Plenty it seems when it involves the new year.

For the past few months, everyone has been eagerly anticipating the arrival of the new millennium …century…decade and year. It's been 2000 this, 2000 that.

Now the new year has finally arrived (minus the Y2K computer bug!) But hold on. Why has everyone become so formal all of a sudden?

Up to now there has been no mention of the calendar's true age. It's simply been referred to as 1999, '98, '97, and so forth. All of a sudden we're speaking in the thousands.

At least for the sake of consistency we should stop being so awed by the new year. It's simply 20-0-0.

Well maybe we will start calling it so once we get more comfortable living in a new century and adjust our vocabulary accordingly.

Not only would it be more consistent, but would solve the problem of what to call the new decade.

We had the '80s, the '90s, and now – it's the Oh-Ohs ('0-0s)!

City of Vaughan — The City Above Toronto

Public Notice
SIDEWALK SNOW CLEARING

Residents are required to ensure that snow and ice are cleared from the City sidewalk abutting their property within 24 hours after a fall of snow per By-law #300-93. Notwithstanding this, the Council of the City of Vaughan has approved a City-wide sidewalk snow clearing program to assist residents during periods of heavy snowfall. However, this new service does not alleviate residents from maintaining the sidewalk in a safe condition as required under By-law #300-93.

Owners and tenants of property in the City of Vaughan are also hereby notified that By-law #358-86 prohibits the building, placement or maintaining of posts, fences, trees, hedges, retaining wall and wooden or cement curbing on all public road allowance on any roadway in the municipality. The road allowance usually begins at a point behind the public sidewalk.

Further information may be obtained by contacting the Public Works Department - Roads Division at (905) 832-8562.

DEPOSITING SNOW ON ROADWAY

Owners and tenants of property in the City of Vaughan are hereby notified that Ontario Highway Traffic Act, Section 181 prohibits the placing of snow or ice on a roadway. Please ensure that any snow removed from your property is not placed on the roadway.

VEHICLE PARKING DURING WINTER SNOW CLEARING OPERATIONS

To allow for a more efficient flow of traffic during winter storm conditions, the City of Vaughan will be actively enforcing its "No Parking" restrictions as permitted under By-law #1-96. Section 4, subsection (7) of the by-law states: *"No person shall park a vehicle on a highway so as to interfere with the clearing of snow."*

In addition, the by-law also prohibits overnight parking of vehicles on any street between the hours of 2:00 am and 6:00 am. It is also an offence to park any part of a vehicle over the sidewalk. This is for pedestrian safety and to help facilitate sidewalk snow clearing operations. Owners are hereby advised that any vehicle found in violation of this by-law shall be tagged and/or towed away. For complete information on parking restrictions within the City of Vaughan, please contact the By-law Enforcement Division at (905) 832-8505.

John D. Leach
City Clerk

January 2000

Soberman Isenbaum & Colomby LLP

KARYN LIPMAN, CA

John Colomby, Managing Partner of Soberman Isenbaum & Colomby LLP, is pleased to announce that Karyn Lipman has recently been made a Partner with the firm.

Prior to joining the firm, Karyn was a partner of a Montreal-based accounting firm. Her experience in fiscal planning has covered a variety of broad ranging and complex tax issues for both public and private corporations. Her specific interests include matters involving mergers and acquisitions, corporate reorganizations and real estate planning.

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Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

On Campus

JCS launches programs for grads, professionals

By SIMONE JOSEPH
Staff Reporter

TORONTO — Jewish Campus Services of Greater Toronto (JCS) has introduced a new line of programming for graduate students and young professionals aged 22 to 30.

"Graduate students are matured and are at a different stage of their life than when they were undergraduate students," said Jon Rogers, a member of the JCS board of directors.

"Professionals have a hard time meeting other Jewish people and finding other Jews in the workplace," he added.

While adequate programming exists for students during their undergraduate years, few programs are offered between the time young Jews graduate and the time they join a synagogue when they marry and have a family, Rogers said.

In June, UJA Federation of Greater Toronto recognized this need by giving JCS a grant to plan programs for this age group.

Shayna Allen, a 26-year-old graduate of Nova Scotia's Acadia University, was hired in July to coordinate GAP – programs for graduate students and young professionals aimed at filling this gap in programming.

In September, she sent out about 100 e-mail messages and 75 mailings to graduate students and young professionals, explaining the new program. Within two weeks, she was receiving about 30 responses each day.

In planning programs, one of her biggest challenges was the fact that the graduate students and young professionals are scattered across the city.

Her solution: "We brought our program to them."

In the first week of October, Allen held a wine and cheese party for graduates at the University of Toronto, and later held the same event at York University for its graduate students. She also held a night of pool playing and shmoozing for young professionals, at a downtown bar.

While Allen and Rogers planned the initial programs, they wanted to encourage participants to start coordinating events.

Allen sent out an e-mail message in mid-November asking for volunteers, and at the beginning of December, a group of four graduate students and six young professionals gathered for a three-hour brainstorming.

According to Allen and Rogers, the volunteers had a ton of ideas.

"They were passionate and they even motivated us," Rogers said.

One graduate student pointed out the need for 12-month programming because many graduate students work on theses throughout the year, have work terms, or study for more months than undergraduate students. Also, young professionals tend to have less vacation time than undergraduate students.

Shayna Allen

Addressing this need for year-round programming, a movie night was held for graduate students and professionals on Dec. 25 – in the middle of the winter break.

At the planning meeting, a graduate student suggested that GAP programs should include a strong focus on social action.

So every second Tuesday for 12 weeks, starting Jan. 18, graduates and young professionals will meet at Beth Sholom Synagogue to set up beds, serve food and socialize with the homeless, as part of the city-wide Out of the Cold program.

The beauty of this activity is that "you're doing community work but you still get to socialize and meet other people in your age group," said Rogers.

At the meeting, the group also decided that each month will feature a major program suitable for everyone in the city and with the goal of attracting between 50 and 100 people.

Birthright Israel

This month's major program is a Shabbat dinner on Jan. 21, and next month's will be the Birthright Israel trip. In March, everyone is invited to a Raptors game followed by a Purim party.

At the meeting, they also decided to have supplementary programs for smaller groups of about 20, such as the GAP book club, which recently met for the first time.

Over the last four months, Allen has gathered contact information on 300 graduates and young professionals, which she stores in a thick, black binder.

"I have got to get a new binder – it's so full," she said during our interview at the JCS Bathurst Street office.

Rogers said he hopes that by the end of the year, this database will have grown to 500 people.

For more information about GAP programs, e-mail gapprogrammes@hotmail.com or call Shayna at 416-785-1465.

Graduate students and young professionals watch a Buffalo Bills game at a November GAP program.

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Health

New drugs to help with treatment of dementia

By BEN ROSE
Staff Reporter

TORONTO — A host of new drugs on the horizon for treatment of some types of dementia is good reason for optimism, said Dr. Morris Freedman.

Freedman, a behaviour neurologist and a senior scientist at Rotman Research Institute, Baycrest Centre for Geriatric Care, said that although only one drug (donepezil) is approved for this purpose so far in Canada, there are others on the way.

Since treatment by drugs is now possible, it is more important than ever for a correct diagnosis to be made. Not all forms of dementia respond to medication in the same way.

Though Alzheimer's disease makes up from 50 to 75 percent of dementia cases, and affects mainly the elderly, other types are getting more attention.

Scientists are looking at vascular dementia which is usually the result of a stroke; frontotemporal dementia, which affects younger ages and can cause personality changes; and Lewy Body dementia, which is coming under increased scrutiny, Freedman said.

Referring to the 275 patients a year he sees in his clinic, Freedman said the majority have Alzheimer's disease and only a minority of them are improving with the drug donepezil (aricept).

"Most of my patients with Alzheimer's are on the drug and they are the same after six months, or worse," he said. "Most of them do not benefit."

"It used to be that the general public was reluctant to mention Alzheimer's disease and lumped all cases of senility together," he said.

But new knowledge indicates that from eight to 25 percent of dementia cases are actually frontotemporal. These patients often become rude or begin shoplifting, and experience a loss of normal social restraints.

Lewy Body dementia is often confused with Pick's disease. However, autopsies have shown that the two diseases are different.

Those with Lewy Body dementia are subject to fluctuations in their cognitive abilities. They are impaired at certain times of the day, have hallucinations, and exhibit some symptoms of Parkinson's disease.

Though he does not know the answer to the question of whether Jewish people are more prone to dementia, Freedman said there is no doubt that Jews are not "protected" against it.

Freedman said there is only a minority of dementia patients who carry genes that can have an effect on their children.

Volunteers, young and old, who are healthy, and patients who have dementia, are needed. Call the Rotman Research Institute, 416-785-2500, ext. 2080.

About Nutrition

By LISA WEINBERG

I often get a lot of questions about commonly used food additives and preservatives. Here are some of your most frequent questions.

Q. What is MSG (monosodium glutamate) and is it safe?

A. The Centre for Science in the Public Interest considers MSG to be generally safe, yet something that certain people should avoid.

MSG is a flavour enhancer. Some people are sensitive to MSG particularly in large amounts and they may suffer headaches, nausea, burning sensations in the upper body, and sometimes more serious asthmatic reactions.

If you are sensitive to MSG, you should also avoid the following foods as they also contain glutamates: natural flavouring, hydrolyzed vegetable (plant) protein and tomatoes.

MSG is a natural product, it is the sodium portion of an amino acid.

Q. I see ascorbic acid listed on many of the juice boxes that I give my children. What is this and is it safe?

A. Ascorbic acid is very simply vitamin C. It is used in products like cereal, cured meats and fruit drinks, as an antioxidant, colour stabilizer and vitamin. It is therefore a safe ingredient.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

Alzheimer's Awareness Month programs planned

TORONTO —A series of public information sessions are being offered to raise awareness about Alzheimer's disease.

About 25,000 Torontonians have been diagnosed with Alzheimer's.

During Alzheimer Awareness Month, an open house is to be held Jan. 19 at the Alzheimer Society of Toronto, 2323 Yonge St., Suite 500, from 10 a.m. to 3 p.m.

Other public meetings will be held at Northern District Library, 40 Orchard View Blvd., at 2 p.m., Jan. 20; and at Cummer Lodge, 205 Cummer Ave., North York, at 7 p.m. on Jan. 26.

The Society is also hoping to raise $120,000 at the 10th annual *Hy and Zel's Walk for Memories* on Jan. 29, beginning and ending at BCE Place. More than 500 people are expected to take part in a 30-minute, four-kilometre walk through the PATH system of downtown Toronto.

This year, the national campaign is called Alzheimer Disease: Facing the Millennium. A new brochure entitled *Ways to Help – Assisting Families Living with Alzheimer's Disease* is now available to the public through the Society, 416-322-6560.

Alzheimer's disease is a degenerative brain disorder that affects 300,000 Canadians, the society says. By the year 2031, it is estimated that more than 750,000 Canadians will have Alzheimer's disease and related dementia.

—B.R.

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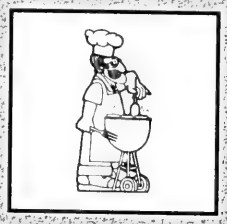

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Syria 'reassessing' continued talks

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — In a surprise announcement, Syria said on Monday that it was "reassessing" its plans to go back to the United States for a new round of talks with Israel scheduled for this week.

Prime Minister Ehud Barak, caught by surprise by the announcement, issued a statement saying that "we know nothing about a plan to postpone the round of talks. If the Syrians want to postpone them, we don't have a problem with that. When they decide they are ready, they should let us know."

U.S. sources said they saw the Syrian announcement, which was accompanied by attacks on Israel in the government-controlled press in Damascus, as a muscle-flexing move.

The Syrian complaint focuses on Israel's refusal to commit to a full withdrawal from the Golan before proceeding to other issues.

"It appears that the political atmosphere created after the second round of talks does not include any signs that the coming round will be decisive or that there will be fundamental progress," a Damascus Radio commentator said – referring to the question of an agreement on a full Israeli withdrawal from the entire Golan Heights.

U.S. National Security Council spokesperson David Leavy and sources in Barak's office said they expected the talks to go ahead as planned this week.

"We continue to have conversations with both parties, the Israelis and the Syrians," Leavy said. "Those discussions are ongoing and we are still planning for talks to resume."

He said the new round would be held in the United States, but no final decision had been made on whether they would take place in Shepherdstown, W.V.

"I think the Syrians were disappointed that the last round of talks did not achieve their objective of getting an Israeli commitment to withdraw fully from the Golan," said a Damascus-based diplomat.

Syrian officials said Syrian Foreign Minister Farouk Shara and U.S. Secretary of State Madeleine Albright talked on the telephone Sunday, discussing developments in the Syrian-Israeli talks.

"The conversation covered the outcome of the previous round of talks in Shepherdstown and the horizons of the peace process," one official said.

Syrian officials say the previous round led only to agreement on "minor procedural issues," including the formation of four committees to tackle the demarcation of borders, water rights, security arrangements and normal peaceful ties.

They accuse Israel of blocking the activities of the borders committee, which is to discuss Israel's withdrawal from the Golan and define the future borders between the two countries.

"The Israelis wanted to make progress on the activities of the committees dealing with normal peaceful ties and the security arrangements, and to abandon any progress on activities of the borders committee," one official said.

A possible peace timeline

Ha'aretz Daily Newspaper Ltd.

The following list identifies some of the issues that would need to be addressed in the implementation of a peace treaty between Israel and Syria.

The selected issues are presented in a non-chronological order. Implementing them would likely take place in stages and over a lengthy period of time.

- end of state of war, declaration of state of peace;
- confirmation/establishment of international boundary – specify a date by which this would become effective;
- establishment and phased implementation of security arrangements;
- completion of phased withdrawal/relocation of Israeli armed forces – possibly between 16 and 48 months;
- establishment of diplomatic relations – possibly 30 days upon completion of Israeli withdrawal;
- exchange of resident ambassadors – possibly 30 days upon completion of Israeli withdrawal;
- removal of economic boycotts – possible entry into force at end of first phase;
- other elements of normal, peaceful relations;
- enactment of implementing legislation and repeal of inconsistent legislation – possibly three months;
- notifications of declaration of peace under various multilateral conventions.

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LISA WULKAN
DIRECTOR OF STAFF PLACEMENT

KOSHER DIETARY LAWS OBSERVED

Barak defers West Bank withdrawal

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel will not resume its withdrawal from the West Bank this week, Prime Minister Ehud Barak decided last week.

Political sources in Jerusalem say that the Palestinian Authority (PA) and Israel have reached a tacit agreement allowing a three-week delay of the withdrawal. However, PA officials denied having reached such an agreement, and denounced the delay.

Barak wants to put off the pullback until a full picture of the negotiations with the Palestinians becomes clear, Israeli sources indicated.

The next withdrawal, which will be the third and final stage of the Sharm el Sheikh agreement's "second phase," was scheduled for this week on Thursday.

Israel is required by the arrangement to transfer to the Palestinian Authority 5.1 percent of West Bank land classified as "B" areas (under Israeli security control) and one percent of "C" areas (under exclusive Israeli control).

After the withdrawal, these will become "A" areas under full Palestinian control. Israel has agreed to consider Palestinian requests before designating lands for withdrawal, but has also made it clear that there will be no withdrawal from the Abu Dis area, on the outskirts of Jerusalem.

Barak is expected to meet PA Chairman Yasser Arafat and U.S. President Bill Clinton in Washington this week. The three-way discussion will assess prospects for reaching an Israel-Palestinian framework accord.

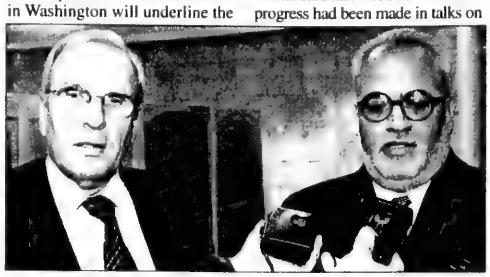
Barak and Arafat were to bring to their meeting with Clinton draft framework agreements which each side is currently formulating independently.

The presentation of such drafts in Washington will underline the fact that the process clarifying issues has been completed, and that the gaps between the sides can now be identified and attempts made to narrow them.

Though senior Palestinian spokespeople have been skeptical about the chances of reaching a framework agreement before the mid-February target date, Arafat intends to submit an outline of a peace agreement to Clinton, and detailed proposals for the pact's implementation. This outline, Arafat confidant Nabil Abu-Rudeineh says, will emphasize Palestinian positions on Jerusalem and West Bank settlements.

Chief PA negotiator Dr. Saeb Erekat said last week that while no progress had been made in talks on this phase of the redeployment issue, the expectation nevertheless was that Israel would try to meet the scheduled timetable.

Israel's adherence to deadlines, Erekat said, would substantiate its pledges that the Palestinians won't be hurt by the resumption of negotiations on the Syrian track.



The key Israeli and Palestinian Authority negotiators are Oded Eran(left) and his Palestinian counterpart Saeb Erekat. Prime Minister Ehud Barak and Chairman Yasser Arafat were scheduled this week to try to build upon their negotiators' work at a meeting in Washington with U.S. President Bill Clinton.

[RNS/Reuters photo]

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David Irving denies he is an anti-Semite

Continued from page 1

Irving, he continued bluntly, is a Holocaust denier: "By this I mean he denies that the Nazis planned and carried out the systematic murder of millions of Jews – in particular, though by no means exclusively, by the use of homicidal gas chambers, and in particular, though by no means exclusively, at Auschwitz."

As Irving almost visibly seethed, Rampton recalled a speech Irving had given to an audience in Calgary, in September 1991, a speech, he said, that "conveys a message about his true views and attitudes.

"'I don't see any reason to be tasteful about Auschwitz,'" Rampton quoted Irving as saying. "'It's baloney. It's a legend.

"'Once we admit the fact that it was a brutal slave labour camp and a large number of people did die, as large numbers of people died elsewhere in the war, why believe the rest of the baloney?

"'I say, quite tastelessly in fact, that more women died on the back seat of Edward Kennedy's car at Chappaquiddick than ever died in a gas chamber in Auschwitz.'"

Wearing a navy-blue pinstriped suit and grey tie, Irving claimed that Lipstadt's assault on his integrity had caused "very real damage to my professional existence."

In his long and rambling opening statement, which took up most of the first day's proceedings, Irving, author of 30 books on World War II, vehemently denied that he was a Holocaust denier or an anti-Semite.

Some of his best friends have been Jewish, he said, as he portrayed himself as the victim of an international Jewish conspiracy that has monitored him in an attempt to strip him of his credibility and reputation and ultimately destroy him.

Lipstadt and Penguin were not alone "in their determination to destroy my career and to vandalize my legitimacy as a historian. They were part of an organized international endeavor at achieving precisely that.

"I have seen the papers. I have copies of the documents. I will show them to this court. I know how they did it and I now know why."

He alleged that in 1992 he had been expelled from Canada – he has also been banned from Germany, Austria, Australia, New Zealand and South Africa – on the basis of documents "blackening my name" which had been handed to Canadian authorities by "an unofficial body based in London" – a reference to the Board of Deputies of British Jews.

Irving said he would be presenting expert evidence from a professor of sociology at a leading American university on "the relationship between the world's Jewish communities and the rest of us.

"The Jewish community, their fame and fortunes, play a central role in these proceedings," he continued.

"I finally realized that I was the target of a hidden international attempt to exclude me, if that could be done, from publishing further works of history."

He continued: "It appears that these bodies, which are also embedded in our society in Britain and elsewhere, have seen their task, unbidden, as being to spy upon members of our society, maintain dossiers on us all, and to deploy those dossiers when necessary to smite those of us of whom they disapprove."

These "disturbing and sleazy" dossiers, he said, were explicitly designed "to hold such material on the subjects' personal lives, criminal records, credit delinquencies, marital difficulties, dietary habits and even sexual proclivities.

"It is not anti-Semitic to reveal this," he insisted. "The spying and smearing by these bodies goes on against Jew and non-Jew alike.

"I can think only of the wartime Gestapo and its offshoots in Nazi-occupied Europe as a body engaged in similar practices," Irving said.

He was particularly incensed to be branded a Holocaust denier, which, he said, had the effect of creating "a pariah, an outcast from normal society. It is a verbal yellow star."

Lipstadt, at the epicenter of the storm, sat silent and impassive throughout the proceedings, in a black pantsuit, with a vivid orange scarf draped over her shoulders.

As the drama swirled about her, she glanced at her laptop computer on the desk before her or at the judge, directly in front of her. She was surrounded by some 20 members of her defence team, seated in four rows behind her.

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Where will the border be?

Continued from page 1

In compiling this document, Biran received the assistance of the IDF's planning and intelligence services. The person who helped him on air force matters was Dan Halutz, who will be the Israel Air Force's next commander.

In the spring of 1994, on the eve of his appointment as head of the IDF's Central Command, Biran submitted his paper to the chief of staff.

Those who were closely familiar with this document observed that Barak, at the time, adopted a position that was more aggressive than that taken by Biran. The recommendations of the Biran report were never publicized.

On October 7, 1994, after speaking with then chief of staff Barak, *Ha'aretz* publicized the IDF's recommendation the border "should be beyond the cliff overlooking the Hulah Valley."

It should be pointed out that, in accordance with this line, most of the settlements on the Golan Heights would be excluded from the territory that would remain in Israeli hands.

The senior commanders of the IDF understand today that it will be impossible to obtain an agreement in which the new border with Syria will lie along the cliffs of the Golan Heights.

Therefore, the members of the IDF's general staff are now saying that, from the military standpoint, there is only one question that must be asked: Will the IDF remain on the cliff overlooking the Hulah Valley or will it have to descend into that valley?

If the IDF is forced to go down into the Hulah Valley, there is no difference, militarily speaking, between the June 4, 1967 lines and the international boundary drawn in 1923.

By implication too, the planning division of the general staff is choosing to regard the water resources problem not as a military question.

However, this position is an evasion of the real issue. Water – especially that of Israel's main (and only) reservoir, the Sea of Galilee – is not some irrelevant military question, but is, in fact, a central strategic problem of national proportions.

As an "antidote" to a boundary line in the Hulah Valley, the IDF is demanding effective security arrangements, which are far more important than symbols of normalization between Syria and Israel.

Since we can forget about remaining on the cliff, we must see to it that the security arrangements are stringent.

The Israeli negotiating team has begun to believe that an alternative can be found to an early-warning station on Mount Hermon.

In contrast with this attitude, senior commanders in the IDF are taking a tougher line and are claiming that there is no real alternative to a ground station.

There are still quite a number of top brass who feel that Israel's acceptance of reciprocity in security arrangements is mistaken. They are saying that the arrangements should be asymmetrical and should favour Israel, which will be losing strategic depth when it pulls out of the Golan Heights.

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The Week in Israel

Jan. 10

• In the latest round of peace talks in Ramallah, Israel rejected a Palestinian demand that the Jewish state permit the return of millions of Palestinian refugees and compensate them for their lost property and suffering.

Jan. 11

• Prime Minister Ehud Barak returned from Washington to confront growing opposition to a withdrawal from the Golan Heights as part of a peace deal with Syria. *(More than 100,000 people opposed to any withdrawal from the Golan Heights held a Monday night protest rally in Rabin Square in Tel Aviv.)*

• Druze residents on the Golan Heights are threatening to sue Israel if the Jewish state withdraws from the heights. The suit would be filed on behalf of Druze who would wind up in Syria and those who would remain in Israel, claiming damages for loss of employment and land and for emotional harm. About 17,000 Druze live on the Golan.

Jan.12

• Pope John Paul II's pilgrimage to Israel March 20 to 26, will include visits to the Western Wall and the Al-Aksa Mosque in Jerusalem. He also plans to meet with the leaders of Israel, Jordan and the Palestinian Authority.

Jan. 13

• Israeli Foreign Minister David Levy announced that King Mohammed of Morocco agreed to visit Israel. Levy met with the king in Morocco, the first Israeli to do so since the death of the king's father, Hassan, last July.

• Israel freed 27 prisoners held in Lebanon, including at least two members of Hezbollah. The releases may be part of a larger prisoner exchange.

Jan. 14

• Attorney General Elyakim Rubenstein announced that the police will probe the legality of the cash gifts that President Ezer Weizman received from French businessman Edouard Saroussi. Weizman said he "welcomed" the probe if it will help bring out the truth.

Files from JTA and Ha'aretz

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The faces behind the bombings

By JOSEPH SERGE
Arts Editor

We all see the pictures in newspapers and on television whenever a terrorist bombing in Israel goes off. And we all see the statistics the newspapers inevitably publish, telling us, for instance, 27 Palestinians died in suicide bombings that killed 175 people in five years.

But who are the people behind these numbers? Who is left behind when the dust settles and the media move off to other stories?

The Bombing, airing on *The Passionate Eye* on CBC Newsworld Jan. 23 at 7 p.m. attempts to put faces to the people involved in the bombing in Jerusalem in September 1997, by talking with the families of those who died – both victim and terrorist.

In Nablus, home of the three suicide bombers who killed five people – including three teenage girls – we meet the parents of one of the terrorists.

She bears no grudge against Israel or Jews and can't understand what possessed her son. "What are the Jews guilty of? They're just like us. Their mothers break their backs to raise their children too."

"It's a sin," her husband says about suicide bombing. "It's a sacrilege."

Israeli reprisal to terrorism is harsh. Israeli police destroy or seal the houses of the terrorists, evicting the family. Brothers are arrested and likely face torture. The entire village is sometimes sealed off for weeks. Many relatives of the terrorists are angry at this as they feel that they're being punished for something they didn't do.

The families of the bombing victims tend to have different reactions. The parents of one teenage girl who was injured but survived the bombing, seek to make sense of the whole tragedy by meeting with the family of one of the suicide bombers. They visit, talk, eat and drink tea. On the surface, of course, this resolves nothing, but maybe by meeting their opposite, each side can put a face to the enemy and see them as humans too.

One mother of a 14-year-old victim decided to leave Israel and went to Britain. Israel, she feels, betrayed her by not protecting her daughter. She is overwhelmed by guilt that she couldn't save her daughter. "The horror of leaving her in a drawer of a fridge – there's no life after that," she says.

This documentary, produced by Noga Communications in Israel, is for the most part, neutral. It looks at the aftermath of a terrorist bombing on both sides, realizing that both the families of victims and perpetrators suffer equally.

Dr. Laura reveals Canadian connection

By BILL GLADSTONE
Special to The CJN

TORONTO — Dr. Laura Schlessinger revealed an interesting Canadian connection recently on her show.

Schlessinger is the Los-Angeles based syndicated radio talk show host heard internationally by some 20 million listeners.

Seems that Dr. Laura went far afield when choosing a rabbi to conduct an Orthodox Jewish conversion for her husband and son about two years ago.

She and her kin came all the way to Ottawa and to that city's Rabbi Reuven Bulka for the conversion ceremony. In a passing reference on air, she praised Rabbi Bulka and referred to him as her personal spiritual counsellor.

Reached at Ottawa's Machzikei Hadas Synagogue, where he serves as spiritual leader, Rabbi Bulka, who has written 31 books, explains that he first heard of Dr. Laura about two years ago, after tuning in her show on local radio station CFRA, on which he also has a program.

After sending copies of their books to each other they met soon after while Bulka was on a trip to Los Angeles. Shortly afterwards, she and her family came to Ottawa for the conversions.

Known for her support of traditional family values, Dr. Laura metes out quick and often harsh judgements, and ends each show by encouraging her audience, "Now go and do the right thing."

Rabbi Bulka notes that she has one of the top-rated shows on radio. "She certainly didn't get to where she is by being a dumb-dumb," he says. "She's a very perceptive lady. She picks things up quicker than a Hoover."

Does he always agree with her? "I don't think there's anybody in this world who agrees with another person all the time. I don't think that Dr. Laura would agree with everything Dr. Laura said five years ago. We develop."

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The editor.

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Eichmann trial airs on TVO

'I am guilty of organizing deportations'

By JOSEPH SERGE
Arts Editor

Only one man has ever been executed by an Israeli court – Adolf Eichmann, a Nazi bureaucrat who did his job so well his superiors called him "a qualified specialist."

Initially in charge of Jewish emigration from Austria, by 1941 SS Lt.-Col. Eichmann was overseeing the mass deportation of Jews from Eastern Europe.

In a well-documented account, Eichmann was tracked down in Argentina by the Mossad, kidnapped, and tried in Jerusalem in 1961.

TVO is airing *The Specialist* on Human Edge, Jan. 26 at 10 p.m. and again Jan. 30 at midnight.

Inspired by Hannah Arendt's *Eichmann in Jerusalem, The Specialist* compresses over 300 hours of trial footage into a compact 130-minute courtroom drama filled with dramatic testimony, self-important prosecutors and noisy interruptions from the spectators.

Eichmann sits alone in his prisoner's dock, rarely showing emotion apart from a constant nervous tick. He shuffles through leaves of documents with the precision of a well-trained desk clerk. He stands up with military attentiveness to answer the prosecutor's and the judges' questions, and for the most part is unevasive in his answers.

The Zundels of the world should take note – he never denies the Holocaust; in fact he calls it "one of the greatest crimes in the history of mankind." And he admits to four occasions where he witnessed the execution of Jews and other victims.

For his defence, Eichmann uses the standard "following orders" argument.

"I was an instrument of superior powers," he says. "I never tried to shirk my responsibility but I didn't act willingly."

In fact, he says, he repeatedly asked for a transfer but it was denied because he did such a good job.

Eichmann claims he was but a civil servant – taking orders from some of the most notorious Nazis, including Himmler and Heydrich. He had no idea, he says, the transports he so efficiently organized took Jews to death camps.

He admits being at the infamous Wannsee Conference where the "final solution" was engineered. He was asked what was discussed at this conference.

In his calm, detached manner he rose to the microphone and said, "different methods of killing." This elicited a strong eruption from the spectators.

Eichmann claims that at Wannsee he was merely taking minutes and was not involved in any decisions.

When asked by the prosecutor if he was guilty or innocent, Eichmann replies: "I am guilty of organizing deportations. Remorse changes nothing, it won't bring anyone back to life."

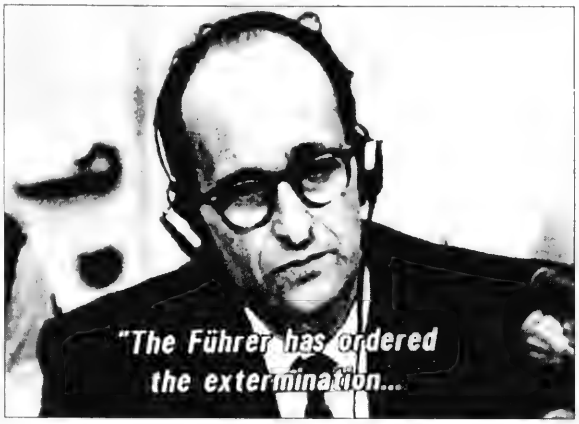
Eichmann most likely knew the moment the Mossad captured him that his fate was a *fait accompli*. Despite his claims, documents show – although not mentioned in this documentary – that he was far more an accomplice to the atrocities than he admits.

After the initial victories in the U.S.S.R., the number of Soviet prisoners wasn't reaching expectations. Eichmann knew that Himmler needed Jews to replace the Soviet labourers in Auschwitz and did everything he could to expedite their transportation.

Other documents show he took an active role in organizing the deportation of Slovakian Jews deemed "unfit for work," knowing full well what happened to "unfit" Jews in Auschwitz.

In this sense, Eichmann truly was the "qualified specialist."

The Specialist is a well-edited documentary highlighting what is perhaps the most famous trial in Israeli history. This is a historical document well-worth watching.



Adolf Eichmann delivered his answers with military precision.

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Jewish presence in Split dates back to Roman times

By SHELDON KIRSHNER
Staff Reporter

SPLIT, Croatia — Roman, Venetian, French and Austrian invaders have come and gone, leaving imprints on this stately city on the magnificent Dalmatian coast.

But of all the people who have passed through Split, none but the Jews have remained permanently.

There has been a Jewish presence in Split for about 2,000 years, according to Zoran Morpurgo, president of the Jewish community and scion of an old Sephardi family which established itself here almost 400 years ago.

Jewish traders arrived in Split, known also as Spalato, with Roman legions. When archeologists excavated Salona, a suburb of Split, they found oil lamps engraved with menorahs.

In the intervening centuries, Jews were subjected to anti-Semitic edicts, but these had no lasting effect on Jewish settlement. On the eve of World War II, 280 Jews lived in Split, the main port on the Adriatic Sea.

The emergence of a pro-Nazi independent state in Croatia in 1941, following Germany's invasion of Yugoslavia, brought devastating consequences for Croatian Jewry.

Jews in Split, however, were spared the worst aspects of the Ustashe reign of terror. They were protected from deportation by the Italian army, which occupied Dalmatia.

Zoran Morpurgo

Yet the Italian occupation was anything but benign. In June 1942, a band of blackshirts raided the 16th-century synagogue on Zidovski prolaz (Jewish passage). They flung prayer books, Torahs and ancient documents into the street, setting the pile alight.

When Benito Mussolini's fascist republic collapsed in 1943, the Germans captured Split, and Jews were deported to concentration camps from which some never returned.

The Jewish community, though hit hard by these disasters, has managed to survive. Today, 150 Jews reside in Split, whose walled medieval centre was built around the stately ruins of Diocletian's palace.

Named after a Roman emperor, the palace is doubtless the pride of Split. Facing the harbor and the Riva, the waterfront promenade lined by palm trees and cafes, it is an imposing structure which personifies the spirit of the city.

So massive was the palace that the medieval quarter, which bears a remarkable resemblance to old Jaffa, arose within its walls.

The highlight of Diocletian's palace, graced by Roman columns and arches, is the Peristyle, a colonnaded square dominated by a neo-Romanesque cathedral and bell-tower.

The cobble-stone streets and lanes within the palace boundaries are narrow and altogether charming, being full of art galleries, boutiques and shops. They are tailor-made for strolling.

The synagogue, found on the second floor of an inconspicuous building which can easily be missed, was restored three years ago. It is an unprepossessing shul, small and compact, but rich in history.

During the civil war in the early 1990s which fragmented Yugoslavia into several new states, Split was besieged by Serbian forces, but never shelled.

And so the beauty of this unforgettable city was never sullied.

***

For further information, contact the Croatian National Tourist Office at 350 Fifth Avenue in New York City. The phone number is 212-279-8672. The e-mail address is cntony@earthlink.net. Lufthansa Airlines flies to Zagreb, the capital of Croatia, from Frankfurt.

Lonely Planet's guidebook, *Croatia* (Raincoast), is comprehensive and eminently readable.

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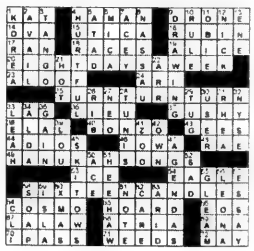
ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.



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Eye on Arts

by Bill Gladstone

BOOKSTORE BEGINS SERIES OF READINGS

Facing increased competition from the mega-bookstores, many smaller bookstores have been going the way of the dodo bird. One of the latest casualties is the superb Children's Bookstore on Yonge Street, north of Eglinton, which, lamentably, closes at the end of this month.

Jewish bookstores may be somewhat immune to the mega-competition because of the somewhat exclusive nature of their niche-market. However, it's nice to hear that the newly expanded Israel's bookstore on Eglinton Avenue, just west of Bathurst Street, has instituted a series of readings. The events are bound to expose more people to more books.

The series begins with **Prof. Menachem Kellner** of Haifa University, author of *Must a Jew Believe Anything?*, on Jan. 29, 8:30 p.m. Children's author Kathy Kacer, who wrote *The Secret of Gabi's Dresser*, is slated for Jan. 23, 2 p.m. Refreshments will be served.

Other scheduled authors include **Vera Schiff**, **Malka Marom** and **Rhea Tregebov**. A book club meeting, led by **Ralph Wintrob**, is planned for Sunday Feb. 13. Topic: *For the Relief of Unbearable Urges*. 416-256-1010.

* * *

Music, Drama, Literature

• Eight poems by **Donia Clenman**, inspired by the **Group of Seven**, have been set to music by composer-pianist **Walter Buczynski**, who performs them with soprano **Lorna MacDonald** at the McMichael Gallery, Kleinburg. Jan. 19, 8 p.m. 905-893-1121.

• **Susan Glickman, Nora Gold, Camille Hernandez-Ramdwar, Mansa, Makeda Silvera** and **Rhea Tregebov** share the stage during *A Gathering of Riches: Readings by Jewish and Women of Colour Writers*. Bloor JCC, Thursday Jan. 20, 7:30 p.m. $5.416-924-6211.

• Cantor **Benjamin Maissner** conducts the Canadian premiere performance of a new choral work for *Shabbat Shira* by Jewish composer **Michael Isaacson**. The concert features 100 children. Jan. 23, 3 p.m. Holy Blossom Temple. $5. 416-789-3291, ext. 224.

• Workmen's Circle presents a Yiddishland Café evening, Borekhabo! – Welcome to Contemporary Yiddish Song, featuring **Stella Walker, David Wall** and **Sageev Oore**. 417 Lawrence Ave. W. $12 in advance, $15 at door. Jan. 30, 7:30 p.m. 416-635-0720 or 416-787-2081.

* * *

In the Spotlight: One of my most hilarious half-hours in recent years consisted of a telephone interview with the legendary American borscht-belt comic **Jackie Mason**.

The king of Jewish comedy opened a new one-man show on Broadway recently, *Much Ado About Everything*, which was the focus of a trenchant article in *The Forward*, the English-language weekly on Jewish affairs, published in New York.

Actually, the show wasn't entirely new: Mason had tried it out in London, England, and in Toronto before its New York debut. Word from London was that it was riotously funny if more than a little risqué, especially the comic's attempts at ethnic humor.

The word from Toronto? I don't know. Unfortunately, tickets were sold out long in advance and reviewers, in any case, were barred from attending.

The Forward piece, by **Donald Weber**, recounts Mason's ancient feud with **Ed Sullivan** and pronounces that Mason's "truly subversive imitation" of Sullivan on stage qualifies as revenge of the "he-who-laughs-last" variety.

Fans may recall that Mason was practically blacklisted from the entertainment industry after invoking Sullivan's wrath for an ambiguous finger gesture that he improvised on live television in 1964.

Weber viewed Mason's career-ruining gesture of 35 years ago, courtesy of New York's Museum of Television and Radio. He concluded that the comic lost his composure during a difficult live moment and "as a result, he takes revenge, gets even with the ghost of Ed Sullivan" every night.

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480 SECURITY SYSTEMS
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482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
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495 TILING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

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List with us and appear on our Website: www.foresthill.ca

CENTRAL PROPERTIES

34 MONTCLAIR AVE! 3ST., 6BR., 4 BATH.
Now $835K! Lower Village delight! Mn. fam. + 2pce.! CAC! Garage! Private. 50x141'! Sandon Schwartzben** 226-1987

SUPER LOCATION AVE./ST. CLAIR
Detached. 3+ bdrm. townhome, large principal rooms, fabulous city views $789K.Barbara Peltz** 488-2875

PRIME ARMOUR HTS. RENOVATED HOME
Beautiful 4+1 bdrm. on quiet ... SOLD ...n. flr. fam. rm., large lot 55x167 ft. Brenda Westbrook* 226-1987

DREAM DUPLEX IN HEART OF VILLAGE
Great 2 storey duplex! Spacious! Cathy Himelfarb* 488-2875

562 OLD ORCHARD GROVE! 4+2BR., 6 BATH.
$439K! Avenue Rd./Lawrence ... SOLD ...55x150' w/2 sep. Nanny stes! Fab. opportuniy! Sandon Schwartzben** 226-1987

472 COLDSTREAM AVE! 3+2BR., 2 BATH.
$419K! East of Bathurst! Total reno! Fab. 40x132'! Walk to all amenities! Sandon Schwartzben** 226-1987

NEW LISTING! BATHURST/SHEPPARD – RENO. $379K
Fabulous totally re-done 3 bdrm. bungalow on S. lot. Sep. entr. to fin. bsmt. Move right in! Carolyn Feldman** 488-2875

381 BROOKDALE AVENUE! 2+1BR., 2 BATH.
$381K! 1st Ad! Fab. bung. ju... SOLD ...t Avenue Rd.! Priv. prkg! Gorgeous 25x110'! Call Sandon Schwartzben** 226-1987

1st AD! 269 HADDINGTON AVENUE!
$279K! Prime Bathurst S/Wilson! Fab. 43.75x130' lot! Develop/build new! Hurry! Sandon Schwartzben** 226-1987

YORKVILLE RENTAL $5900/MONTH!
4 bdrms., 3 baths. Bright & spacious! Hardwood flrs. in living & dining rooms. Steps to all. Move now! Lynne Elkind* 488-2875

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3 bdrms. New paint! New carpet! Steps to all. $1900/month. Available immediately! Lynne Elkind* 488-2875

BAYVIEW PROPERTIES

15 BERKINDALE CRES! 5+2BR., 8 BATH.
$1,688K! Mn. fam. + lib + lau + 2 pce! 3 car garage! Gorgeous lot! Spectacular design! Sandon Schwartzben** 226-1987

53 FAIRMEADOW AVE! 5+2BR. 8 BATH.
$948K! St. Andrews gem! Never really lived in! Fab. 60x125'! W/o bsmt.! 10+! Sandon Schwartzben** 226-1987

298 HILLCREST AVE! NOW $609K!
Bayview/Sheppard! 4+1 bdrm., 5 bath., mn. fam. + 2 pce.! Nanny suite! 50x133'! Motivated! Sandon Schwartzben** 226-1987

2 CHEVAL DRIVE! EXEC. 4+1BR., 4 BATH.
$539K! Denlow estates beauty! Mn. fam. + 2 pce.! 58x110'! Mins. to school/park! Sandon Schwartzben** 226-1987

NORTH PROPERTIES

5+1 BEDROOM ON RAVINE
Bathurst & Worth, open concept, bleached oak floors, basement walk-out, many upgrades!! Mark Cowan* 226-1987

ATKINSON & CENTRE – EXCEPTIONAL – $288K
New custom white kit., appls., ceramics, main flr. fam. rm., upgraded 3 bdrm. w/2 car garage. Hedda Zaionz* 226-1987

CONDOMINIUMS

"SKYMARK" "THE EXCELLENCE"
1) New 2 bdrm., fam. rm., den $435,000. For more information call Marty Wagman** 226-1987

SKYMARK "ELEGANCE" 2205 SQ. FT. APPROX
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1st AD! BATHURST/WILSON $119,900.
Bright & spacious one bdrm. w/o balc., parking. Steps to TTC and shopping. Call Renee Seligman* 226-1987

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FEATURE HOME OF THE WEEK

BATHURST / LAWRENCE. Spacious 3 + 2 bdrm. bungalow, addition at rear, sep. entry to in-law suite, huge basement, 50 ft. lot, only $309,000. Call David Eichorn (416) 787-1712.

BATHURST / GLENCAIRN
Spacious ranch bungalow on 54 x 138 ft. lot, prestigious location, asking $437,000. Call David Eichorn (416) 787-1712.

• • •

UPPER FOREST HILL — BRAND NEW RENOVATION!
4 bedrooms + family room, modern kitchen, bathrooms, gleaming hardwood floors, state-of-the-art heating & CAC, prestigious location, only $599,000. Call David Eichorn (416) 787-1712.

• • •

6-PLEX — EXCLUSIVE LISTING!
Five 3 bdrm. apts., one bachelor apt. Fab. location, close to subway, spacious building. Call for details! Call David Eichorn (416) 787-1712.

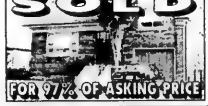
BATHURST / LAWRENCE / WILSON
LUXURY & VALUE!
Brand new home, 5 bdrms.., main floor family room, dream maple kit., in-law suite, huge rear deck, loaded with upgrades. **A MUST SEE!** Asking $599,000. Call David Eichorn (416) 787-1712.

ARE YOU LOOKING FOR A DEAL ON A NEW HOME?

We have a selection of 20 properties in the Bathurst / Lawrence / Avenue Road area. All homes are at pre-construction prices! 3,200 – 3,400 sq. ft., 4-5 bedrooms, luxurious upgrades! PRICED TO SELL at only $599,000 – $699,000. For details call David or Esther Eichorn at (416) 787-1712.

BATHURST / LAWRENCE
Luxurious 4 + 1 bdrms., fam. room, gas frplc., dream maple kitchen, granite counters, finished basement, gleaming hardwood floors. **ACT NOW!** Only $549,000. Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — REDUCED!



Charming 3 bedroom bungalow, 67 ft. frontage, modern eat-in kitchen, sep. entry to possible in-law suite. Call David Eichorn (416) 787-1712.

SOLD

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Stunning 4 bdrm., house & garden décor, huge family room w/o to magnificent garden, pool. reno'd, gourmet kit. A "10"+. Elaine Chelin*

FOREST HILLS NORTH – A BEAUTY! $219,900.00
1st ad. Largest model 2 bdrm. + solarium, sunfilled kit. w/big pantry, $$$ upgrades, 2 car pkg + locker. Maxine Povering**

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ATKINSON - CLARK
Custom built, 4 bedrooms, 5 baths, up-to-date kitchen, built-in appls., den, family room, w/outs, oak circular Staircase, finished lower level, quiet cres., great location, Steps to all!

• • •

JUST LISTED
6 plex, Avenue Rd. Lawrence, 6 apts ... SOLD ...rented, good income, Don't Miss!

• • •

SHEPPARD - ALLEN RD.
Store + apt., ideal for many uses. Steps to subway. A-1 buy

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Fab. 55 x 130 ft. lot in fab. loc. 3 bdrm. side split + fam. rm., hardwood floors, family size kitchen. Live now build later. Great investment opportunity. Call **J. FLORANS, Sutton Group (416) 739-7200.**

10 HOUSES FOR SALE PRIVATE

Bath./Clark, breathtaking, 3700 sq. ft., 5 bdrms., 4 bth. Walk to. shul, park, schools & shopping. $489K. 905-738-5978.

Bath/Sheppard, cust. built, two storey, 5 + 2 bdrms., 5 bth., dble. gar., fin. bsmt., walk to TTC/shop./schools. 225-9158.

35 CONDOMINIUM FOR RENT

Bath./Lawrence, lrg. 1 brdm. +den, cent. air, 5 appl., pkg, cable, sec., view. $1200/mo incl. Avail Mar. 1. 416-784-5978.

BATHURST/CENTRE
1 bd., w/expos., 6th flr., $1125/mo., incl. cable. Immed. possession. **Larnell R.E. 416-782-0888**

68 HOUSE SITTERS AVAILABLE

SNOWBIRDS SNOWBIRDS!!
Respectable Jewish Family can housesit from March 1 - July 1. Call 905-415-1550 if interested.

75 APARTMENT FOR RENT

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr. From $900. **960-3238 - Bus. 631-9377 or 631-0388 - Super**

75 APARTMENT FOR RENT

Allen/Lawrence - 3 bdrm. in 7 plex, 2 bth, main flr., balc., pkg., lau, backyard. $1225. 783-0179 or wkend/eves, 905-886-5515.

Bath./Sheppard, Newly reno'd, 2 bdrm. apt., undergrnd pkg. Avail. Apr. 1. 416-635-5031.

Bath./Wilson - 2 bdrm. bsmt. apt., newly built, sep. entr., full bath & kit., A/C, washer/dryer, CVAC, gar., steps to TTC. $900 + util. Feb. 1. 416-209-0605.

Bath./Wilson - newly reno'd. bach. bsmt. apt., r/smkr., 5 min. walk to TTC, immed. 630-2625.

Duplex - Forest Hill, eleg 6 rm. upr., bth., en suite. 5 apl, gar., deck. Avail. Mar. 1 487-9377.

125 FLORIDA PROPERTY FOR SALE

Pembroke Pines - Looking for a place to warm up? Beautiful P/H, all amenities plus the right price. 954-431-4816.

75 APARTMENT FOR RENT

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NEWLY DECORATED SPACIOUS 1, 2 & 3 BDRMS.
- Large balconies
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- Hardwood Floors
- Sunken living rooms
- Surveillance cameras and card access system
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- Close to conveniences and TTC
- Underground parking available

125 Neptune Dr.
(416) 787-7171

130 FLORIDA PROPERTY FOR RENT

Aventura Bch. Resort, 1 bdrm, studio w/kit., ocean front, sec. & fac., high flr. Low rates. Wkly & mo. avail. 305-262-3955 or 305-216-4434 or 305-271-7820.

Boynton Beach - Indian Springs Golf/Country Club Beautiful 2 bdrm., 2 bth. condo, eleg. furn., large bright & spotless. Overlooking golf course. $1800/mo US. Avail. Feb. & Mar. 905-707-1782.

West Palm Beach, 2 bdrm., 2 bth., lux. condo, sec. Available immediately. 905-731-8436.

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To oversee marketing and advertising programs, leasing suites and active community outreach including presentations, trade shows & special events. Marketing/Sales training, solid knowledge of seniors' housing, computer literacy and 3 yrs' experience required. Must be able to work as part of a team and have genuine empathy for seniors. Submit resume to:

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We appreciate all applications, however, only those chosen for an interview will be contacted.

250 DOMESTIC HELP AVAILABLE

Avail. now! Live-in/out nannies & caregivers. **416-281-9943** or www.nannycarecanada.com. Overseas nannies & caregivers seek employers. No Fee!

Donna - avail. for housework on wknds. 247-2869, after 6pm.

European cleaning lady seeks job cleaning homes. Refs. Call 416-246-9064.

Filipino workers avail. to clean homes & babysit, live in or out. 905-669-0793.

250 DOMESTIC HELP AVAILABLE

Seeking quality care? RN's, RPN's, HCA's, live in/out companions, foot care. **A Plus Care & Services Inc. 416-391-2452.**

Frustrated by trying to find a suitable nanny? Let us help you. We have dependable, caring nannies who are thoroughly qualified, personally interviewed & pre-screened. All refs. are checked. Some are CPR trained. Low finders fee. **Wee Care Placement Agency 416-789-3070 or 398-6110.**

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Sponsor Qualified Filipino Nannies, Nurses, Caregivers
Amazing Selection
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Housekeepers, elderly care, nannies, cleaning ladies, party helpers. 905-771-6543.

High quality house cleaning. Call Dora, 416-736-1179.

Honest, kind, exp. lady, willing to clean homes. Lucy 439-2115.

Mature, solid, exp. young Polish lady w/refs. avail. to clean homes, flex. Monika, 665-5823.

Resp., honest lady will care for elderly. Danuta 905-569-1320.

255 DOMESTIC HELP WANTED

Elderly Couple - requires **live-in** caregiver. Light housework, some cooking required. Call Susan at: 905-886-0515.

Experienced live-in caregiver req'd **immediately** for senior. References req'd.905-731-9846

Housekeeper/Nanny needed. Gentle, caring and reliable References nec. 416-222-4333.

Live-in caregiver req'd for senior female. 416-252-1830.

Single Mother, w/ small kids looking for female mother's helper in exchange for nice living accom. Rivkah, 787-8360.

257 HEALTH CARE AVAILABLE

WESTERN HEALTHCARE
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✓ Child Care
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HCA/RPN avail. for personal care/household duty. 736-9801.

260 BUSINESS PERSONALS

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264 SOCIAL ANNOUNCEMENTS

YOLLICK/ZITNEY - Michael & Gail Yollick, Peter & Sheila Zitney are delighted to announce the engagement of their children **Joanna & Adam.** Thrilled grandparents are Max & May Applebaum, Saul Zitney and Leah Hoffman.

270 PERSONALS

Bowlers Wanted - Est. congenial senior's league. Couples, singles, other leagues welcome. Starts March. 905-889-1460.

275 PERSONAL COMPANIONS WANTED

Attractive, amusing, bright prof. female with family values and romantic spirit, seeks attractive, accomplished, easy going, giving, prof. male, 38-48 with integrity. CJN Box # 7245.

Single, Prof - 38, tall, attr. mother. Seeks tall North American prof. widower w/ kids, or single dad, 35-45. Must be honest, athletic, outgoing w/ personality, yet serious, sincere & a good listener. CJN Box 7246.

Tall, attractive, self employed, successful, semi-retired, dynamic gent. Would like to meet slender gal who enjoys the finer things in life. Photo and phone please. CJN Box #7249.

Tall, good looking, very accomplished & ambitious, SJM. Values Jewish traditions and culture, seeks attractive, dynamic, prof., SJF, 28-36 with similar background. CJN Box 7242.

Very attractive, fit & fun, sensitive & caring lady, seeks permanent relationship! If you are a SJM 50-65, emotionally open, able to talk about feelings, established, successful but not a workaholic with a great sense of humour who knows how to make me feel loved & appreciated, is healthy, honest, faithful & ready for a commitment I am the one for you! CJN Box 7247.

Very youthful retired widower, late 60's, enjoys reading, writing, walking, outdoor activities (lives in Israel, willing to relocate) seeks lady in her 60's with similar interests for serious relationship. CJN Box # 7244.

Companion wanted - gentle & compassionate. Required for Alzheimer's patient. Call 416-638-7397, after 9pm.

Replying to a Companion ad with a CJN Box Number?

Address your mail to:

The Canadian Jewish News
1500 Don Mills Rd.
Suite 205
North York, Ontario
M3B 3K4
Box # _____

*** CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.**

300 ARTICLES FOR SALE

For Sale - 220 volt appl., great prices, TV's, washer & dryer, small appl. 905-715-7362.

315 CARS

Turn your old car into renewed hope. Donate your used car to benefit Jewish special education and receive maximum tax credit. As an example of the incredible tax credit you may receive, consider this: An '88 Buick Regal may be worth as much as $3,775. Free towing. 416-787-1101.

330 OBITUARIES

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ENGEL, Robby - on Dec. 16, 1999, late of 644 Sheppard Ave. E., #1425.
WALTMAN, Irving - on Dec. 16, 1999, late of 71 Woodlawn Ave. W.
WINER, Murray - on Dec. 16, 1999, late of 46 White Lodge Cres.
MILLER, Marvin - on Dec. 17, 1999, late of 330 Spadina Rd., Ste. #1707.
BOBULESCU, Medy - on Dec. 18, 1999, late of 5765 Yonge St. #410.
BORGIDA, Sarah - on Dec. 18, 1999, late of 3 Meadowbrook Rd., #4.
SILVERSTEIN, Beatrice - on Dec., 18, 1999, late of 2600 Bathurst St., 5th fl.
SUD, David - on Dec. 18, 1999, late of 32 Ridelle Ave.
PACH, Sam - on Dec. 19, 1999, late of 429 Walmer Rd.
GOLDSHLAGER, Gideon - on Dec. 20, 1999, late of 55 Ellerslie Ave., #110.
FELDMAN, Rhona - on Dec. 21, 1999, late of 55 Ameer Ave.
FINE, Izzie - on Dec. 21, 1999, late of 1035 Eglinton Ave. W., #421.
SUBA, Margaret - on Dec. 21, 1999, late of 55 Ameer Ave.
BARSKEY, Frances - on Dec. 22, 1999, late of 282 St. Clair Ave. W.
FINBERG, Pearl - on Dec. 22, 1999, late of 55 Ameer Ave.
KRUKIN, Isadore - on Dec. 22, 1999, late of 765 Steeles Ave. W. #1001.
WEINBERG, Samuel - on Dec. 22, 1999, late of 90 Fisherville Rd., #106.
YANOVER, Louis - on Dec. 22, 1999, late of 42 Robertson Lane.
LEVENE, Anne Sadie - on Dec. 23, 1999, late of 123 Spadina Rd.
BERNSTEIN, Dorothy - on Dec. 24, 1999, late of 3560 Bathurst St.
GLICKMAN, Lillian - on Dec. 24, 1999, late of 1 Canyon Ave., #903.
GRANT, Maria - on Dec. 24, 1999, late c/o 2368 Nikanna Rd.
LEVINE, Isabella - on Dec. 24, 1999, late of 143 Bannockburn Ave.
MINDEN, Sol - on Dec. 24, 1999, late of Pine Villa Retirement Home.
LITWIN-KAITZ, Tillie - on Dec. 25, 1999, late of 15 Park Lane Circle.
MARSH, Florence - on Dec. 25, 1999, late of 1400 Dixie Rd., #1707.
LAX, Doris - on Dec. 26, 1999, late of 396 Cortleigh Blvd.
ATKINS, John - on Dec. 27, 1999, late of 400 Walmer Rd., #1925.
GROSH, Abe - on Dec. 27, 1999, late of 19 York Hill Blvd.
LAYTNER, Bernard - on Dec. 27, 1999, late of 111 Quail Valley Cres.
MOLL, Barbara - on Dec. 27, 1999, late of 31 Stonedene Blvd.
RUBEN, Bertha - on Dec. 27, 1999, late of 1035 Eglinton Ave. W.
SMIALY, Henry - on Dec. 27, 1999, late of 91 Townsgate Dr., #411.

BENJAMIN'S PARK MEMORIAL CHAPEL

STARR, Eva - on Dec. 27, 1999, late of 37 Stonedale Placeway.
CITRON, Abraham - on Dec. 29, 1999, late of 5 Bradgate Dr.
MINTZ, Elliot - on Dec. 29, 1999, late of 131 Beecroft Ave., #2207.
ROTHBLOTT, Murray - on Dec. 29, 1999, late of 2500 Bathurst St.
THALER, Fanny - on Dec. 29, 1999, late of 3636 Bathurst St, #1866.
COHEN, Celia - on Dec. 30, 1999, late of 60 Hetherington Cres
DRUKARSH, Phillip - on Dec 30, 1999, late of 28 Canton Ave.
KRONICK, Moses - on Dec 30, 1999, late of 3560 Bathurst St
WEISMAN, Aube - on Dec. 30, 1999, late of 158 Owen Blvd.
GLINCMAN, Joseph - on Dec 31, 1999, late of 25 Croydon Rd
GRUPSTEIN, Fanny - on Jan 1, 2000, late of 100 Canyon Ave., #506.
MANN, John - on Jan. 1, 2000, late of 65 Spring Garden Ave., #204.
BOOKMAN, Rachel - on Jan 2, 2000, late of 1 Benvenuto Pl., #604.
SINGER, Melanie - on Jan. 3, 2000, late of 96 Dewbourne Ave
HANDELMAN, Rose - on Jan. 4, 2000, late of 1 Northwestern Ave.
LORIE, Rosalyn - on Jan. 4, 2000, late of 53 Thorncliffe Dr., #404.
KOGAN, Yelena - on Jan. 5, 2000, late of 6161 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

ALAMI, Edwin - on Dec. 21, 1999.
PELTS, Khana - on Dec. 21, 1999.
KATZ, Shirley - on Dec. 22, 1999, late of 1020 McNicoll Ave.
TOLSON, Jack - on Dec. 22, 1999, late of 1035 Eglinton Ave.
WALKOFF, Victoria - on Dec 22, 1999, late of 5935 Bathurst St.
GLUSCHNEIDER, Gadalia - on Dec. 23, 1999.
CORBETT, Ben - on Dec. 24, 1999.
KAUFMAN, Ludmila - on Dec 24, 1999, late of 665 Roselawn Ave.
VINOKUR, Rokhlyn - on Dec. 25, 1999.
CHARLES, Evelyn - on Dec. 26, 1999, late of 33 Drewry Ave.
GELLER, Libby - on Dec. 26, 1999, late of 3 Alexandra Wood.
ORCH, Ruth -on Dec. 26, 1999.
BLOOMFIELD, Dorothy - on Dec. 27, 1999, late of 150 Neptune Dr.
FRANK, Nathan - on Dec. 27, 1999.
LENECK, Anne - on Dec. 27, 1999.
SOMMER, Ida - on Dec. 28, 1999, late of 3560 Bathurst St.
TABAKMAN, Florence - on Dec. 28, 1999, late of 131 Torresdale Ave.
LIGHTSTONE, Eva - on Dec 29, 1999, late of 6250 Bathurst St.
VALTER, Isaac - on Dec. 29, 1999, late of 5340 Yonge St.
BESPALAYA, Toma - on Dec. 30 1999, late of 5935 Bathurst St.
GRUPP, Sol - on Dec. 31, 1999, late of 3560 Bathurst St.
JARVIS, Walter - on Dec. 31, 1999.

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330 OBITUARIES

FEUER, Helen - on Dec. 17, 1999, late of 55 Ameer Ave.
BECK, Martha - on Dec. 19, 1999, late of 3560 Bathurst St.
PRIEMER, Mariam - on Dec. 21, 1999, late of 15 Torresdale Ave., #202.
BONDY, ERNEST - on Dec. 24, 1999, late of 555 SHEPPARD AVE. W., #706.
LEOPOLD, SULAMI - on Dec. 25, 1999, late of 110 Promenade Circle, #1509.
SMITH, Sadie - on Dec. 28, 1999, late of 25 Glen Cedar Rd.
SOSKOLNE, Mike - on Dec. 28, 1999, late of 1603 Bathurst St., #304.

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SANANES, Menahem - on Dec. 31, 1999, late of 155 Antibes Dr.
FRANK, Francisk - on Jan. 1, 2000, late of 175 Hilda Ave.
SNIDER, Sally - on Jan. 1, 2000.
PAPERNICK, Esther - on Jan. 2, 2000, late of 351 Christie St.
RIFKIND, Rose - on Jan. 2, 2000, late of 3600 Bathurst St.
DANIN, Jean - on Jan. 4, 2000, late of 640 Sheppard Ave. E.
GROSSMAN, Sonia - on Jan. 4, 2000, late of 90 Fisherville Rd.
HINKIS, Leizer - on Jan. 4, 2000.
MOZES, David - on Jan. 4, 2000, late of 10605 Bayview Ave.

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ROTMAN, Nessie Dorothy - on Jan. 4, 2000, late of 165 Elm Ridge Dr.
WENER, Charles - on Jan. 4, 2000, late of 33 Wilmington Ave.
BIRANBAUM, Aaron - on Jan. 5, 2000.
FEINBERG, Leon - on Jan. 5, 2000.
MAZEL, Ida - on Jan. 5, 2000, late of 6250 Bathurst St.
MONKA, Aaron - on Jan. 5, 2000.
RACHLIN, Morris - on Jan. 5, 2000.
RIVKIN, Ella - on Jan. 5, 2000.
GRUSZECKI, Mordechai - on Jan. 7, 2000, late of 3560 Bathurst St.
PARKER, Samuel - on Jan. 7, 2000, late of 76 Cocksfield Ave.
SHIFRIN, Pinya - on Jan. 7, 2000, late of 25 Cedarcroft Blvd.
SZER, Fiodor - on Jan. 7, 2000.
CORENBLUM, Dora - on Jan. 8, 2000, late of 880 Lawrence Ave. E.
DAWISON, Sam - on Jan. 8, 2000.
MINAILOV, Moishe - on Jan. 10, 2000.

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SIMANDUEVA, Touri - on Jan. 10, 2000.
GONDOS, Laszlo - on Jan. 11, 2000, late of 1 Canyon Ave.
KERZNER, Rose - on Jan. 11, 2000, late of 3560 Bathurst St.

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Israel & the Jewish World

Jews protest Iranian visit

By DOUGLAS DAVIS
Jewish Telegraphic Agency

Iranian President Mohammad Khatami at podium. Iran recently called for Israel's destruction. [RNS/Reuters photo]

LONDON — About 50 Jews gathered in central London last week to protest a visit by the first Iranian cabinet minister to make an official trip to Britain since the 1979 Islamic Revolution.

Holding a banner reading, Free the Iranian Jews, the demonstrators held a vigil Monday, opposite the entrance to Downing Street where Iranian Foreign Minister Kamal Kharrazi paid a courtesy call on Prime Minister Tony Blair.

"This is a simple humanitarian plea for 13 people who have been picked up and held in Iranian jails for nearly a year," said Eldred Tabachnik, president of the Board of Deputies of British Jews, who joined the demonstration. 'We are saying, That is too long; let them go.'"

It is not known whether Kharrazi saw the demonstrators, but he is reported to have received a far warmer welcome from Blair and from his British counterpart, Robin Cook, who launched the rapprochement with Iran some 18 months ago.

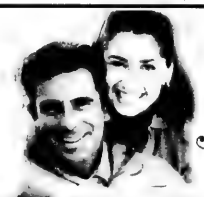
Britain and Iran last week signed a joint declaration to strengthen diplomatic ties, promote trade, and fight terrorism and drug trafficking.

The agreement, which put aside their differences about human rights, came at the end of Kharrazi's visit to London.

Last May, Britain and Iran exchanged ambassadors after a 20-year break in relations. The two countries agreed to restore diplomatic relations after Iranian officials agreed to withdraw their support for efforts to execute a fatwa, or religious ruling, against British author Salman Rushdie, which was issued by the late Iranian spiritual leader, Ayatollah Ruhollah Khomeini.

Rushdie still lives under close police guard following Khomeini's 1989 call on Muslims to assassinate the writer for alleged blasphemy in his novel, *The Satanic Verses*.

Critics of European efforts to rehabilitate pariah states, such as Iran and Libya, in an attempt to encourage their moderate elements, regard such official visits as premature while those states remain hostile to the Israeli-Palestinian peace process and maintain links with terrorist organizations.



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Single female, 5'6", blue eyes, short dark hair, attractive, has everything in the right place, romantic, sensual, spiritual, down to earth, positive attitude, enjoy sports, music, outdoors. Seeking a male, non smoker, established, with a zest for love and life. AD#1412

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Single female, fashion designer, variety of interests, dining, dancing, movies. Seeking a male, 45-55, for long term relationship AD#1268

CALL ME
Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

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Single female, 37, attractive, outgoing, enjoy movies, music, dining, dancing, sports. Seeking a male, down to earth, with similar interests and qualities. AD#1282

LET'S SHARE LIFE
Single Jewish female, attractive, kind, warm hearted, intelligent, loving, enjoy nature walks, painting, reading, dancing, theater. Seeking a male, 50+, with similar interests to share life to the fullest. AD#1089

COMPANIONSHIP AND ADVENTURE
Single female, seeking a male, 60ish, intelligent, single, with strong ties to Israel. AD#1448

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Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

LAUGHTER AND TEARS
Single Jewish female, young looking, spirited, 50, 5'4", auburn hair, hazel eyes, compassionate, voluptuous, nice smile, enjoy talking and listening to people. Seeking a Jewish male to share laughter and tears with AD#1488

FABULOUS 50'S
Divorced female, petite, attractive, professional, early 50's, energetic, fun loving, interested in healthy life style, passionate, love to try new things, enjoy dining, dancing, art, the outdoors. Seeking a male, professional, good disposition, healthy attitude, with similar interests & qualities AD#1575

LOVELY LADY
Widowed female, 61, European, independent, family oriented, 4 grand children, enjoy hiking, dining, dancing, travelling, the outdoors. Seeking a male, caring, compassionate, understanding, with similar qualities and interests. AD#1490

ARE YOU OUT THERE?
Single female, 36, attractive, slim, intelligent, 5'4", professional, variety of interests. Seeking a male, 36-44, intelligent, interesting, attractive inside and out, with as little baggage as possible. AD#1671

LOVELY LADY
Single female, retired, 60, 5'2", 157lbs, brown hair and eyes, enjoy movies, the theater, travelling, dining, dancing. Seeking a male, 65-71, with similar interests, for friendship and fun. AD#1021

GREAT FRIENDSHIP
Single female, 55, recently widowed, employed, seeking a male to go out on weekends, dining, dancing, and especially friendship. AD#1149

NO GAMES LADY
Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

LET'S MEET
Single female, 65, 5'1", European background, attractive, love animals, cultural events, theater, concerts, movies. Seeking a gentleman, not too old, heavy or short, with similar interests. AD#1261

IT TAKES TWO
Divorced Jewish female, European born, 65, attractive, intelligent, energetic, fun loving, non smoker, no dependents, enjoy life. Seeking a Jewish male, 65-70, intelligent, honest, caring, financially secure, non smoker, for special relationship. AD#1616

SERIOUS FUTURE
Single female, gentle, attractive, enjoy music, dancing, cooking, travelling, watching good movies at home. Seeking a white male, nice, romantic, established. AD#1695

MILLENNIUM DREAM
Single Jewish female, attractive, 5'5", brunette hair, hazel brown eyes, non smoker, kind, sincere, creative, fit, emotionally stable, lots of fun. Seeking a single Jewish male, established, 45-55, traditional values, handsome, exciting, kind, funny, honest, caring, sensitive, loves life, single dad's welcome. AD#1556

MEANINGFUL RELATIONSHIP
Single female, 62, young looking, European, own business, exceptionally attractive, elegant, sophisticated. Seeking a male, 65-70, sophisticated in all aspects, professional or businessman who knows how to treat a lady. AD#1529

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Men seeking Women
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MARRIAGE MINDED
Single male, business professional, outgoing, honest, caring, enjoy long walks, dining, dancing, theater. Seeking a female, over 40, with similar interests and qualities. AD#1064

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli ongin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life AD#1424

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive, can express feelings easily. AD#1059

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachuter, skydiver, scubadiver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests AD#1130

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

BE MY SABBATH QUEEN
Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT
Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

MAKE MY DREAMS COME TRUE
Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music,travelling, long walks. Seeking a Jewish female, attractive, down to earth, for long term relationship. AD#1484

OPEN YOUR HEART
Single white male, 57, warm, loving, romantic, self employed, business man Seeking a female, similar qualities and interests. AD#1426

BLIND DATE
Single Jewish male, tall, seeking a young lady to go on a blind date, dining, art gallery, stroll around, get to know each other. AD#1342

GREAT CATCH
Single Jewish male, 42, brown hair and eyes, height/weight proportionate, employed, own condominium, non smoker, attractive, honest, family oriented, no dependents, allergic to pets, enjoy movies, travelling, baseball, walking Seeking a Jewish female, 32-43, petite, attractive, similar qualities and interests. AD#1755

MY ROSE PETAL
Single Jewish male, 37, good sense of humour, enjoy dancing, dining, talking, having fun Seeking a female to do various things together. AD#1384

SERIOUS RELATIONSHIP
Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, who wants to settle down and enjoy life, not into head games AD#1090

BE MY SHABUT QUEEN
Single male, professional, focused, spiritual, ambitious, warm, compassionate, enjoy good conversation, dining and dancing, travelling. Seeking a female, cheerful, independent, ambitious, flexible, thoughtful, stable. AD#1002

START AS FRIENDS
Single male, easy to talk to, interested in a romantic, attractive, quality, compassionate female, a friend to share love, understanding and caring. AD#1251

SIMPLICITY
Single male, early 40's, slight disability, polite, kind, caring, enjoy quiet evenings, TV, listening to the stereo. Seeking a Jewish female who enjoys the simple things in life. AD#1694

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Sports

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Jay Fiedler follows in Sid Luckman's footsteps

Jaguars' backup QB ends NFL regular season drought

By HARLAN ABBEY
Special to The CJN

BUFFALO — Jacksonville Jaguars quarterback Jay Fiedler stands one game away from following in the footsteps of Hall of Fame quarterback Sid Luckman as quarterback in an NFL championship game.

Fiedler has already twice broken an NFL drought that stretches back to the 1940s during Luckman's glory days with the Chicago Bears.

When Fiedler led the Jaguars to a victory on Oct. 17 against the Cleveland Browns, he became the first Jewish quarterback since Luckman to be the "winning pitcher" in an NFL game. He followed that up with a winning performance against Cincinatti Bengals on the last day of the regular season.

Last week, the former Dartmouth star came off the bench in the second quarter of Jacksonville's 62-7 rout of cross-state rivals, Miami Dolphins.

With the AFC championship game looming this weekend, Fiedler is one win away from playing in an NFL championship game, albeit in a backup role behind starter Mark Brunell.

Hall of Famer Luckman, who died in 1998, led the Bears to NFL titles in 1940, '41, '43 and '46.

Coming off the bench with the game already well in hand in last weekend's playoff game, Fiedler completed seven of 11 passes for 172 yards and two TDs.

His first TD toss was a 70-yard bomb to wide receiver Jimmy Smith and moments later he followed that up with a 38-yarder to Alvis Whitted to put the Jags ahead 55-7.

Fiedler's winning ways began versus Cleveland when he came off the bench to relieve Brunell and lead the Jags to a 24-7 win. He followed that up with a final game win over Cincinnati by the same 24-7 margin, passing for 317 yards and becoming the first Jag quarterback other than Brunell to throw for more than 300 yards. In between, he got spot duty in a number of Jaguar victories.

A four-year backup in the NFL, with stops in Philadelphia, Minneapolis and Amsterdam in the NFL-Europe, Fiedler talked about his career in a recent telephone interview.

"If I could have any...gift I wanted, I'd ask John Elway, now that he's retired, to send some of his physical and mental abilities my way; he's the most gifted quarterback I've ever seen," Fielder said.

"I tried to model myself after him: a quarterback who can throw from the pocket but also can escape and run for a first down."

A football/basketball/track star at Oceanside (N.Y.) High School, Fiedler went on to study engineering science in college. He holds all Dartmouth's passing records and boasts a 21-7-1 record as a starter.

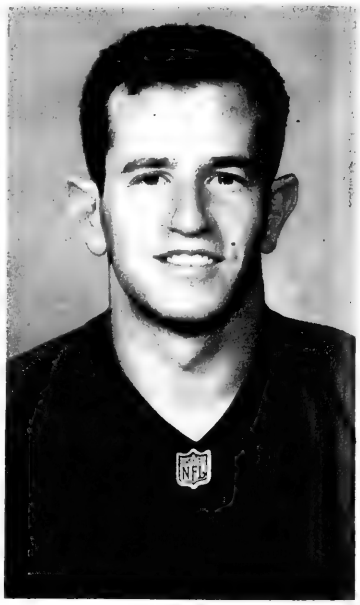
He was an undrafted free agent signee with the Philadelphia Eagles, and for two years was the third quarterback, not seeing any regular season game action in 1994 and '95. The next year he was waived by Philadelphia and then by Cincinnati.

In 1997, he played summer football for the Amsterdam Admirals, and that fall served as an assistant coach at Hofstra "to keep in shape and to stay in the game.

"I never gave myself a set time as to how long I'd pursue an NFL career, but if Minnesota hadn't picked me up last year..."

A competitor in the Maccabi Youth Games in basketball in Chicago in 1986, Fiedler said his European experience was "great culturally, because you had a lot of free time to travel around in different cities."

But "the football was a little frustrating because I was picked up after the season started and was alternating with another quarterback," he recalled.



Jay Fiedler

With the Vikings, he was number 3 on the depth chart behind Brad Johnson and Randall Cunningham.

After the season, "Jeff George looked solid for the number 2 spot [after Johnson was traded] and they were talking about using a high draft pick for another quarterback. So I looked for a place where I could compete for the number 2 spot, a more stable situation.

"I'm very satisfied with what I've done so far. Cleveland was the first time I was ever in a meaningful situation."

Fiedler finished the regular season with a plus 300-yard performance versus the Bengals.

His statistics at year end show he got into eight games, attempted 94 passes and completed 61 (64.9 percent) for 656 yards, two TDs and two interceptions.

The Jaguars finished the season on top of the AFC with a 14-2 record.

As for his NFL future, Fiedler says he's on a one-year contract with the Jaguars, and "when it runs out, I'll be an unrestricted free agent.

"I'd like to stay here, but I'd also like to look at the market" and see which other teams are less satisfied with their starting quarterbacks.

"It's Jacksonville's decision," he concluded.

With files from Paul Lungen.

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The Inside Back

ספרותנו

מאת: יעל זליגר

הסיפור של נילי

הסיפור של נילי, כך נאמר לקוראים מבוסס על מקרה שקרה. חמחברת, אריאלה שרפיאן, בת קיבוץ לחבות הבשן והצעירת, זוהר עבר, בת קיבוץ מזרע, כתבו סיפור אישי-אמיתי בנושא השואה. לא אחת, נוסח הסיפור האישי מעניק לא רק חשיפה לשואה אלא גם לחיים בגולה לפני המלחמה. זוהי התפתחות ספרותית חשובה. לא עוד נזקקים ילדי ישראל לחתחנך על ברכי "שלילה הגולה" ואין חציונות עומדת בסכנה לאור חצנת הילדות "שם" כילדות תוססת וגדושה בחיי תרבות ויופי.

המייחד את הסיפור של נילי הוא שהסיפור נועד לצעירים בני ארבע-חמש. ובכן, איך מספרים לילדים כה צעירים על השואה?

במקרה שלפנינו, הסיפור חושם בפי ילדה בגיל קחל היעד. הקוראים הצעירים יכולים מכאן לחזדהות עם המספרת הצעירה. בנוסף לזאת, נילי הקטנה מקורבת לילדי ישראל בשל היותה בעצם ילידת הארץ. כיצד קורה שילדה צברית מספרת את הקורות אותה בזמן השואה באירופה? ובכן, לפני המלחמה, כך מספרת נילי, כאשר היתה בת שלוש לקחו הוריה אותה ואת ארנון אחיה לטיול בפולין לבקר אצל המשפחה של אמה. נילי מאוד אהבה את בני המשפחה המורחבת, כל הדודים והסבים וכן את מראות פולין. במיוחד נעם לה לטייל ולשחק בשלג הלבן. לפתע, חרב עולמה של כל המשפחה. לילה אחד העירו את נילי ואמרו לה לבחור מהר צעצוע אחד בלבד, עטפו אותה ואת ארנון בשמיכה גדולה והיא זוכרת שהעלו אותה על עגלה רתומה לסוס. הוסבר לה שפרצה מלחמה וצריך לברוח מהגרמנים שהם רעים ומבקשים לתפוס יהודים. נילי מעידה שהיא לא כל-כך הבינה אך מרגע זה ואילך חכל נראה לה מפחיד ביותר.

בתחילה, כל המשפחה נמלטת ביחד אך מגיע הרגע שבו נפרדים מסבא וסבתא וזו היתה הפעם האחרונה שנילי ראתה אותם. בשלב מסויים היה צריך לרדת מהעגלה ולצעוד ברגל. ביום מצאו מקומות מסתור ובלילה היו הולכים בשדות חשוכים. נילי זוכרת שהיה קר מאוד וארנון חשתעל נורא ואבא כעס ובלחש מפחיד איים: "אם לא תפסיק, החיילים הגרמנים יגלו אותנו ויתפסו אותנו!" נילי ואחיה רעדו מקור ומרעב. מדי פעם, במהלך המסיוט, נילי היתה מוצפת בעצועים נואשים לאושר שידעה בארץ לפני האסון.

היום הנוראי ביותר היה היום שבו הגרמנים תפסו אותם מסתתרים במרתף. הם תעוד יהודים רבים הובלו לרחבת העיר. ונילי מספרת לקוראים הצעירים שהגרמנים רצו לקחת את כל היהודים ברכבות "למקום רחוק ולהרוג אותם." ברחבה פקדו על היהודים לעמוד בשורות ולא לזוז וכוונו עליהם רובים. ואז קרה משהו; אמא סיכנה את נפשה, יצאה מהשורה והלכה לקראת המפקד הגרמני. כאן נילי סבורה שעובדת חיותה של האם אשה יפה, עם צמה זהובה היתה לעזר רב.

ובכן, אמא משכנעת את הגרמני הרשע לשחרר את משפחתה תמורת בני משפחתו שמסתבר שבמהלך המלחמה נתקעו בארץ. וכך אכן קורה; נילי ומשפחתה חוזרים לפלשתינה. נילי בת שבע בשובה.

כן, זהו חלקן הצולע שבסיפור; וכי משפחתה של נילי לא הושמדה מפני שמוצאם מארץ ישראל ומפני שלנילי היתה אם יפה?! מסר בעייתי ללא ספק, אך פגם זה אינו גורע מהצלחת הסיפור לקרב קוראים צעירים לנושא השואה ולחיים בגולה לפני השואה. נילי לא תשכח אף פעם את אימת אותו הזמן אך בנשמתה גם זכרון בית הדודים והדודות, הסבים והסבתות והשלג הלבן והזך.

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2 cups all purpose flour
1 cup brown sugar
1/2 cup white sugar
1/2 cup unsalted butter, room temperature
1/2 tsp salt
1 cup chopped chocolate-covered toffee bars (ie. Health Bars)
1 cup chopped pecans
1 tsp baking soda
1 cup buttermilk
1 large egg
1 tsp vanilla extract

Preheat oven to 350°F. Grease 13x9x2 inch glass baking dish. In food processor, beat first 5 ingredients in large bowl on low speed until mixture resembles coarse meal. Transfer 1/2 cup butter-sugar mixture to medium bowl; mix in toffee and pecans. Set aside. Stir baking soda into remaining butter-sugar mixture in large bowl. Add buttermilk, egg and vanilla, beating until combined. Transfer batter to prepared dish. Sprinkle toffee topping evenly over batter. Bake until topping is golden brown and toothpick inserted into centre comes out clean, about 35 minutes. Cool completely in baking dish. Cut into 16 squares. Store in airtight container at room temperature.

About Food

Dear Norene

By NORENE GILLETZ

January 2000 has arrived! One of the most popular resolutions is to lose weight. However, it's very difficult to follow a monotonous diet that deprives you of your favourite foods. That Y2K diet is sure to crash!

Instead, work on developing a new attitude. Go forward into the new millennium by focusing on positive lifestyle changes. You'll soon be on your "weigh" to a healthier, happier new you!

Try to base the majority of your meals on the Big Four – vegetables, fruits, grains and legumes (i.e., beans, peas, lentils). Include low-fat dairy products (skim or one percent milk, yogurt, low fat cheeses) – they contain calcium. Substitute soy milk fortified with calcium if you are lactose intolerant. Choose whole grain breads, cereals and grains (brown rice, bulgur, kasha). Eat fish, lean poultry and tofu instead of fatty beef. Enjoy vegetarian meals a few times a week.

Organize your grocery list according to categories: frozen foods, vegetables, fruits, dairy products, etc. It helps speed up shopping. Include convenient staples with a long shelf life (pastas, canned beans, salmon, tuna); you'll need to shop less often.

There is no such thing as the perfect, magical diet. Strive for variety. Go for green cuisine (broccoli, kale, spinach) – they're lean! Experiment with fresh herbs (basil, dill, thyme) – they add flavour without adding calories. Try preparing familiar foods slightly differently (e.g. replace ground beef with ground turkey in recipes).

This yummy recipe will help sneak more nutrition onto your plate. Enjoy!

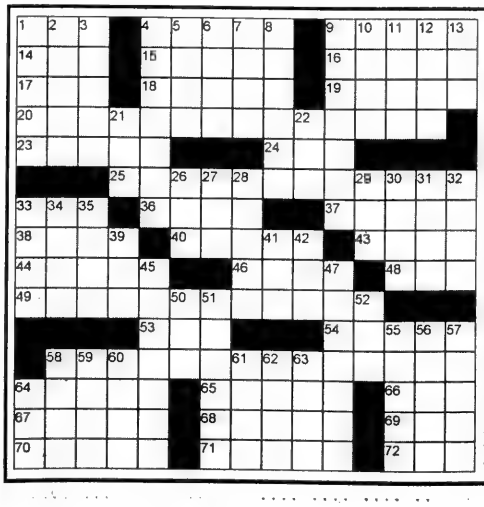
PASTA VEGETABLE MEDLEY

16 oz pkg. spaghetti or rice noodles
3 cups broccoli, cut up (fresh or frozen)
1 tbsp olive oil
1 large onion, chopped
2 cups mushrooms, sliced
1 red and 1 green pepper, chopped
2 or 3 cloves garlic, crushed
2 tomatoes, chopped
Salt and pepper, to taste
2 tbsp fresh basil, chopped (or 1 tsp dried)
Grated parmesan cheese, optional

If using fresh broccoli, soak in salted water 15 minutes; drain well. In a covered casserole, microwave broccoli on High for 3 minutes. Meanwhile, bring a large pot of salted water to a boil. Cook pasta according to package directions.

In a non-stick large skillet or wok, heat oil. Saute onions, mushrooms, red pepper and garlic until golden, about 5 minutes. Add tomatoes and precooked broccoli; stir-fry 2 minutes longer. Season to taste. Drain pasta; top with vegetable mixture. Sprinkle with cheese. Makes 4 to 6 servings.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at gourmana@total.net*



The Canadian Jewish news

CROSSWORD PUZZLE

Rock — and Roll — of Ages

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

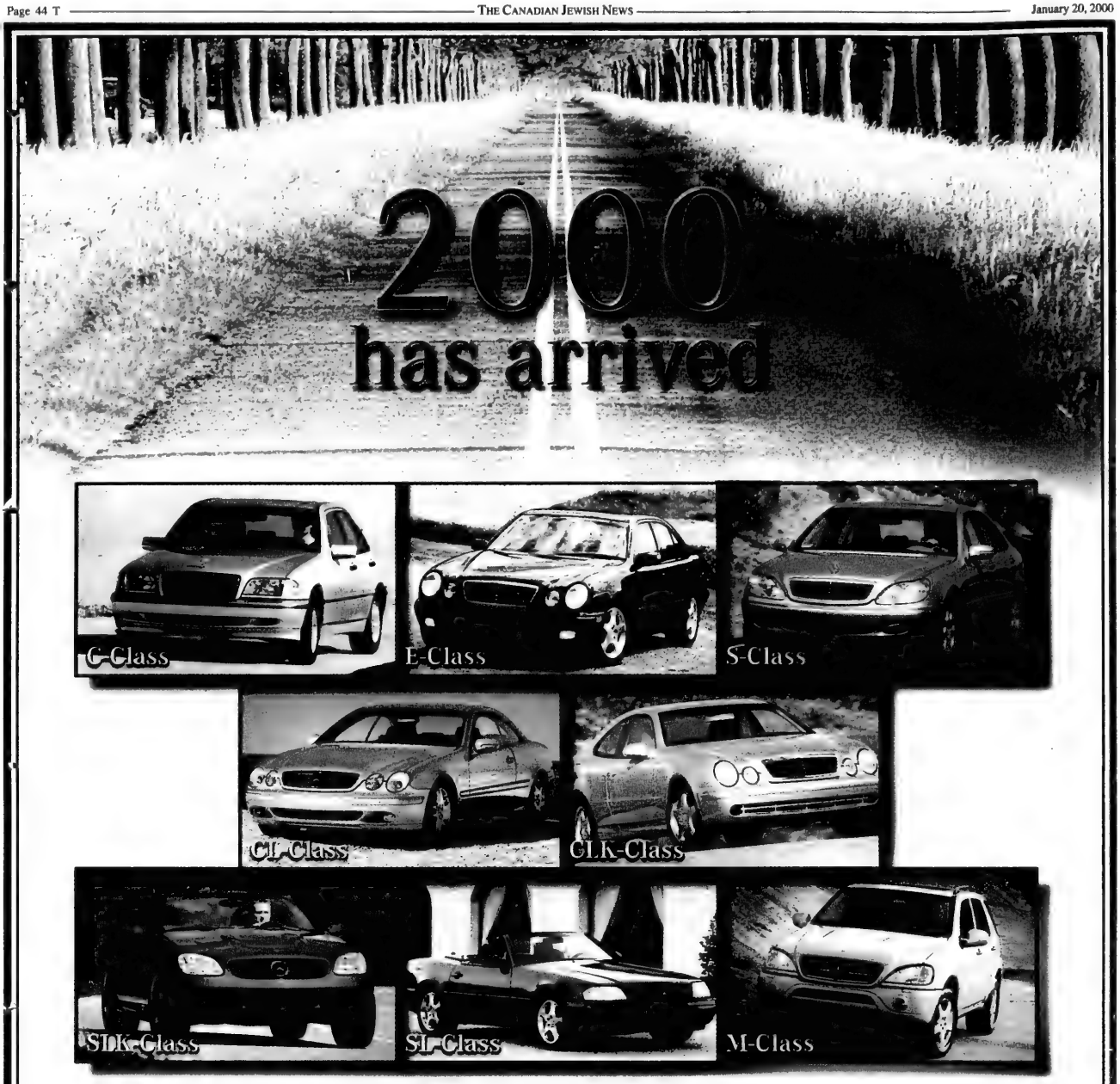
Across

1 Krazy ___
4 Esther got him hanged
9 Worker bee
14 Eggs, in biology
15 Upstate New York city
16 Jewish name on 1997 dollars
17 Emulated Edwin Moses
18 Indy and Daytona 500s
19 Woody Allen movie
20 Beatles tune about the Festival of Lights
23 Standoffish
24 "Kate & Allie" actress Meyers
25 Byrds hit about playing dreidel?
33 ___ b'Omer
36 In ___ of (replacing)
37 Overemotional
38 Words on some Israeli planes
40 "Bedtime for ___" (Reagan movie)
43 Bee ___ (disco group)
44 Guadalajara goodbye
46 Ann Landers's home state
48 Charlotte of "The Facts of Life"
49 What 20, 25, and 58-Across are, in a sense
53 Drink addition
54 Three on a par five
58 Crests hit about two menorahs?
64 Kramer's first name
65 Gather selfishly
66 Dawn goddess
67 Alan Rachins's show
68 Skylit rooms
69 Santa ___, Calif.
70 Bridge comment
71 Uses a hoe
72 Shevat, roughly

Down

1 Asian peninsula
2 To no ___ (uselessly)
3 Activity for two
4 Injurious
5 Somewhat
6 Noted silicate
7 ___-deucey
8 Long Island county
9 Rube Goldberg work
10 "___, Britannia"
11 Theater award
12 Barbra's "Prince of Tides" costar
13 Away from WSW
21 Like good latkes
22 Train sta. letters
26 Adam's is famous
27 Prefix with natal
28 North African capital
29 Pull
30 Computer owner
31 Perlman of "Cheers"
32 Goldman-Sachs milieu
33 Hebrew for "gazelle"
34 "Manhattan Murder Mystery" star
35 Pick up some yards
39 Ed Asner role
41 Where the lion lies down with the lamb?
42 Have the title
45 They pull you up the mountain
47 Meeting needs
50 King topper
51 Country show
52 Pathetic
55 Eye sight?
56 Hotelier Helmsley
57 *Commentary* piece
58 Billy Crystal's old show
59 _____ Nublar (Jurassic park locale)
60 Jewish day at the movies?
61 Bit of Leonard Bernstein
62 Give a hoot
63 Like southern Israel
64 151, to Herod

(This week's answers are on page 36.)



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This Week

GTA

CHAT grad, 23, killed in jewelry store heist. *Page 3*

Peace will prevail, new consul general says. *Page 7*

On Campus

All eyes now on follow-up to Birthright Israel. *Page 23*

Arts

Marc Jordan uses jazz to express how men cry. *Page 34*

Actor Daniel Magder, 8, contemplates his retirement. *Page 35*

Travel

Peru is definitely a photographer's dream come true. *Page 37*

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Shabbat: Yitro
Candlelighting: 5:05
Shevat 21, 5760
Havdallah: 6:10

www.cjnews.com

ASSAD A POSTER BOY IN TEL AVIV: An internet shopping firm, Combina, is using the image of Syrian President Hafez Assad to sell itself. The poster puns on *combina* which is slang in Hebrew for best offer, suggesting that the Syrian president has brought his best offer to Israel for the Golan Heights. As peace talks were suspended last week, new reports about MIA Ron Arad circulated. *(Israel Sun photo)*

Hezbollah searching for Arad

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

BERLIN — Hezbollah guerrillas are searching for missing Israeli airman Ron Arad's remains with the help of German experts, the German magazine *Der Spiegel* reported last weekend.

Sheik Hassan Nasrallah, the leader of Hezbollah, told the magazine that the search is concentrating on where Ron Arad, who was captured in Lebanon in 1986, might be buried.

Two weeks ago, Nasrallah had speculated that Arad might still be alive, saying the organization had no information indicating whether Arad was alive or dead.

Israeli security sources speculated that Hezbollah had apparently received no information on the missing airman in the past two weeks.

They termed Nasrallah's use of the words "buried" and "corpse" in his comments to *Der Spiegel* as "manipulation" and stressed that Israel believes Arad is still alive.

"We will probably have some clear findings soon," Nasrallah said.

Arad was captured during a bombing raid when the Israeli jet

Continued on page 29

Holocaust forum in Stockholm

By RON CSILLAG
Staff Reporter

TORONTO — Deputy Prime Minister Herb Gray is leading a 10-member Canadian delegation at a global forum on Holocaust education and remembrance taking place this week in Stockholm.

The International Forum on Holocaust Education, Research and Remembrance, from Jan. 26 to 28, has assembled experts from 46 countries for discussions, workshops and presentations on Holocaust pedagogy and commemoration.

In addition to the Canadian delegation, University of Toronto Holocaust historian Michael Marrus will be a panelist in a workshop entitled Holocaust Research: From the Archives to the Classroom.

Canadians joining Gray and two of his staff are Canadian Jewish Congress president Moshe Ronen; Nate Leipciger, chair of CJC's Holocaust remembrance committee; Karen Mock, director of B'nai Brith Canada's League for Human Rights; Rochelle Wilner, a B'nai Brith senior vice-president; Liberal MP Irwin Cotler; human rights lawyer David Matas; and Rosine Gerhard, an official with the Department of Canadian Heritage.

Herb Gray

Issues being examined include Holocaust school curricula; facing Holocaust denial; uses and misuses of the Internet; religious and ethical teachings relating to the Holocaust; the use of testimony in education; and the role of museums.

The forum is the third in a series that began in 1997 with the conference in London on looted Nazi gold, and the 1998 Washington conference on Holocaust-era assets. Several heads of state were expected to attend this week's gathering.

Gray told *The CJN* in a telephone interview that the conference grew out of a decision in 1998 by the Swedish, British and American governments to establish a task force on international co-operation on Holocaust education, remembrance and research.

Continued on page 31

INSIDE

Holocaust denial comes back into vogue.
Please see page 9.

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Arafat floats September statehood — please see page 29

The News in Brief

CANADA

Money for Venezuela

TORONTO — The Jewish community here has raised $5,000 for the victims of recent torrential rains, floods and mudslides in Venezuela. The funds were scheduled to be presented this week to Venezuelan consular officials by Canadian Jewish Congress president Moshe Ronen.

ISRAEL

New Bank Governor

JERUSALEM — David Klein was sworn in as governor of the Bank of Israel last week, after his appointment was narrowly approved by the cabinet. Klein said the government's priority is to keep inflation at current low levels.

Dormant Bank Accounts

JERUSALEM — Israel's Bank Leumi has published, on its Web site, a list of close to 13,000 accounts that have not been accessed in more than 45 years. The move is aimed at locating the owners of the dormant accounts, or their heirs. The site is located at www.bankleumi.co.il.

Bulgarian Leader Visits

JERUSALEM — The president of Bulgaria arrived in Israel for a two-day visit last week that included meetings with top officials. Peter Stoyanov was also scheduled to attend a ceremony at which a square will be named in honour of Bulgaria, which defended its Jewish population from the Nazis.

Hanegbi to be Indicted

JERUSALEM — Attorney General Elyakim Rubinstein said last week he will file a criminal indictment against former justice minister Tzachi Hanegbi. The charge relates to the period 1994 to 1996 when Hanegbi chaired the Knesset's finance committee. It is alleged he established and headed a non-profit foundation called Derekh Tzlacha. A police investigation revealed he had paid himself 288,000 shekels in salary and expenses out of contributions. Hanegbi already faces charges of fraud, falsification of corporate documents and breach of trust.

WORLD

'Day of Judaism'

WARSAW — Poland's Roman Catholic Church marked its third annual "Day of Judaism" last week. As part of events designed to foster interfaith dialogue and education, Polish Jewish communal leaders joined Catholic priests and scholars at conferences and ceremonies in several major cities. On Jan. 27, Poland plans to sponsor a number of events to mark the 55th anniversary of the liberation of Auschwitz.

Mayor Declines Invite

BERLIN — Berlin's mayor said he would not attend a ceremony for a national Holocaust memorial here. Eberhard Diepgen has long opposed the planned memorial, but a spokesperson said he declined the invitation to the ceremony because of a scheduling conflict. Chancellor Gerhard Schroeder is slated to attend the Jan. 27 ceremony, which coincides with Germany's annual Day of Remembrance for Holocaust victims. Actual work on the monument is not expected to begin until the summer of 2001.

Surgery for Papon

PARIS — Convicted Nazi collaborator Maurice Papon returned to prison earlier this month after undergoing surgery to implant a heart pacemaker. Papon, 89, is serving a 10-year sentence for his role in the arrest and deportation of Jews from France during World War II. He has requested a presidential pardon on medical grounds.

Poland May Seek Nazi

WARSAW — Poland may demand the extradition from Syria of the last leading Nazi still believed to be at liberty. An official with Poland's justice ministry said he had been asked to assess whether Poland could seek the extradition of Alois Brunner to face trial for genocide. Brunner was private secretary to Adolf Eichmann.

Jews Worry Over Possible Changes to Law of Return

MOSCOW — Jewish citizens in the former Soviet Union are concerned about possible changes in the law guaranteeing Jews, their spouses, children and grandchildren automatic citizenship in Israel.

In Israel, proposals for a change in the Law of Return that could affect non-Jewish spouses and their offspring have been floated in recent months amid reports that more than half of all recent immigrants from the former Soviet Union are not Jewish, according to Jewish law.

"If we start changing the Law of Return, we will destroy emigration from the former Soviet Union," warned Leonid Dreyer, a university lecturer from Moscow.

A Russian Zionist organization launched at a December conference of the umbrella Va'ad Federation of Jewish Organizations and Communities of Russia, vigorously condemned attempts to modify the Law of Return, "which can cause serious problems to the process of repatriation of Russian Jews." The group also called on the Israeli government to maintain the status quo.

In November, Israeli Prime Minister Ehud Barak told his cabinet he opposes any changes in the law.

Les familles Autmezguine, Benchaya, Bouzaglou, durement touchées par le décès de leur mère, grand'mère et arrière-grand'mère **Zarie Autmezguine**, survenu le 26 décembre 1999 à Montréal, remercient vivement l'hôpital Maimonides, la Communauté ainsi que tous les amis pour leur support moral, tout au long de cette épreuve douloureuse.

Le 26 janvier 2000, à la mémoire de la défunte, aura lieu la Hascara du mois à la **Synagogue Or Hahayim à 19:00 heures.**

בעזה

The Board and staff of
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express heartfelt sympathies to
our Past President and friend
Rabbi Dr. Mordecai Zeitz and Family
on the loss of their beloved mother
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MNAs return from Mideast goodwill mission

By JANICE ARNOLD
Staff Reporter

MONTREAL — A Quebec parliamentary delegation believes it made a modest contribution to the cause of peace and democracy in the Middle East during its recent eight-day mission to the region.

The speaker of the national assembly, Jean-Pierre Charbonneau, the Parti Québécois member for Borduas, led the delegation, which met with political and academic leaders in Israel, the Palestinian Authority and Egypt.

Mount Royal MNA, Lawrence Bergman, who represented the Liberals, said he felt a great deal had been accomplished in terms of information exchange and goodwill.

"I also think we made our small effort for the peace process. As a third party willing to listen to all sides, we helped create some understanding when we travelled among our different hosts bringing with us the points of view we had heard," Bergman said. "Our hosts benefited from hearing about our experience with democracy and parliamentary institutions."

Others on the trip were André Boulerice, deputy government leader and PQ MNA for Ste. Marie-St. Jacques; Rita Dionne-Marsolais, PQ MNA for Rosemont; and Frédéric Fortin, a counsellor in the national assembly's interparliamentary relations department.

A personal goal of Charbonneau, who is first vice-president of the Assemblée parlementaire de la Francophonie, was to expedite Israel's membership in la Francophonie, the international association of countries where French is spoken.

As he noted, several of the Arab countries are already members and the inclusion of Israel could be another step toward reconciliation and a common ground of understanding in the Middle East.

As he said in a radio interview in Israel, Israel can legitimately claim a place within la Francophonie because one Israeli in six can speak French.

The main goal of the mission in Israel was to establish relations between the national assembly and the Knesset.

Bergman said "the first steps toward an agreement in principle" were reached on the creation of a Quebec section within the existing Canada-Israel Parliamentary Committee.

Bergman stressed that there was no discussion of Quebec independence during the mission, and that the intention from the outside was to act as parliamentary, rather than government representatives and to stick to a non-partisan line in discussions.

In fact, the delegation was feted at receptions given by Canadian ambassadors Michael Bell in Israel and Marie-Andrée Beauchemin in Egypt.

Bergman hopes to follow up the mission with an invitation to Knesset speaker Avraham Burg, to come to Quebec City in April for the first Yom Hashoah commemoration of its kind there.

In December, the national assembly unanimously adopted a private member's bill introduced by Bergman which officially recognizes Holocaust Day in the province.

The Quebec delegation met Burg at the Knesset. Bergman said Burg was interested in the legislation and accepted a copy of it. They also met with Yoram Ben-Ze'ev, associate director general for North American affairs of the foreign ministry.

The itinerary in Israel included visits to the grave of slain prime minister Yitzhak Rabin, Yad Vashem and the Supreme Court building.

They were hosted by MK Yuli Edelstein, deputy Speaker of the Knesset and Israeli president of the Canada-Israel Parliamentary Committee, at a luncheon attended by parliamentarians. Among them was Colette Avital, a one-time Israeli consul in Montreal.

They attended a session of the Knesset, during which Burg recognized their presence in the visitors' gallery. Later, former Hebrew University president Hanoch Gutfreund hosted a dinner for them, sponsored by the Israeli Association for Canadian Studies.

The Quebecers visited the Hebrew University in Jerusalem and the Technion in Haifa. In Haifa, they also had talks with the deputy foreign affairs minister, Israeli Arab, Nawaf Massalha, and with Mayor Aman Mitzna.

Then they went to Beit Hagefen, a centre for Arab-Jewish co-operation. From there, they toured Tiberias and the Golan Heights.

In Ramallah, they met with Abu Alaa Ahmad Qu'rei, speaker of the Palestinian legislative assembly, and then visited Bethlehem.

The delegation travelled overland to Cairo from Jerusalem, a trip of about 10 hours.

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Fans meet Canadiens legend Jean Béliveau

MONTREAL — More than 450 sports fans recently braved Montreal's first snowstorm to attend the annual Cote St. Luc Sports Celebrity Breakfast at the Tifereth Beth David Jerusalem Synagogue.

There was good reason for the fans to fight the blowing snow: they had the opportunity to shake hands with Montreal Canadiens legend Jean Béliveau, who was seated at the head table.

The sold-out breakfast also was attended by three dozen amateur and professional sports personalities.

The breakfast, organized by CSL's assistant director of recreation, Harold Cammy, and by a slew of volunteers, included a raffle of sports memorabilia. The $40,000 raised will go to the Quebec Society for Disabled Children, a longtime cause close to Le Gros Bill's heart.

One of the highlights of the breakfast was the unveiling of a portrait of Béliveau by Montreal artist Michel Lapensée.

Béliveau has signed 500 lithographs of the portrait, which are being sold for $199 each. A portion of the proceeds will also go to the society.

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Authors & Poets

The CJN is pleased to announce
The Fourth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. They must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction cannot be longer than 1,500 words.

We must receive your submissions ***no later than March 6, 2000*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The editor.

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Dear prime minister...

This column is an open letter, a plea to Prime Minister Jean Chrétien.

Canadians are showing signs of an increasing loss of confidence in our national "institutions." Conversely, we are also showing signs of an encroaching cynicism, harsh and cutting, in response to that eroding sense of confidence.

Whenever we find ourselves in the inevitable twists and turns of life's ordinary corners – family, education, health care, shelter – "plain folk" are bumping into a feeling that we cannot repair the things that need fixing.

That feeling is relatively recent, a confluence of domestic public policies, global trading phenomena and all-enveloping technological changes. When measured against the speeding-up pace of computerized, modern, electronic life, our individual lives seem to be not only reduced in size, but also reduced in value. And of course, we must resist that feeling.

The belief that invigorated the aspirations of previous generations – in the perfectibility of society, in the constant striving towards human betterment, in the pre-eminent importance of human ideals – is a little-held faith today.

And we are much diminished for it.

The seeming disappearance of the belief, especially among young Canadians, that we can improve conditions for our fellow human beings and that we must always at least strive to do so, is potentially very harmful for our society.

That is why I appeal to you.

As the head of the chief "institution" of our society – our federal government – you, more than anyone else, can start the process of restoring that belief.

Thinking about the future should not fill us or our children with a feeling of dread. Rather, it should fill us with a sense of excitement and even wonder at the many uncharted possibilities that the future may hold.

We are a mature society. No solutions to even the most difficult problems are beyond our ability to implement. But solutions to the problems that need fixing ought to be founded in the values that inspire belief in the ideals now being smothered by the cynicism that is ubiquitous. Foremost among those values is the paramountcy of human life.

One of the key problems that needs fixing is the health care system.

Evidence of the troubles of our health care system abounds in every region of the country. The newspapers and the airwaves contain horrible health-related stories each day.

By now, all Canadians are familiar with the system's shortfalls. There is a shortage of doctors. There is a shortage of nurses. There is a shortage of acute care beds. Waiting lists for certain cancer treatments stretch unacceptably and dangerously longer each day. In some places, provincial governments are actually paying for Canadians to receive their medical treatment in the United States.

The dysfunction in our health care system is the cumulative result of more than a decade of federal and provincial government policies, primarily, though not exclusively, policies of funding cutbacks.

We are feeling the effects of those policies today. And we will likely feel the effects in the future, as fewer and fewer young people are considering the healing professions for their career choices. And it is not for monetary reasons.

They have witnessed the conflict that infuses the health care system, the finger-pointing and the scapegoating. Why should they become part of that?

Last week in its editorial, this newspaper urged the prime minister and the provincial premiers to "immediately convene a health care summit to begin the process of mapping out a short-term and long-term rescue plan" for our country's health care system.

The background for the editorial was the by-now widely publicized tragic death in the Greater Toronto Area of 18-year-old Joshua Fleuelling.

Fleuelling died of cardiac arrest while in the throes of a severe asthma attack. The ambulance transporting him was turned away at the first hospital it reached. Eighteen more minutes elapsed until Fleuelling arrived at a hospital that would admit him. It is unknown whether those additional 18 minutes contributed to the young man's death. And there has been no decision yet by the coroner on whether to investigate the incident.

The Fleuelling tragedy was yet another incident in an increasingly long list of horrific health care-related incidents.

Later in the week, a homeless person in Montreal, denied access to medical treatment in a nearby hospital emergency department, died, frozen by the frigid winter air, in the arms of a passer-by.

Convening a health care summit would show Canadians that the government understands there is an urgency to the situation. It would thereby also demonstrate that it agrees with and adopts as its highest operating value, the saving of human lives. What a wonderful example that would be for all Canadians.

MBD

SEE JN

LES SCOUTS ISRAÉLITES VISITENT LES ALGONQUINS: Les scouts israélites du Centre Communautaire Juif (C.C.J.) ont visité récemment le Centre ethno-culture! KANATHA-AKI établi sur un territoire sauvage, situé près du Mont Tremblant, autrefois habité par les Algonquins. Les jeunes scouts israélites ont eu l'opportunité de visiter en compagnie de l'ex-grand chef algonquin, Taminik Rankin, l'exposition permanente présentée par ce Centre. Celle-ci évoque des pans importants de l'Histoire et de la culture amérindiennes. Les scouts ont découvert ensuite plusieurs habitats amérindiens: Mitoghan, Tipis, Wigwam et Chaputan.

Les longs et éprouvants combats d'Abraham Serfaty

ELIAS LEVY
Reporter

MONTRÉAL – Après dix-sept ans de prison et huit années de bannissement en France, le plus célèbre opposant marocain, Abraham Serfaty, est rentré dans son pays natal le 30 septembre dernier, par la volonté du nouveau roi, Mohammed VI. La première vraie décision politique du jeune monarque alaouite. Le ministre de la Justice et des représentants de Mohammed VI l'ont accueilli avec beaucoup d'égards à son arrivée à Rabat.

Né en 1926 à Casablanca, ce Juif farouchement antisioniste fut condamné en 1977 à la détention perpétuelle pour "complot visant à renverser la monarchie" et "atteintes à la sûreté de l'État".

Ingénieur des Mines, militant de la première heure du Parti communiste marocain et membre fondateur du groupuscule marxiste clandestin *Ilal Aman* -En avant-, Abraham Serfaty sera écroué pendant quinze mois au *Derb Moulay Cherif*, le funeste centre de torture de Casablanca, et emprisonné pendant dix-sept ans à la prison de Kénitra.

Pour beaucoup de Marocains, Abraham Serfaty est aujourd'hui un des grands symboles de la longue et éprouvante lutte menée par le peuple marocain pour instaurer la justice et la démocratie.

Le *Canadian Jewish News* s'est entretenu récemment avec ce militant infatigable qui a toujours défendu contre vents et marées ses idées controversées.

Canadian Jewish News: *Vous attendiez-vous à ce que Mohammed VI vous autorise, deux mois seulement après son intronisation, à retourner au Maroc?*

Abraham Serfaty: Je ne m'y attendais pas. J'avais suivi de près ce que faisait le nouveau roi depuis son accession au trône. C'était très encourageant. Mais je ne m'attendais pas à ce qu'il prenne avec autant de rapidité et de détermination les décisions perspicaces qu'il a arrêtées quelques semaines seulement après son accession au trône, dont celle de m'autoriser à rentrer dans mon pays natal après plusieurs années d'exil.

C.J.N.: *Ressentez-vous de l'amertume et des regrets lorsque vous pensez aux nombreuses années de prison, de bannissement et d'exil que vous avez vécues?*

A.S.: Je veux voir vers l'avant. Je n'ai jamais éprouvé de la tristesse et de l'amertume sauf évidemment pour les sacrifices que ma famille a endurés. J'ai lutté dans un contexte difficile dont j'étais conscient et je me félicite d'avoir contribué par cette lutte à ce que les forces du progrès et de la démocratie au Maroc effectuent aujourd'hui des percées importantes.

Abraham Serfaty et son épouse Christine Daure.

C.J.N.: *Le Maroc vit-il actuellement une révolution monarchique?*

A.S.: Le terme révolution n'est pas le terme approprié. Il s'agit plutôt d'un projet de changement vers la démocratie qui est très net. Le Maroc est au début d'une nouvelle ère caractérisée par une marche vers le progrès et la démocratie. Au cours des dernières années de son règne, le roi Hassan II avait fait quelques réformes mais toujours limitées dans le cadre de ce qu'on appelait l'ancien système, le *Makhzen* -principal instrument de l'autorité monarchique, le *Makhzen* est surtout un mode de contrôle de la société fondé sur des réseaux d'allégeance et le clientélisme.

Mohammed VI a l'air résolu à dépasser le système du *Makhzen* pour aller, peut-être pas encore vers une démocratie à l'occidentale, c'est-à-dire où le roi règne mais ne gouverne pas, mais vers un équilibre plus réel entre un roi qui a des pouvoirs pas seulement politiques mais aussi spirituels, très imbriqués, et une avancée sérieuse de la démocratie. Trois facteurs fondamentaux caractérisent aujourd'hui la transition socio-politique en cours au Maroc: une forte poussée de la société civile, une relative carence de la classe politique et la volonté royale de mettre en branle des changements majeurs.

C.J.N.: *Les tâches qui attendent Mohammed VI sont énormes. Néanmoins, l'accession au trône de ce jeune monarque semble avoir ravivé l'espoir et l'optimisme du peuple marocain. Partagez-vous cet espoir?*

A.S.: Absolument. Le Maroc est confronté aujourd'hui à de très grands défis. Au cours des dernières décades, un fossé de misère dramatique s'est créé. Les tâches qui attendent Mohammed VI sont ardues et immenses: réduire le fossé des inégalités socio-économiques; établir la justice sociale; lutter contre l'analphabétisme; faire progresser le Maroc vers la démocratie… Des défis de taille. Mais, en même temps, le pays peut compter sur des atouts importants: la volonté du roi; sa maturité, qu'il a nettement démontrée à maintes reprises; la dynamique équipe qui l'entoure; la poussée de la société civile et le fait qu'il y a tout de même, malgré le déficit de la classe politique qui existe actuellement, des forces politiques, incarnées par l'actuel premier ministre socialiste, Abderrahman Youssoufi, qui sont des forces de progrès. Je pense que la conjonction de tous ces facteurs devrait permettre de résoudre ces problèmes à long terme. En effet, il ne faut pas s'attendre à ce que des problèmes d'une telle ampleur soient résolus du jour au lendemain. Je suis assez optimiste en ce qui a trait aux possibilités d'y parvenir.

C.J.N.: *Êtes-vous parmi ceux qui réclament que les hauts responsables du régime de Hassan II soient jugés ou, au contraire, estimez-vous qu'il faut tourner définitivement la page de cette période sombre de l'Histoire du Maroc?*

A.S.: Je ne suis ni pour l'une ni pour l'autre de ces deux solutions extrêmes. De nombreuses associations représentant des anciens prisonniers et des opposants politiques disparus demandent aujourd'hui des comptes. C'est normal et tout à fait légitime. Cependant, je pense qu'au niveau du nouveau roi et du pouvoir politique en général on n'est pas disposé à passer à une phase de règlements de comptes. J'avoue que je comprends assez bien cette position. Personnellement, je pense qu'il faut demander toute la vérité sur ce qui s'est passé mais pas forcément la justice. La justice est souvent revancharde. Dans certains cas, on ne connaît pas les limites de la vengeance. Par contre, je crois qu'il est nécessaire que toute la vérite sur ces années noires soit faite et que les hauts responsables de la police, qui par ailleurs ont été récemment limogés par Mohammed VI, soient traduits devant les tribunaux. Non pas pour les mettre en prison mais pour que la vérité éclate. Ces hauts dignitaires ont perpétré des exactions ignobles.

C.J.N.: *Comment voyez-vous l'avenir du judaïsme marocain?*

A.S.: Malheureusement, il ne reste plus beaucoup de Juifs au Maroc. Cependant, je pense qu'il est important de maintenir le noyau qui existe. La perpétuation de l'héritage historico-culturel du judaïsme marocain et le maintien de ce noyau est important pour les nouvelles générations qui vivent aujourd'hui en France, au Canada… et surtout en Israël. Ces Juifs marocains, qui sont aujourd'hui à la deuxième ou à la troisième génération, sont toujours attachés à leurs racines. Cela est très net.

Plusieurs personnalités juives marocaines, dont un des leaders de la gauche marocaine, Simon Lévy, qui s'occupe depuis quelques an-

Suite à la page 14

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"Mr. Campaign," Gordon Brown, honorary president of FEDERATION CJA (seated) visits the Jewish Community Campus. Standing, from left, are Manuel Batshaw, honorary executive vice-president, FEDERATION CJA; Marilyn Blumer, president, FEDERATION CJA; and Steven Cummings, first vice-president, FEDERATION CJA. [Howard Kay photo]

'Approved of what we've done'

'Mr. Campaign' lauds new community campus his efforts helped build

MONTREAL — Gordon Brown, "Mr. Campaign" as he is so commonly referred to within the Montreal Jewish community, recently made his first visit to the new $30-million Montreal Jewish Community Campus.

One of FEDERATION CJA's two honorary presidents, Brown, 91, has committed much of his life to serving the Jewish community.

"To see Gordie's reaction... He absolutely approved of what we've done here," said Marilyn Blumer, president of FEDERATION CJA.

"I told him that we have a fifth floor [at Cummings House] now, and he said he hoped we'd have 20 someday," Blumer said. "We've built on what he started years ago when the organization moved here and closer to the community. Gordie was and continues to be an extraordinary community visionary."

As president of Allied Jewish Community Services from 1967 (today's FEDERATION CJA), Brown united 23 Jewish organizations to create a central community services organization. As chair of the 1961 Combined Jewish Appeal campaign, he set new records in fund-raising.

Brown's primary concern was always Jewish education. He believed the community was responsible for guaranteeing that those who could not afford a Jewish education would be helped.

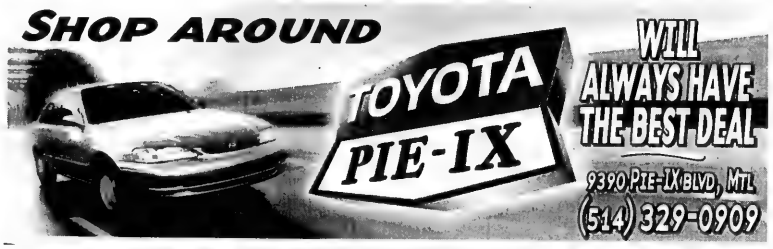
He was also concerned about the older segment of the population and supported the creation of the Golden Age Association, Caldwell Residences, and Pollack and Harry Bronfman Square.

Brown and Maxwell Cummings ensured the funds necessary for the construction of these buildings.

Brown has been involved with just about every major capital funds campaign in Montreal since he first began fund-raising on behalf of the Jewish General Hospital in 1929.

He is a recipient of the Samuel Bronfman Medal, the highest honour bestowed upon members of the Montreal Jewish community. He was named Man of the Year by State of Israel Bonds in 1974.

Brown is a life trustee of FEDERATION CJA, a life vice-president of the Adath Israel Congregation, a governor of the Jewish General, an honorary director of the Hebrew Free Loan Association, a Gold Menorah member of B'nai Brith and an honorary fellow of Hebrew University. Three years ago, he was awarded the Order of Canada.



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Queen Noor to support McGill U program

MONTREAL — Queen Noor, widow of the late King Hussein of Jordan, will be coming to Montreal in March to lend her support to a McGill University program that brings together Israelis, Palestinians and Jordanians for a year of study.

Her appearance will benefit the King Hussein Memorial Fellowship Fund established by McGill last October, of which she is international spokesperson.

The scholarship will help sponsor the fellows of the McGill Middle East Program in Civil Society and Peace Building. Each year, 12 fellows come to McGill to study in the schools of social work or architecture.

After their year in Montreal, the fellows return to their respective lands to help establish projects that assist the disadvantaged in their societies.

They are known as "ambassadors of peace" because their ultimate goal is to expand exchanges between Israel, Jordan and the Palestinian Authority, in areas of common interest related to the betterment of society.

American-born Queen Noor will attend three major events while here March 14:

- A private luncheon with 40 leading Montreal businesspeople who have made major donations to the fund. It will be hosted by the Desmarais family of Power Corp.
- A reception of 250 other donors, as well as federal and provincial politicians, in McGill's Strathcona music building. Queen Noor will address this gathering.
- A concert for 600 guests later that evening at the Pollack Concert Hall, featuring opera singer Julie Nesrallah and the McGill Jazz Ensemble. Queen Noor is scheduled to give a 30-minute speech at this event. Former McGill chancellor Gretta Chambers will be the MC.

Tickets for this event are $250, of which $225 is tax-deductible. Door prizes will include a trip courtesy of Royal Jordanian Airlines. Tickets are on sale through the McGill Middle East Program, 398-7162.

ADVERTISING FEATURE

How hypnosis helped me say,
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Marnie before Hypnosis

My name is Marnie Fertal. I'm a full-time student. I lost 51 pounds in six short months. I kept my weight off for over 3 1/2 years. The story you are about to read is true and factual. It happened to me.

By Marnie Fertal

I lost 51 pounds without dieting. It was easy. My dress size plunged from a size 16 to a petite size 8 and it was effortless. If someone had told me this was possible five years ago, I wouldn't have believed them.

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Roseanne Greer, Administrative Assistant

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"It may sound a bit dramatic to say that hypnosis saved my life, but this is what I believe. After smoking for 25 years, I can now say I am a true non-smoker. Thank you for giving me my life back."

Linda Mandeville, Administrative Assistant

Skeptic to Believer!

"I was skeptical at first. I had tried to lose weight before. Nothing worked. With hypnosis I lost 45 pounds. Hypnosis made weight loss fun. If you are a skeptic like me, be open minded. Your free screening will speak for itself. For life-long weight loss success, choose hypnosis.

Glenda Seawel, Retail Banking

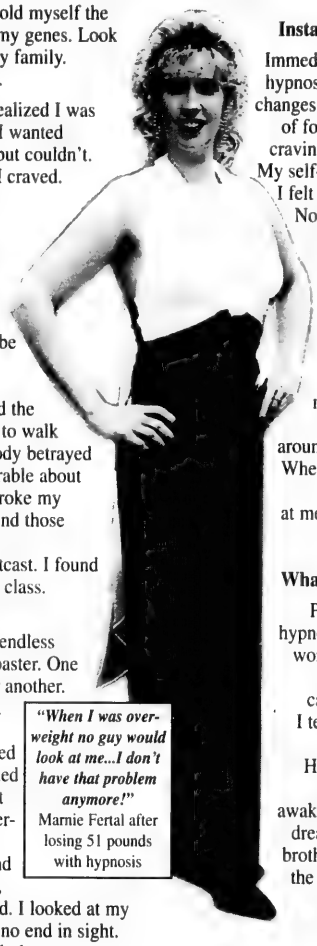
Out of Control

I was overweight my entire life. In my house junk food was everywhere. I told myself the weight was in my genes. Look at the rest of my family. They're fat too.

One day I realized I was out of control. I wanted to lose weight but couldn't. I felt helpless. I craved. I binged. I got depressed. The more I tried to diet the more I thought about food.

I wanted to be a model. Even took modeling classes. Learned the postures. How to walk and talk. My body betrayed me. I was miserable about my weight. It broke my heart to be around those skinny girls. I felt like an outcast. I found excuses to miss class. I dropped out.

I was on an endless dieting roller coaster. One stupid diet after another. Take a little off. Put more back on. I starved on shakes. Gained weight with diet pills. Pain, suffering, misery. I went out less and less. I sat home, lonely and afraid. I looked at my family and saw no end in sight. Being overweight hurt.



"When I was overweight no guy would look at me...I don't have that problem anymore!" Marnie Fertal after losing 51 pounds with hypnosis

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My mother heard about hypnosis for weight loss from a friend. She said hypnosis made her weight loss easy. I gave them a call, went in, discussed my problem, signed up and lost 51 pounds. Hypnosis gave me back control. I know my weight loss is permanent. Keeping it off is effortless.

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Immediately after my first hypnosis session I noticed changes. I stopped thinking of food all the time. My cravings totally vanished. My self-confidence soared. I felt gung-ho about life. No more cravings. No more binges. I was amazed when the hunger pangs vanished.

Now I am on the go all the time. I am getting A's in my college courses. I feel comfortable around everyone I meet. When I was overweight no guy would look at me...I don't have that problem anymore!

What a Discovery

People ask me what hypnosis is like. Does it work? Many folks tell me they think they can't be hypnotized. I tell them, YES! You can be hypnotized. Hypnosis is safe and natural. Like being awake during a pleasant dream. I joke with my brother that hypnosis is the lazy person's way to weight loss. It's relaxing and fun.

The Miracle

Don't think I'm an isolated case either. My Dad lost 33 pounds. My brother lost 65 pounds. Hypnosis was 100% responsible for our weight loss success. So there you have it. Three people, 149 pounds. It was easier than we thought possible.

Our results with hypnosis are a dream come true.

Dreams Came True

Hypnosis made my weight loss success possible. They gave me confidence, better health and a slim, attractive body. They helped my dad and brother too. That's why I believe hypnosis is the easiest way to lose weight and keep it off. It cost much less than expensive diet programs and I didn't have to fuss with weighing, measuring or counting. What a relief to know I will never have to diet again.

Free Screening

I recommend hypnosis without reservation. It worked for me and I'm convinced it can work for anyone who wants lasting weight loss. You can find out how hypnosis can benefit you and it won't cost one red cent. Pick up the phone and call right now. Schedule your free hypnotic screening. It's fun and informative. Takes about twenty minutes.

From the first phone call I felt reassured. Everyone was friendly and helpful. There is no pressure to buy anything. If the hypnotic evaluator doesn't feel their program will benefit you, she will tell you so.

Call Now Without Risk

I believe in hypnosis because it gave me my life back. That's why I'm sharing my story with you. Do what I did. Call and schedule your free hypnosis screening. What have you got to lose, but a lot of weight!

Call now. You can tell them Marnie sent you.

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Editorials and Letters

The Canadian Jewish news

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Dry Bones
ANWAR SADAT OPENED THE DOOR TO PEACE, CAME TO JERUSALEM, SPOKE BEFORE THE KNESSET, AND PLEDGED "NO MORE WAR"
...IN ORDER TO LET ISRAEL KNOW WHAT HIS INTENTIONS WERE.
SYRIA'S ASSAD IS BEING JUST AS HONEST.
IT'S JUST THAT HIS INTENTIONS ARE DIFFERENT.

Unwise rabbis

Last week, Jerome Segal, a research scholar at the Centre of International and Security Studies at the University of Maryland, invited some 1,200 Conservative, Reform and Reconstructionist rabbis in the United States to sign a statement calling on Israel and the Palestinians to "share" Jerusalem. Approximately three-quarters of the rabbis approached by Segal refused to sign the document. But 300 rabbis did sign Segal's petition.

The release of the document served as a publicity generating welcome mat for the visit to Washington last week by Yasser Arafat, on which he stepped, undoubtedly, with unabated glee.

"The question," the rabbis ordained, "is whether Jerusalem should be under the sovereignty of one nation...whether the pursuit of both justice and peace requires that...Jerusalem should be shared with the Palestinian people. We believe that it does." There was neither ambiguity nor humility in the text; nor indeed was there any wisdom.

For a number of reasons, the welcoming "mat" so hospitably and carefully spread at the feet of the visiting Arafat by the signatory rabbis, was quite unwelcome. The rabbis' initiative was:

• *Obstructive.* Rather than pave the way for agreement on the "issue" of Jerusalem, the statement actually obstructs and interferes with the delicate, multi-layered and deeply complicated bargaining process between the two sides.

• *Sanctimonious.* The substance and tone of the actual language in the petition – offering advice on what constitutes both justice and peace in the situation – are smug, supercilious and even condescending to the Israeli negotiators.

• *Unrepresentative.* The signatories signed the statement in their capacities as rabbis to lend a kind of rabbinic *hechsher* or seal of religious legitimacy to their personal political views. But their views are flagrantly unrepresentative of the mainstream within their own respective branches of Judaism, as witnessed by the refusal of an overwhelming majority of their rabbinic colleagues to sign the petition, not to mention, of course, the absence of Orthodox signatures on the document. Furthermore, there is no suggestion that the rabbis consulted, let alone signed on behalf of their congregations. In a sense, therefore, their statement is more than unrepresentative, it is misrepresentative.

• *Divisive.* Even though the signatories constitute a minority within their streams, the impression might be created and exploited in Israel, indeed around the Jewish world, that the petition was somehow "authoritative." If believed by the religious establishment and by most Israelis, the many recent painstaking and thoughtful efforts aimed at bringing the streams closer together may be jeopardized.

• *Hypocritical.* The non-Orthodox religious streams and a significant number, too, of the Orthodox world in North America have rightly lamented the co-mingling of religion and politics in Israeli life. But by signing such a petition, trading on their credit as rabbis, the 300 signatories have embraced the very behaviour they vehemently condemn in Israel, namely, injecting their personal "rabbinic" (read religious) views on Jerusalem into the highly charged, emotional political arena of Middle East peace negotiations. Perhaps the rabbis were being naive; for certain, they were ill-advised.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Navid Bala Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Ashessr Zadmehr.

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100 best left out women

Re: Sheldon Kirshner's subjective list of the 100 greatest Jews of the millennium (*CJN*, Jan. 6 and 13). I wish to point out that one who reads his articles could have the impression that only a Jewish man can be great. There is not one woman listed in the 100 "great Jews of the millennium." There are a couple of token women listed at the very end in the runners-up.

Has Kirshner never heard of Golda Meir, Bella Abzug, Hannah Senesh, Anne Frank or Gertrude Stein? It is outrageous to see a list of 100 Jewish names and not see the name of at least one woman.

Kirshner must check his facts and open his world view to include all Jews, not just the men.

Mike Anklewicz
Gerry Anklewicz
Toronto

* * *

Approves Israeli torture ruling

This is in response to Bruce Elman's article, "Israel Basic Laws are Not Suicide Pact" (*CJN*, Jan. 13), in which Elman criticizes the Israeli Supreme Court for its September ruling banning the use of torture.

Elman contends that the ruling unduly jeopardizes Israeli lives, thereby rendering the Basic Laws meaningless by "sanctifying only the rights of the dead." Having volunteered for the Public Committee Against Torture in Israel, the grassroots Israeli NGO that put forth several of the petitions that led to this landmark ruling, I would like to point out some crucial facts that Elman neglected to take into consideration.

To begin with, the General Security Services' (GSS) contention that it merely tortured "ticking bombs" who were likely to perpetrate violent acts against Israeli civilians is simply not true. A glance at the records of their interrogation schedules indicates that in numerous cases, torture became a routine practice employed by the GSS weekly from nine to five, Sunday through Thursday (the Israeli workweek).

Moreover, hundreds of innocent Palestinians were detained, tortured and released without charge or trial. Many of them suffered irreparable physical and psychological damage and had difficulty reintegrating into their respective communities. Ten Palestinians have died during interrogation.

Finally, an absolute prohibition on torture exists under any and all circumstances for a reason. "Ticking bombs" do not justify such cruelty. Thus, it was no more justified for the Syrians to torture captured Israeli pilots who clearly posed an existential threat to their country than it is for Israelis to torture Palestinians. Until the ruling, Israel was the only country in the world to legally sanction torture.

Ronit Avni
Montreal

* * *

No need for Jews to beg

Re: Rabbi Gunther Plaut's column "Wake up, Ontario!" (*CJN*, Jan. 6). Kol hakavod to Rabbi Plaut for speaking out so eloquently on the issue of discrimination in the funding of Ontario's school system. Parents in the Jewish and non-Jewish communities have been saying for years that the funding of Catholic religious education to the exclusion of all other religions is unfair and unjust.

Unfortunately, the column offers a suggestion that would *not* fulfil the ruling of the United Nations human rights committee. The committee ruled that the Waldmans must be treated *equally* with Catholics. According to the column, the Waldmans are calling for the same funding rights to be given to non-Catholics as those given to Catholics. For the writer to suggest (even as a first step) the less-than-quarter-measure of funding issues of public health in non-Catholic religious schools is completely at odds with the issue of equality, and undermines the effect of the UN ruling.

The Jewish community need not beg to end the discrimination; the Jewish community must demand an end to the unfairness.

Lorne White
Toronto

* * *

Condemn Iran for attack

Your editorial condemning the poisonous rhetoric by Iranian officials must be acted upon by the Canadian government. I call upon the Canadian ambassador to the United Nations to present a resolution condemning Iran for its outrageous verbal attack on a member state of the United Nations. Since Canada will likely be participating in any peacekeeping force, following peace between Israel and Syria, the control of such belligerent comments is important not only for the safeguard of Israelis but also for Canadian peacekeepers.

Bert Raphael
Chairman
Canadian Lawyers & Jurists for World Jewry

* * *

Internet trips up Irving

The libel case currently being heard in the English courts of David Irving vs. Deborah Lipstadt and Penguin Books promises to have repercussions far beyond the question of Irving's integrity as a right-wing historical writer (*CJN*, Jan. 20). If the judge finds in favour of the defendants, at the very least, Nazi sympathizers and Holocaust deniers will receive a serious setback in their ongoing malevolent campaigns.

It has been reported that both parties have spent two years collecting evidence in preparation for the case. We are in the Internet age, and my research indicates that there is sufficient "original" information on the Web for most of us to form a pretty well-informed view of what actually happened in those dark, desperate days, without having to rely on Irving.

Dennis Shore
England

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Holocaust denial comes back into vogue

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

The following is surely one of the most bizarre events of the modern era.

Although World War II ended 55 years ago, although thousands of memoirs and research studies have described the atrocities committed during that period and although museums from Washington to Jerusalem have documented those atrocities, one of the most important trials pertaining to the denial of the Holocaust opened last week in London.

What is particularly bizarre is that, in this courtroom drama, the tables seem to have been turned. The plaintiff is a known denier of the Holocaust while the defendant is a historian who has written a book that has blown the plaintiff's argument to pieces.

Author and historian David Irving has filed a libel suit against Deborah Lipstadt and against Penguin Books, which published Lipstadt's book, *Denying the Holocaust: The growing assault on truth and history.*

In his books and lectures, Irving claims that the reports of gas chambers and of the extermination of six million Jews are false. Lipstadt has refuted his arguments. He is now suing her, accusing her of causing "irreversible damage" to his name and professional standing.

At the opening of the trial, Irving declared that he does not deny the Holocaust: "No person in full command of his mental faculties, and with even the slightest understanding of what happened in World War II, can deny that the tragedy actually happened, however much we dissident historians may wish to quibble about the means, the scale, the dates and other minutiae."

Irving repeated his claim that the mass murder of Jews in eastern Europe was carried out without Hitler's knowledge.

He allows for the possibility that the S.S. conducted killing experiments in which gas was used; however, according to Irving, a massacre of the proportions of the Holocaust is simply not logistically possible.

When asked by the judge whether, in his opinion, six million Jews had been annihilated by the Nazis, Irving replied: "If I was a Jew, I would be far more concerned not at who pulled the trigger but why. Anti-Semitism is a recurring malaise in society. There must be some reason why anti-Semitic groups break out like some kind of epidemic."

The judge queried whether Irving agreed with the statement that the Germans had murdered millions of human beings, whereupon Irving answered: "I hesitate to speculate. It was certainly more than one million, certainly less than four million."

As Irving sees the situation, he himself is a victim of a world Jewish conspiracy. He claims that, ever since Lipstadt published her book, publishers are afraid to publish his works and bookstores are similarly afraid to sell them.

Denial of the Holocaust is not new. In fact, it began almost on the day the Allies liberated the last of the camps and before the crematoriums had cooled off.

As early as 1948, Paul Rassinier published *La ligne de la passage,* a book that denied the Holocaust and that was purportedly based on his own experiences as a concentration camp inmate.

In 1965, an American professor, Austin App, came out with his book, *The Six Million Swindle*, in which he argued that the Germans had never drawn up blueprints for exterminating the Jews of Europe.

In 1973, a former German army officer, Theis Christopherson, published *The Lie of Auschwitz*, in which he tried to prove that the number of Jews murdered by the Germans was actually less than 200,000.

Since the mid-1970s, hundreds of books and articles spouting this same kind of argument have appeared. Most of them have been authored by extreme right-wingers.

The Irving affair is different and far more important than all these other episodes, because of his writing skills and his supposed expertise in the historical field. He also can locate documents whose contents he can twist to suit his particular ideological tendencies.

Trials have taken place in the past on the subject of Holocaust denial, but in those cases the litigation was initiated against Holocaust deniers, in countries where Holocaust denial is considered a criminal offense.

This time, however, the Holocaust denier is the plaintiff who must therefore provide the burden of proof.

Although the formal cause of the litigation now taking place is the plaintiff's demand for compensation for damages, it is obvious that the central issue – which gives the trial its historical significance – is the judicial clarification of whether the Holocaust took place and whether six million European Jews were exterminated by the Nazis and their collaborators.

Irving, who has written 30 history books, acquired a certain reputation at the start of his professional career, although his more recent work does not meet the standards of historical research. He has become lionized by neo-Nazis and other anti-Semites.

It is, of course, no mere coincidence that Holocaust denial goes hand-in-hand with racism and anti-Semitism.

"Holocaust denial," states a background paper issued by the Anti-Defamation League of B'nai Brith, "is a contemporary form of the classic anti-Semitic doctrine of the evil, manipulative and threatening world Jewish conspiracy."

The background paper also notes: ' Holocaust denial...has emerged as an important 'cutting edge' ideological cement of the diverse hate movements in the 1990s...as a powerful conspiracy theory uniting otherwise disparate fringe groups (e.g., Liberty Lobby, various [Ku Klux] Klan factions, neo-Nazis ... racist skinheads, etc.)."

In his lectures, Irving sounds less cautious than the statements he is now making in the courtroom.

Speaking before an audience in Calgary, for example, he came out with the following utterance: "I don't see any reason to be tasteful about Auschwitz. It is baloney. It is a legend.

"I say quite tastelessly, in fact, that more women died in the backseat of Edward Kennedy's car at Chappaquiddick than ever died in a gas chamber in Auschwitz."

Lipstadt's book appeared in the United States in 1993 and thus it seems natural to ask why it took Irving six years to sue.

The answer is complex, apparently, for several reasons.

Historical revisionism is all the rage, after all, and perhaps Irving believes that the trend could serve his best interests when he argues, in his defence, that he and other historians have the basic right to look at events from a perspective that differs from what is accepted.

Perhaps he is hoping that today, as Jewish organizations present restitution claims in the billions of dollars on behalf of the Holocaust victims, the arguments of Holocaust deniers will sound sweeter to the ears of many listeners.

It is also possible that Irving thinks that, with the majority of Holocaust survivors in their graves or suffering from weak memories, the defence will be hard put to find reliable witnesses to counter his claims.

It is impossible to say whether the trials being conducted today against Bosnian or Rwandan war criminals will prevent crimes against humanity in the future.

What is clear, however, is that if the London court hearing the Irving-Lipstadt trial makes peace with Holocaust denial, the deterrent effect of these current trials for war crimes will be significantly diminished.

David Irving arriving at the courthouse in London. **[RNS/Reuters photo]**

Opinions

A strange tale of contradictions

Some months ago, I had an interesting and, in fact, unusual visitor. Manfred Wolf, a Yekke like myself, and a resident of Toronto, brought a photo album that contained not only pictures, but also original documents.

Rabbi Gunther Plaut in Toronto

Together they formed a remarkable testimony of the kind that I had never encountered in the many written records of the Nazi era that I have seen.

Wolf gave me some notes which contained the following information: In the year 1935, all German men born between 1914 and 1915 were called to have medical examinations, which were to take place in his hometown.

Those were the days when Hitler had started to expand his army at a rapid pace, foreshadowing his later violent intrusions into the life of Europe and the world.

Jews, of course, were excluded from the German army as they were from all government positions and many professions like law. But, in Wolf's case, the unusual happened: he and another Jewish boy were among a group of young men who were called to report. He had no choice but to present himself before the authorities.

The examinations having been completed, the applicants were sent home where they were to receive further instructions. But young Wolf never heard another word. Obviously, they had noticed he was a Jew and that was the end of the matter – or at least so he thought.

On Kristallnacht, three years later, Wolf and his dad were arrested and sent to the Sachsenhausen concentration camp. Some weeks later, father and son were informed that if they could produce emigration papers to some country, they would be released. The Wolfs had managed to obtain permission to go to Bolivia and, indeed, they were set free and given 30 days to leave the country.

Now comes the strange tale that has probably never been duplicated: Manfred Wolf's papers were in order, or so he thought. But then, he received another visit from the dreaded Gestapo. He was sure they had come to arrest him again.

In this case, it turned out to be otherwise. The Gestapo official informed Wolf that he was still a member of the German army and that, unless he could be released, he could not receive the necessary certification that would allow him to leave the country.

Wolf immediately contacted the army to get a piece of paper testifying to his discharge. To his surprise and bitter dismay, the army informed him that no such discharge papers would be issued.

So Wolf betook himself to the Gestapo – something no Jews in their right mind would do voluntarily. He had no choice, he felt, and he told them he could not obtain a release from the army, even though as a Jew he could not serve. Only the Gestapo, he said, would be able to get the papers. Surprisingly, they listened to him and obtained them. In due time, Wolf was able to emigrate.

The Gestapo is thus on record as having helped a Jew, a strange tale indeed. But then, the Nazi era was full of contradictions that historians to this very day are trying to sort out.

A debate over norms and principles

The '90s were the decade in which the imperative of security started to lose its impact as the ultimate argument in Israeli life. As the new century dawns, the results of this change will continue to have a far-reaching impact on public attitudes toward a host of domestic and external issues.

Shira Herzog in Toronto

While the two issues occupying Israelis these days seem dramatically different, they have more in common than meets the eye. On the external front, the public debate is focused on the negotiations with Syria. On the domestic front, the issue is the "Weizman scandal." Both are important elements in a reshaping of norms and principles as Israel looks to the future.

Recent public opinion polls show approximately 50 percent of Israelis support the peace treaty with Syria, based on public reports to date. Over 60 percent acknowledge that a deal with Syria will require significant territorial adjustments. At the same time, only about a third of Israelis believe that Syria is interested in "real peace" with Israel. In other words, there is greater support for the process than there is trust in the Syrians, even before the terms of the deal are known. This is no different from the consistent findings with regard to the Palestinians, where support for the negotiations outweighs trust of Arafat.

In other words, Israelis are ready to make peace at a significant cost, even with adversaries they do not trust. Opponents of the Syria deal know this. The opposition to the agreement wants to force Barak to take a hard line because of domestic pressure, in the hope that this will make it impossible to reach an agreement.

The rallies and attendant public campaign can focus on one issue only – the values of Zionism and settlement of the land. Any other arguments put forward by the Likud fly in the face of former prime minister Benjamin Netanyahu's willingness to sign virtually the same deal with Hafez al-Assad. Therefore, what might have been a debate over the relevant – and as yet unclear – security provisions in the agreement (that itself is far from completion), is becoming a debate over values and principles.

The question will be whether in Israel today, Zionism is about holding on to settlements and the Golan at all costs, or about making painful, pragmatic sacrifices for the sake of a new regional reality. All sides know that the result will be not a warm peace, but rather something approaching non-belligerency, cold diplomatic relations and an end to Israel's controversial and costly presence in southern Lebanon. Just as in the case of the West Bank, support for the agreement is primarily the result of a sober and calculated – rather than ideological – assessment of the better terms for Israel's future in the region.

The debate over the circumstances surrounding allegedly unreported payments of several hundred thousands of dollars from Edouard Sarousi to President Ezer Weizman in the late '80s and early '90s has dominated the Israeli press for weeks. Weizman's weak defence and early indifference to the allegations are not only true to character for the "shoot from the hip" general, but also a reflection of the older, normative world in which his public career developed.

It reminds many Israelis of the story of then chief of staff Moshe Dayan, who stopped at an orange grove to pick oranges. The guard stopped him, and when he recognized Dayan, apologized and said, "Sorry, I thought you were just a regular thief."

Israel has come a long way since the early days of the frontier mentality that had different rules for different positions. And while the controversial decision by the attorney general to investigate the story further is debated, most Israelis feel that Weizman's reaction was indicative of the old ways rather than the norms that exist today.

For all his bluntness, Weizman is one of the last of Israel's founding generation. He had a critical role in developing the air force that won Israel's air battles, and he, along with Dayan, had the greatest influence on Menachem Begin's decision to sign the Camp David accords. As such, he joins the ranks of great soldiers and peacemakers in Israel's history. The very controversy is a sad ending to an illustrious, if colourful career.

Weizman the public servant has come up against norms that may have seemed unimportant or irrelevant to Weizman the man. Even if the (likely) conclusion is that there are no grounds for a criminal investigation, the damage to him has been done.

The Jewish polity: Then and now

Some weeks ago the Jewish world suffered the tragic death of Daniel J. Elazar, one of the foremost scholars of modern Jewish studies in this century. Elazar was a professor of political science at both Bar-Ilan University in Israel and Temple University in Pennsylvania, and was the founder of the Jerusalem Centre for Public Affairs, a Jewish policy think tank.

Morton Weinfeld in Montreal

Elazar was a leading authority on the political aspects of Jewish communal life. He had a close relationship with Canadian Jewry, and he co-authored a definitive study of the Canadian Jewish polity with Prof. Harold Waller of McGill University.

Elazar created the field of Jewish political studies, and argued that there was an unbroken Jewish political tradition rooted in the concept of a covenant between God and Israel and between leaders and the people.

Elazar also claimed that the tools and concepts of political science could be used to study the political life of Jewish communal institutions – the Jewish polity. We could ask questions of Jewish political leaders that one also asks of any country: How are political-communal decisions made? Whose interests are taken into account by Jewish leaders? How democratic is the Jewish polity?

These questions have been particularly acute for Jewish communal leaders in the past century, given the shadow of the Holocaust. There is no escaping the fact that the years 1933 to 1945, and even earlier, were not glorious ones for Jewish communal leadership, both in Europe and in North America.

The litany of charges is familiar. German Jewish leaders were not aggressive enough in fighting the rising anti-Semitism and Nazi influence before Hitler took power in 1933. And during the war itself, Jewish leaders in the Jewish Councils in various ghettos were too compliant in the face of Nazi wishes, almost to the point of complicity. Why did they not organize more militant resistance?

And Jewish leaders in North America were also too meek. Why did they not take more militant action to force Canada and the United States to take in more German Jewish refugees after 1933? And why did they not move more aggressively to convince the Allies to bomb Auschwitz or railway tracks towards the end of the war?

While it is legitimate to pose these questions and try to answer them, they all suffer from a misplaced context. They combine the cheap wisdom of hindsight with the facile confounding of the present day sense of Jewish security with the far different sensibilities of the 1920s and 1930s.

Few leaders could fathom that Germany would engineer unspeakable horrors.

There is also an assumption that Jewish leaders in the ghettos had a wide array of options. They did not. Conceptions of human rights and minority rights were weakly developed.

Even if they enjoyed formal civic equality, Jewish leaders in prewar Europe and North America operated in a heavily anti-Semitic social milieu. Prejudice and discrimination were everywhere. They did not want to risk losing newly made gains. Actually a sober review of the record of the period reveals that these leaders tried repeatedly and valiantly, but not militantly, to defend Jewish interests. They were not successful.

Plus ça change.. The echoes of the Holocaust continue. In France at present, there is an effort to hold the national railroad accountable for collaboration with the Nazis in the deportation through their trains of French Jews to death camps.

But opposing this effort is none other than CRIF, the official agency of the organized French Jewish community. CRIF believes the anger is best directed at the German authorities. This flap takes place against the backdrop of the reigning myth of universal French resistance against the Nazis, when in fact the level of complicity was significant.

But something has changed. No longer can anyone accuse the entire "established" Jewish communal leadership of meekness in the defence of Jewish interests.

While CRIF may be staking out a conciliatory position, it is opposed by the militant World Jewish Congress (WJC), which has been the major mover in seeking restitution from German and other European banks, insurance companies, and corporations for confiscated Jewish assets and for slave labour. Edgar Bronfman of the WJC is both an establishment leader, and a militant.

Of course, CRIF has a more immediate responsibility for the welfare of French Jewry than does the WJC. I would argue that a dual approach of *both* militancy and quiet diplomacy may be best in such cases. Jewish communal leadership in Canada mercifully is not faced with comparable dilemmas.

The Kirshner File

A reporter looks back at 25 years

I marked my silver anniversary at *The Canadian Jewish News* recently, and in this column, I continue my reminiscences.

In the spring of 1982, several months before my second daughter, Lauren, was born, I found myself in the company of Aaron Jeifetz, a rugged Jewish gaucho (cowboy), in a remote corner of Argentina's pampas. I was in Argentina to write about the largest Jewish community in Latin America. By happenstance, I left Buenos Aires, an elegant city, a day before the war in the Falklands broke out. I read about it as I lounged on a beach in Rio de Janeiro.

Sheldon Kirshner in Toronto

Later that year, I visited Sosua, a charming Jewish colony in the Dominican Republic established by German refugees. In Toronto, I interviewed Chaim Herzog, a former director of Israeli military intelligence – and future president of Israel – who observed that Israel's occupation of West Beirut, a dimension of its ill-fated invasion of Lebanon, had been a major mistake.

In 1983, I covered the 40th anniversary of the Warsaw ghetto uprising, a moving event which Poland regarded as a bridge to better relations with Jews in the Diaspora and Israel. My one and only trip to southern Lebanon, organized by the Israeli army for reporters, occurred that summer. Wearing a flak jacket, I joined a tour that included a peek into Nabatiya, now a Hezbollah stronghold.

I plumbed the depths of apartheid and explored the Jewish community's relationship with that discredited segregationist system in 1984 when I visited South Africa.

Then I wrote about the Jews of Greece (struggling to rebuild after the deprivations of the Nazi occupation) and of Denmark (trying to resist the tide of assimilation in a country whose Jewish population had been saved from certain destruction).

I arrived in Germany just as the 1985 Bitburg affair subsided. In Darmstadt, the municipality was building a synagogue to replace one that had been destroyed by the Nazis. In Schopfloch, a sleepy town in Franconia, I discovered a dialect called Lachoudish, a peculiar blend of German, Yiddish and Hebrew.

My plane touched down in Vienna in 1986 as the Waldheim affair flared. I talked with Simon Wiesenthal, the wizened Nazi hunter, and cycled down a tranquil country road one Sunday morning to the Mauthausen concentration camp.

In a complete change, I spent two weeks in Costa Rica, studying the prosperous, well-integrated Jewish community and enjoying the incredible physical beauty of this politically stable Central America republic.

There were travel stories to write in 1987. In Switzerland, I was enthralled by snow-clad mountain peaks and sylvan valleys, while in Jamaica, I was struck by lush tropical vistas and Noel Coward's enchanting Firefly estate. Toward the close of the year, in Israel, I gathered material for a 40th-year anniversary supplement the paper published in 1988. As I left Tel Aviv, the intifadah erupted, a topic which continually engaged my attention for the next few years.

One glorious summer morning in 1988, in the company of a native guide, I fished for pickerel on a placid lake in northern Ontario near Minaki Lodge. Thanks to beginner's luck, I hauled in a handsome specimen. It not only provided grist for a story, but the raw material for my mother's delicious gefilte fish. Throughout that year, I wrote analyses about Israel's warming relations with the Soviet Union and the Soviet bloc and the Iran-Iraq War, then winding down.

From my point of view, 1989 was an auspicious year. I revisited Switzerland, renewing my acquaintanceship with its Jewish community. I returned to West Germany and interviewed Manfred Rommel, mayor of Stuttgart and son of the legendary German general, and Heinz Galinski, the severe and notoriously cranky chair of the Central Council of Jews in Germany. In a memorable day trip to East Berlin, I witnessed East Germany's last gasp.

Rabbi Moses Rosen and Kirshner.

Back in Toronto, I interviewed Marek Edelman, the sole surviving commander of the Warsaw ghetto rebellion, and Yitzhak Rabin, Israel's defence minister. Edelman was a difficult person. The extremely reserved Rabin told me he had no objection to an indirect PLO role in peace talks.

In 1990, I interviewed Richard von Weizsäcker, president of Germany, and Bassam Abu Sharif, Yasser Arafat's aide, who called for a two-state solution of the Arab-Israeli conflict. Bermuda, that lovely isle, beckoned, and for five days I explored its nooks and crannies by motorbike.

The crisis triggered by Iraq's invasion of Kuwait consumed me in 1991. But there was a pleasant diversion in Singapore and Thailand – which introduced me to southeast Asia – and an intriguing visit to Romania. In Bucharest, I interviewed Rabbi Moses Rosen, a voluble figure of legend and intrigue. And in rural Transylvania, I was taken on a tour of the late Nicolae Ceausescu's luxury chalet. I couldn't resist bouncing up and down on his outsize bed.

Nineteen-ninety-two was the year I visited Jewish communities in Latvia, Lithuania and Ukraine. Jews there were torn by the need to rebuild and by the desire to emigrate. In newly independent Ukraine, I made a point of visiting Shalom Aleichem's birthplace in Pereyaslav-Khmelnitsky.

Fresh from Ukraine, I flew to Halifax. I wrote a piece about Pier 21, where my parents and I, newly arrived immigrants, had disembarked in 1948. Then it was on to Thunder Bay for a look at a declining small-town Ontario Jewish community.

I went back to Israel in 1993, visiting the West Bank settlement of Ariel (whose residents were troubled by the ascendancy of a Labour government), and speaking to one of the leaders of the Islamic Movement, Sheik Abdallah Darwish (who professed loyalty to the Jewish state).

And I spent three weeks in Russia and Belarus, amazed at the revival of Jewish life there. By sheer coincidence, I was in Moscow when tanks brutally crushed a Communist insurrection. As I would learn, my story never got through because the fax machine in Toronto had been turned off! So much for technology.

In the spring of 1994, I spoke to Rolf Pauls, Germany's first ambassador to Israel; interviewed Ignatz Bubis, the Jewish community leader who clipped his fingernails as he talked; investigated the upsurge of neo-Nazism; and visited the Eagle's Nest, Hitler's hideaway in the Bavarian Alps. And in Austria, I went to Braunau, where he was born. In the Gaza Strip, I joined an American Jewish delegation which met with Yasser Arafat. He promised to crack down on terrorism. On the Golan Heights, I interviewed Jewish settlers who expressed anxiety about the future.

The highlights of 1995 included an exclusive interview with Austrian Chancellor Franz Vranitzky, who announced a restitution fund for Holocaust survivors; an encounter with the illustrious Russian poet Yevgeny Yevtushenko, who recalled the genesis of his poem *Babi Yar*; and a meeting with Faisal al-Husseini, a sombre Palestinian official who predicted that a Palestinian state would be formed by 2000.

In 1996, I interviewed Ehud Barak, an amiable but evasive man who promised to move the Labour party to the centre; visited cities in eastern Germany; and dropped into Bad Reichenhall– my birthplace in the lee of the Alps – in a sentimental journey.

The following year, I wrote about the burgeoning Swiss banking scandal after spending 10 days in Switzerland. In 1998, I began writing Academia, a new column about Jewish academics. Last year, I visited Israel, Egypt and Croatia, and once again covered the Toronto film festival, a marvellous cultural event.

Twenty-five years on, it has been quite an eventful ride.

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Mazel Tov to: **Jack** and **Lily Rubin** on their 60th anniversary. Lots of love and happiness in the future from their children, grandchildren and great-grandchildren, family and friends.

Mazel Tov to: **Anna** and **Elias Acoca** who celebrated their 41st anniversary on December 7th, 1999. Happy anniversary from Gaby and Nicole, Robert and Linda and your grandchildren Margaux, David, Jonathan and Caroline.

Mazel Tov to: **Lil** and **Norman Tock** who celebrated their 50th wedding anniversary on January 8th, 2000. With all our love your children, grandchildren, and great-grandson Shayne.

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Info on the Golan available

By MARK MIETKIEWICZ

The on-again off-again talks between Israel and Syria illustrate how difficult it is to decide the future of the Golan Heights. As Israel continues its negotiations with Syria over the strategic plateau, there are many Web sites you can visit to check out the history, the latest news and the points of view in both Israel and Syria.

One of the best places to start is Israel's Ministry of Foreign Affairs Web site **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH00so0]**. From the 1974 Separation of Forces Agreement through the present, you get a play-by-play of the major contacts between Syria and the Yitzhak Rabin, Shimon Peres, Benjamin Netanyahu and Ehud Barak governments.

There's also a link to a detailed article from *Middle East Insight* magazine that traces the border following the Anglo-French partition of Ottoman Syria through to the eve of the Six Day War **[http://www.mideastinsight.org/9_99/lineofjune67_9.99.html]**. One of the fascinating parts of the article explains how, prior to the 1967 war, Israel ruled all of Lake Tiberias, yet along the northeastern shore, control was limited to a 10-metre strip of beach.

After the Yom Kippur war, Israel and Syria signed a Separation of Forces on May 31, 1974. You can read that document at **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH00pw0]** and see how the borders were again modified.

What about the present? Things change so quickly in the Middle East that it's hard to keep track. The Ministry of Foreign Affairs maintains a page that links to the latest events **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH0gai0]**. When I last looked, there were recent articles from *Ha'aretz's* English edition, the *Jerusalem Post*, CNN and the U.S. State Department Web site.

You can also search for the latest reports about the Golan from Reuters and AP at Yahoo **[http://search.news.yahoo.com/search/news?p=Golan+Heights]**.

The largest Jewish community in the Golan is Qatzrin **[http://www.golan.org.il/qatzrin/]**. The capital of the Golan was founded in 1977 and now has some 6,000 inhabitants. Their bilingual Web site traces the history of the area and highlights some of the major tourist attractions and businesses. One of the most famous is the Ramat Hagolan Winery **[http://www.golanwines.co.il/]** makers of award-winning wines, marketed under the labels Yarden, Gamla and Golan.

The most prominent Web site in the Golan itself can be found at **[http://www.golan.org.il/]** in Hebrew with its English counterpart at **[http://www.golan.org.il/eindex.htm]**. This large site combines history, tourism, politics and lobbying on behalf of having the Golan remain within Israel.

Finally, I highly recommend a series of articles written by Ellis Shurman for About.com **[http://israeliculture.about.com/culture/israeliculture/library/weekly/aa121399a.htm]**.

He traces the Israeli hesitation about peace with Syria, and he focuses on the key issues of borders, water rights, security issues and a timetable for Israeli withdrawal.

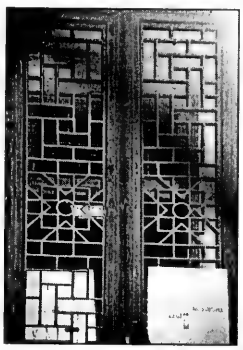
Shurman has even set up an (unscientific) poll about the chances of peace with Syria **[http://israeliculture.about.com/culture/israeliculture/library/polls/blpoll10.htm]**.

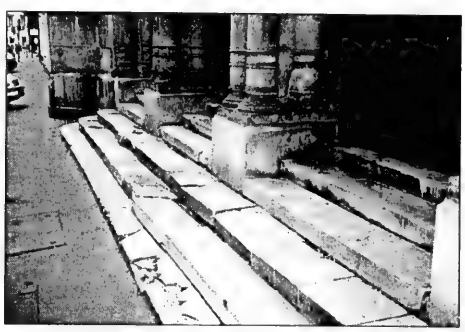
When I last looked, 38 percent of respondents were optimistic about peace, 45 percent said the Syrians don't really want peace, and 12 percent felt Israeli citizens won't give up the Golan. Any withdrawal from the Golan will require a genuine nationwide referendum and approval by at least 61 members of Knesset **[http://www.us-israel.org/jsource/Peace/golantoc.html]**.

Next week, more on the Golan, including the main lobby groups within Israel and a view of the Syrian perspective on the Web.

* * *

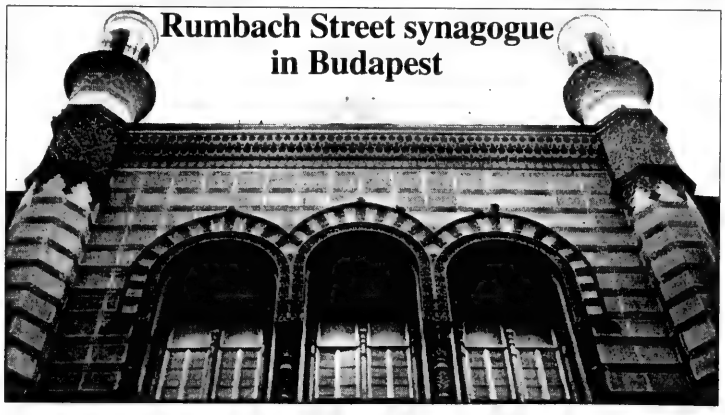
Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].





See item on next page

Rumbach Street synagogue in Budapest



Jewish Life

Speaking for interfaith dialogue

By BETH PORTER

Guest Voice

As a Roman Catholic, I knew almost nothing about the Jewish community or Judaism when, in 1989, my friend Ellen Weinstein remarked to me with pain during an Easter season service, "I'm a Jew, but I didn't kill Jesus!"

I was shocked as I listened to the scripture passage with my friend's ears and heard the anti-Jewish polemic, and I was deeply disturbed that a text in which I and other Christians found hope could contain such poison. I was disturbed also that I had not previously noticed it.

This article is an account of transformation at the personal and communal level, and increasingly, in small ways, at the societal level. The transformation was wrought as a result of personal encounters between Jews and Christians, and because people with developmental disabilities have a gift that enables them to call us all beyond ourselves and into relationship with "the other."

Ellen and I live in L'Arche Daybreak in Richmond Hill, Ont., a community for people with developmental disabilities and the friends who assist them. L'Arche, an international federation of such communities founded by Jean Vanier, has strong Christian roots, but has some members of other faiths. Its family-like lifestyle attracted Ellen's parents when they were looking for a home for their adult daughter.

As an assistant, I was drawn to L'Arche by its vision of a community where people with disabilities are valued and recognized as a source of blessing for others, and by its desire, stated in the L'Arche Charter, to be in solidarity with all those who work for justice.

Ellen's remark at that Easter service initiated an awakening that continued as I undertook theological studies and began to search for ways to help Ellen be affirmed in her own faith. Ellen's parents had long facilitated our celebrating Passover, but now the presence of Jewish members at Daybreak took on other rich dimensions for the rest of us.

Ellen and I found a welcoming Jewish congregation, Kehilat Ahavat Hesed in Toronto. Ellen celebrated her bat mitzvah in 1994 – a joyous occasion. Two years later, Mel Kirzner, another Daybreak member, had a bar mitzvah. Ellen's and Mel's growth in self-esteem and confidence has been obvious to all.

'Deeply touched by survivor speakers'

Kehilah members comment that Ellen and Mel contribute in important ways by their friendliness and need for support that makes everyone more attentive.

Those of us from Daybreak who attend services with them are greatly enriched as we learn more about the Hebrew scriptures and recognize the Jewish roots of Christian liturgy. Meanwhile, our L'Arche community is being transformed by a new appreciation for Judaism.

'Recognize Jewish roots of Christian liturgy'

Last year, Mel travelled with Daybreak friends to Poland and Israel. "I wanted to see where my ancestors came from," he explains.

He also spoke on panels at Reena's International Conference on Developmental Disabilities and at the 16th National Workshop on Jewish-Christian Relations in Houston.

My studies, which included courses in Israel, gave me a foundation for talking and writing about anti-Judaism as an issue of justice that Christians need to address and to suggest an articulation of Christian theology that allows space for religious pluralism.

I became active in Christian-Jewish Dialogue and was deeply touched by survivor speakers when I co-ordinated Holocaust Education Week programs in churches. My first article (for the *Catholic New Times*) was about Holocaust denial. Last Easter, I was asked to write for the Catholic missalette about the anti-Semitic history associated with Good Friday, and the Pope's call for repentance and reconciliation.

More often, though, I prefer to focus on the vitality of contemporary Judaism and what it can teach us. I have become active in Women's Interfaith Dialogue and serve on the archdiocesan interfaith committee that is seeking to promote collegiality among priests and rabbis.

I am encouraged by the work of some Catholic bishops and theologians, and embarrassed by insensitive actions of the Church: the long refusal to recognize the State of Israel, the recent canonization of Edith Stein, the convent and crosses at Auschwitz.

Speaking out on matters that may be perceived by some as threatening to their faith can be lonely. I find encouragement at L'Arche and with other Catholics who have come to see the importance of Christian-Jewish relations, as well as in my friendships with people of diverse affiliations in the Jewish community.

The transformation I have described could only happen because Jewish people received and befriended me in spite of any negative feelings they may have had regarding my Roman Catholic identity or my gentile ineptitude – not knowing at first even what I could bring to a pot luck dinner in a kosher home, or not to take notes during Shabbat services! For their friendship and help, I am deeply grateful. May many others be open to building such bridges!

Can this shul be saved?

[Please see pictures on page 12]

A magnificent old synagogue on Rumbach Street in Budapest is boarded up and rapidly decaying.

The synagogue, built in the style of the eastern European architects of the 19th century, has great historical value for the Jews of Hungary, although it was sold by the Jewish community to the city many years ago.

Within the last five to 10 years, there has been a resurgence of Jewish growth and awareness in Hungary, especially in Budapest, and Jews who for many years buried all traces of their heritage, are showing signs of Jewish pride and the desire to discover their roots.

Chabad Lubavitch has been established in Budapest under the direction of Rabbi Boruch Oberlander. Their goal is to try to serve the needs of the Jewish community at large, from the Orthodox to the unaffiliated to the assimilated.

The small synagogue Lubavitch currently uses has a yeshiva, complete with library, and offers daily classes, Shabbat services, and Shabbat meals for some 70 guests and students each week.

Chabad Lubavitch hopes to be able to purchase the larger Rumbach synagogue, which would allow it to expand its activities in the community.

The dream is ultimately to reopen and renovate the beautiful old synagogue and restore it to its former position in the community as the centre of Jewish activity in Budapest and Hungary.

For more information, contact Chabad Lubavitch of Hungary, Budapest, Wessenlényi utca 4. I/1. 1075; phone +36(1)268-0183.

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Single Jewish female, 52, professional, enjoy all life has to offer. Seeking a male, 50-60, professional, well educated, caring, non smoker, good sense of humour. AD#1656

MUST LOVE ANIMALS
Single Jewish female, divorced, 5'2", medium build, red hair, hazel green eyes, honest, sincere, sociable, own a cat, non smoker & drinker, enjoy dining, movies, fishing, boating, travelling. Seeking a male, similar qualities & interests, tall, independent, not allergic to animals. AD#1358

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Single Jewish female, 5'6", Montreal born, professional, semi-retired, attractive, young looking, clean, observant, active, not fanatic, enjoy music, dancing, theater, walking, golf. Seeking a traditional gentleman, good values, tall, handsome, clean, secure, non smoker, to share similar qualities. AD#1362
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Single female, 55, professional fund-raiser for the Montreal Jewish Community, traditional, humorous, very people oriented, enjoy art, theater, music, hockey, football. Seeking a male with similar qualities, traditional values, intelligent, sensitive, good sense of humour. AD#1240

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ROMANCING THE SOUL
Single male, 51, Health Practitioner, non smoker, tall, handsome, youthful appearance, passionate about the arts, music, house and home, traditional values. Seeking a female, 37-47, youthful appearance, university educated, warm and gentle soul, well grounded, resides in the Montreal area. AD#1554

STRONG VALUES
Single male, 50, professional, artist, speak many languages, resides in Canada and Florida, strong Jewish values. Seeking a female, 42-50, honest, good personality, strong Jewish values. AD#1052

READY FOR ROMANCE
Single Jewish male, 57, 5'9", professional, established, refined, fit, non smoker, positive, world oriented, enjoy arts, music, dancing, fine cuisine, nature. Seeking a female, 42-52, bright, educated, good natured, strong values, ready to build a strong, loving relationship. AD# 1074

LONG TERM RELATIONSHIP
Single male, early 40's, university graduate, self employed, well travelled, enjoy movies, dining and dancing, sports, travelling. Seeking a female, witty, sophisticated, passionate, 30's, down to earth, easy going. AD#1165

OUTDOOR PERSON
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Le Maroc du roi Mohammed VI

Suite de la page 5

nées de la préservation du patrimoine du judaïsme marocain, et le professeur Haïm Zafrani, auteur d'une imposante oeuvre historiographique consacrée au Juifs du Maroc, jouent un rôle très important au chapitre de la perpétuation de ce riche héritage.

Par ailleurs, je crois que c'est important pour la paix au Proche-Orient que le judaïsme marocain en Israël joue un rôle en faveur de la paix. Le parti religieux sépharade *Shass*, dont certains aspects sont critiquables, est incontestablement un facteur important de paix dans la société israélienne.

C.J.N.: *La signature des accords d'Oslo et le rapprochement israélo-palestinien qu'ils ont favorisé ont-ils modéré vos positions radicales antisionistes?*

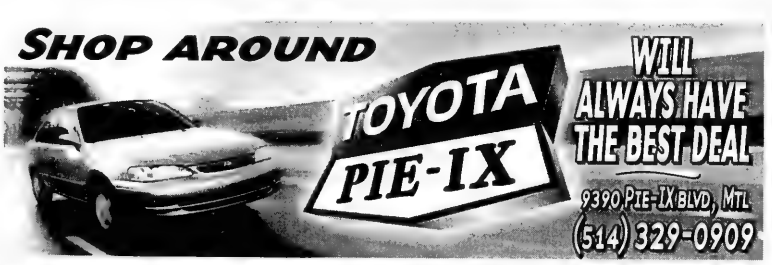
A.S.: Antisioniste, je le suis toujours. La légitimité de l'État d'Israël telle qu'elle a été construite en 1948 je la conteste. Mais maintenant les faits sont là. Je peux vous dire que le jour où j'ai lu les accords d'Oslo avant même qu'ils soient signés à Washington, en septembre 1993, j'étais immédiatement pour et d'une façon enthousiaste. C'est la seule voie de la paix. File est difficile mais c'est l'unique voie susceptible de mener à une paix juste pour les deux parties. Je suis pour un État d'Israël et un État palestinien vivant côte à côte en convivialité. Deux entités étatiques démocratiques qui, conjointement, pourraient être le pôle principal du progrès au Proche-Orient. Je pense que la dynamique même des choses poussera l'État d'Israël à dépasser le sionisme et à aller vers ce qu'on appelle le post-sionisme. L'État hébreu deviendra alors l'État de tous ses citoyens juifs et musulmans ou d'autres religions.

C.J.N.: *Vos prises de position controversées sur la marocanité du Sahara vous ont valu bien des déboires et des années d'emprisonnement. Contestez-vous toujours les revendications territoriales du Royaume chérifien sur le Sahara?*

A.S.: Je reconnais que j'ai été trop loin dans certaines de mes déclarations faites en prison dans les années 70. Cependant, je crois que les événements actuels me donnent raison. La meilleure voie est celle d'une solution négociée ni vainqueur ni vaincu qui permettrait entre l'autonomie ou l'État associé de maintenir le Sahara dans la mouvance marocaine. Cette solution permettrait de maintenir l'équilibre géopolitique du Maghreb et de reconnaître la personnalité *Sahraoui* et son droit à vivre de façon autonome soit dans un État associé soit dans un statut d'autonomie très large.

Depuis son accession au trône, le roi Mohammed VI a fait des pas en avant importants dans la voie politique et non pas dans la voie répressive comme c'était le cas lorsque Driss Basri -ancien ministre de l'Intérieur limogé par Mohammed VI- était le grand chef de la question du Sahara.

Abraham Serfaty was imprisoned for 17 years in Morocco for his opposition to King Hassan II and then exiled to France. He was recently pardoned by the new king, Mohammed VI, and allowed to return to Morocco.



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די מראַגישע געשעענישן אין „באַבי יאַר״

פֿון אַריעל קאָפֿראָוו (סאראַנסק)

דער נאָמען „באַבי־יאַר״ איז באַקאַנט אין אַלערלייַ שפֿראַכן איבער דער וועלט, ווי דאָס אָרט וווּ סיי־ינען אומגעקומען צענדליקער טויזנטער אומשולדיקע ייִדן, נאָר דערפֿאַר, וואָס זיי זיינען געווען ייִדן. אין דעם ווינקל פֿון אוקראַיִנע, ניט ווייט פֿון קיִעוו, האָבן די פֿאַשיסטן אָרייַנגעטריבן טויזנטער ייִדן פֿון קיעוו און אַרומיקע געגנט און זיי דערשאָסן. דאָס איז געשען אין די טעג פֿון 29־30סטן סעפּטעמבער, 1941, צווייַ טעג פֿאַר יום־כיפּור. לויטן חשבון פֿון די דייטשן, זיינען דעמאָלט אומגעבראַכט געווארן אַרום 37,700 ייִדן. די רצייחה איז דורכגעפֿירט געווארן פֿון עס־עס טרופּן מיט דער הילף פֿון אוקראַיִנער פּאָליציי. די טיפּע היילּ איז פֿאַר־וואַנדלט געווארן אין אַ בריידער־קבר מיטן נאָמען „באַבי־יאַר״ און איז באַצייכנט געווארן וויּ אַ סימבאָל פֿאַר ייִדישע ליידן אומעטום.

במשך פֿון 778 טעג, וואָס די דייטשן האָבן אָקופּירט יענע געגנט, איז באַבי־יאַר געווארן דאָס קבר פֿון אַ מיליאָן מענטשן דער עיקר ייִדן. אין דעם באַריכט פֿון דער סאָוועטישער רעגירונג פֿון 6טן נאָוועמבער, 1942, געמאַכט פֿון אויסערד־מיניסטער וו. מאָלאָטאָוו, איז געווען אונטערגעשטראָכן, אַז צווישן די קרבנות איז מערהייט געווען אַלטע לייט און קינדער.

לעבן באַבי־יאַר האָבן די פֿאַשיסטן אויפֿגעבויט אַ קאַנצענטראַציע־לאַגער, אַרומגערינגלט מיט שטעקיקע דראָטן מיט הויכן עלעקטרישן שטראָם. אויף וואַך־טורעמס זיינען געשטאַנען נאַציסאָלדאַטן מיט מאַשין־געווער. אין דעם לאַגער האָט מען געהאַלטן פֿאַרטיזאַנער, קאָמוניסטן און ייִדן. די עכאָפּטע ייִדן זיינען דאָרט אַהין געבראַכט געווארן האַלב לעבעדיקע.

ווען די פֿאַשיסטן האָבן זיך אַנגעהויבן צוצוגרייטן צו פֿאַרלאָזן די געגנט, האָבן זיי באַשלאָסן צו פֿאַרניכטן די מענטשן פון לאַגער דורך פֿאַרברענען די גופֿאַנגענע. צו דעם צוועק זיינען אויפֿגעבויט געווארן 60 אויוונס. עס זיינען פֿאַרברענט געווארן אַרום 2,000 מענטשן און עס זיינען איבערגעלאָזן געווארן 300 אַרעסטאַנטן צו פֿאַרעמדיקן און אַפֿרייניקן דאָס פּלאַץ.

וועגן דער דאָזיקער טראַגעדיע און וועגן די ייִדישע העלדן פֿון פֿאַרטיזאַנער האָט, צווישן אַנדערע, אויך געשריבן איליאַ ערענבורג, צוזאַמען מיט וואַסילי גראָסמאַן אין „דאָס שוואַרצע בוך״. אין 1947 וועלט דערוקט די פֿאַעמע „באַבי־יאַר״ פון לעוו סזערשאָוו (גאָלדבערג). עס איז אויך דערשינען אין אַ ליטעראַרישער צייטונג אין אויסגעצייכנט אַרטיקל פון דעם שרייַבער וויקטאָר נעקראָסאָוו, איינס פון די ערשטע צו פֿאַראייביקן די דאָזיקע טראַגעדיע.

אַ צווייטער צו פֿאַראייביקן די באַבי־יאַר שחיטה איז געווען דער רוסישער דיכטער יעווגעני יעוטושענקא. ווען ער האָט באַזוכט דאָס אָרט אים אים אַדורך אַ שוידער איבערן קערפּער. ער האָט זיך פֿאַעמע אַנגעהויבן מיט די ווערטער: „אויף באַבי־יאַר איז קיין דענקמאָל נישטאָ״. דער באַקאַנטער קאָמפּאָזיטאָר דמיטרי שאָסטאָקאָוויטש האָט די פֿאַעמע אַריינגענומען אין זיך 13טער סימפאָניע, וואָס איז צום ערשטן מאָל געווארן געווארן איז 1962.

אַנהייב 1950 איז קיין קיעוו אַנגעקומען אַ פֿאַרשלאָפֿן וועג אַ פֿראַיעקט לזכר די דערמאָרדעטע אין באַבי־יאַר. עס איז געפּפּנט געווארן אַן אויסשטעלונג צום אַנדענק פון די דערמאָרדעטע פאַשיסטישע קרבנות. אַבער דאָס וואָרט „ייִדן״ איז נישט דערמאָנט געווארן. אין 1966 איז לעבן דעם גרוב פון באַבי־יאַר אַוועקגעלייגט געווארן אַ גרויסער שטיין, אויף וועלכן ס'איז געווען אַנגעשריבן אין אוקראַיִניש, אַז דאָס איז אין אַנדענק פון די קרבנות, וואָס זיינען געפֿאַלן איך דער צייט, ווען קיעוו איז פֿאַרכאַפּט געוואָרן פון די דייטשן, 1941־1943. דער שטיין איז געלעגן אַ סך יאָרן.

צוליב פֿראָטעסטן פון אויסלאַנד, האָט די רעגירונג סוף־כּל־סוף אין יאָר 1977 געמחט אויפֿצורעכן אַ מאָנומענט, אויף וועלכן עס איז געשריבן: „צום אַנדענק פון הונדערט טויזנט סאָוועטישע בירגערס, מיליטער־לייט און אָפּיצירן פון דער סאָוועטישער אַרמיי, דערשאָסענע פון די דייטשע פֿאַשיסטן אין באַבי־יאַר״. אויך דאָס מאָל איז דאָס וואָרט „ייִדן״ נישט דערמאָנט געווארן.

דעם 29סטן סעפּטעמבער, 1991, איז אויף דער איניציאַטיוו פון די אוקראַיִנער ייִדן, בשותפות מיט אַמעריקאַנער ייִדן, דאָרט אויפֿגעשטעלט געווארן אַ בראָנזענע מנורה. צו דעם דענקמאָל קומען ייִדן פון אַלע עקן וועלט, צו דערמאָנען זייערע דערמאָרדעטע משפּחות און די מאָרטירערס פון באַבי־יאַר. עס הערט זיך דאָרט דאָס געוויין פון דעם „אל מלא רחמים״, וואָס קומט פון די טיפֿענישן פון יעדן ייִדיש האַרץ.

Announcements coming in spring

Fellowships for 'future educators, diplomats'

By DAVID LAZARUS
Staff Reporter

MONTREAL — The first three Canadian recipients of special fellowships awarded by Bar-Ilan University's Begin-Sadat Centre for Strategic Studies (BESA) are due to be announced by early spring, said the centre's Montreal founder.

The fellowship was conceived of last September by BESA founder Thomas Hecht, as a means to cultivate and nurture future academicians and Canadian diplomats.

In a recent interview, Hecht said he is pleased that the the selections will be made so soon. Applications for the fellowships are being accepted until the end of February.

"We need future academic educators and future diplomats," said Hecht, who in 1993 established BESA as an independent institute for strategic studies, particularly on Middle East issues.

"We think that in making these selections and sending future academicians to Israel, especially in the area of strategic studies, we will have a better understanding of the facts on the ground."

If the fellowship winners wish to become diplomats, they, "will have the orientation they need for their future careers," he said.

The fellowships will be granted on an annual basis and are being paid for by Hecht. He said the grants will amount to $25,000 each year, which will pay for a semester of post-graduate study in geopolitical and strategic studies at Bar-Ilan, which is located in the Tel Aviv suburb of Ramat Gan. The fellowships will provide tuition fees, travel costs, housing and basic expenses.

The administration of the program is under the Bronfman Jewish Education Centre of the Bronfman Israel Experience Centre at the new campus of FEDERATION CJA.

For Hecht, the fellowships signify another important milestone for BESA, which since its inception has attracted some of the world's most respected scholars and prestigious names within its academic ranks and on its international advisory board.

On the academic side, for example, they include professors Efraim Inbar, Eliyahu Kanofsky, Gerald Steinberg, Barry Rubin and Shmuel Sandler. Its international advisory board includes Brian Mulroney, Senator Daniel Patrick Moynihan, Yuval Neeman and former Canadian ambassador to Israel Norman Spector.

BESA also organizes international conferences and publishes frequent strategic studies articles, as well as a periodic bulletin. Three years ago, it launched an Internet publication, called the Middle East Review of International Affairs (MERIA), which is among the most popular such sites on the Lycos search engine and is available at the Bar-Ilan Web site www.biu.ac.il/SOC/besa.

BESA has flourished, Hecht said, because it has been able to fill a particular niche by laying the groundwork for improved diplomatic relations with other countries.

Before Israel solidified its relations with Turkey, India and South Korea, for example, BESA tested the waters by organizing colloquia that focused on Israel's ties with these nations.

Hecht likened BESA's role to being an, "advance man for Israeli foreign affairs."

And despite Hecht's admittedly conservative approach to Middle East issues, BESA, he said, has made it a point to be independent and non-partisan, drawing scholars, articles and researchers from across the political spectrum.

When BESA was launched, he said, there was a perception that the institute was politically conservative. But BESA could not have achieved the success it has, he added, had it not sought "the highest level of academic excellence" from the left, right, and centre.

Thomas Hecht

POLITICAL EDUCATION, BUT NOT POLITICS: At the recent opening of the School for Political Leadership for Women in Israel were, from left, Sarah Rechitz, Adina Bar-Shalom, Yuli Tamir, Minister of Absorption, and Camelia Bader-Araf of Beit Safafa. [WZPS photo by Avi Hayoun]

Haim Ohayon

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Harold Laxer

Around the Town

By Rachel Alkallay

Saturday, Jan. 29

JEWISH DIGEST

Rabbi Elina Bykova of Temple Emanu-El-Beth Sholom is the guest on *Jewish Digest*, on Radio Centre-Ville, 102.3 FM at 8:30 a.m. Host and producer of the show is **Leslie Lutsky**.

Sunday, Jan. 30

KIDS' THEATRE

A kids' comedy about a funny kind of gentleman in a curious house, *L'Homme, Chopin et le petit cas de bois* by **Reynald Robinson**, is presented by Théâtre du Gros Mécano in French as part of the 2000 Artapalooza Theatre Festival for Kids and Teens. First showing is at 2 p.m. at the Saidye Bronfman Centre (SBC); the second is set for Monday, Jan. 31 at 10 a.m. Tickets: 739-7944.

GAA GALA 2000 REVUE

The Golden Age Association (GAA) presents the Gala 2000 Revue, 1:30 p.m. Performers include ballroom dancers **David and Kate**, sopranos **Micheline Kalny** and **Susan Vaillant** and pianist **Felix Carvailro**, comedian **Albert Weiner** and guitar player/yodler **Gilbert Tremblay. Michelle Greenberg**, 739-4731, ext. 7220.

JEWISH PROGRAM

Composer and accompanist **Lazar Weiner** is honoured as part of Jewish Music Month on the *Jewish Program*, heard on Radio CFMB 1280 AM at noon. Co-hosts and producers of the show are **Nahum Wilchesky** and **Honey Dresher**.

Monday, Jan. 31

BRIDGE CLASSES

Eight-week intermediate advanced and average intermediate bridge classes begin at the Leisure Institute of Congregation Shaar Hashomayim. Advanced classes begin on Feb. 1; beginner classes on Feb. 3. Supervised bridge games with **Mavis Solloway** take place Wednesdays at 9:30 a.m.; the Open Gate Program follows at 10 a.m. 937-9471, ext. 124.

AMI QUÉBEC SPEAKER

Psychologist **Patrice Pinard** discusses Cognitive-Behavioural Therapy: Modalities of Treatment, 7:30 p.m., Jewish General Hospital Institute of Community and Family Psychiatry, 4333 Cote St. Catherine Rd. The event is sponsored by AMI Québec, the Alliance for the Mentally Ill. 486-1448.

Tuesday, Feb. 1

JEWS/ETHICAL BEHAVIOUR

Barbara Freedman discusses Great Scholars' Response: Medieval to Modern Times, as part of the Jewish Perspective on Ethical Behaviour Lunch & Learn Series. The 12-1:30 p.m. talk at Cummings House is sponsored by Women's Federation of Combined Jewish Appeal (CJA). 345-2645, ext. 2613.

LIBRARY RE-OPENING

The Jewish Public Library (JPL) and the Norman Berman Children's Library reopen at 10 a.m. Current, past and new library users are welcome at the revamped premises at 1 Cummings Square.

TINY TOES

A bilingual act for children ages 4-8, *Tiny Toes*, by **Louis Dominique Lavigne**, is the story of a little girl's impatience awaiting the arrival of a baby sibling. Presented by Le Théâtre de Quartier as part of the Artapalooza Theatre Festival at the SBC, the play is shown at 10 a.m. and again on Feb. 2 at 10 a.m. Tickets: 739-7944.

BETH ORA SENIORS

The Beth Ora Seniors of GAA show the movie, *Everyone Says I Love You*, starring **Woody Allen**, 1:45 p.m. 739-4731, ext. 3517.

'Y' BRIDGE CLASSES

Paul Schmaltz leads Bridge for Beginners at the Y, 7-9 p.m. or Thursdays, beginning Feb. 3, 1-3 p.m. Play of the Hand classes with **Lynda Schmaltz** take place on Tuesdays, 7-9 p.m., or on Thursdays, 10 a.m.-noon. **Davina Shapiro**, 737-6551, ext. 237.

Wednesday, Feb. 2

LAW SOCIETY MEETING

Lawyer **David Sohmer** talks about Common Mistakes and Income Tax Traps in Shareholders' Agreements at the Lord Reading Law Society meeting, Montefiore Club. Cocktails begin at 6:15 p.m., dinner at 7 p.m. **Steven Slimovitch**, 871-8971.

Thursday, Feb. 3

LEGALLY SPEAKING

Lawyer and columnist **Jordan Charness** gives his expertise, Legally Speaking, at the 1 p.m. meeting of the Chomedey Seniors' Mini Centre of the GAA, Young Israel of Chomedey Synagogue. **Dave Beiner**, 450-681-2097.

...ET CETERA...

LUNCH & LEARN

Congregation Beth Ora holds weekly Lunch & Learn talks on Monday with **Rabbi Marc Jablon** and guest lecturers. 748-6559.

LEON GOLUB EXHIBIT

While the Crime is Blazing: Paintings and Drawings, 1994-1999 of internationally renowned New York artist **Leon Golub**, are on exhibit at the Liane and Danny Taran Gallery of the SBC until March 5. The show is curated by Bucknell Art Gallery director **Stuart Horodner**. 739-2301.

OROT PROGRAM

The Orot Program, an informal and interactive program for all post Bar/Bat Mitzvah students relating to the lives of today's young people, takes place weekly at 6:45 p.m., Congregation Beth Ora. Pizza supper served. 748-6559.

DUPLICATE BRIDGE

Duplicate Bridge takes place weekly on Tuesdays, 12:30 p.m., at Congregation Shaar Hashomayim with lunch beginning at 11:45 a.m. **Barbara Bronstein**, 938-1405.

CHANGING THE WORLD

Four hundred elementary and high school students at Beth Rivkah Academy recently visited homes and schools in the Montreal area as part of the Week of Goodness and Kindness. The week, initiated by an international grassroots campaign, seeks to promote people helping people. According to Jewish philosophy small acts of goodness and kindness add up to a big difference. The campaign is dedicated to the Lubavitcher Rebbe, Rabbi Menachem Schneerson, who spearheaded efforts to promote kindness throughout the world.

SADIE HAWKINS GALA

B'nai Brith Youth Organization Girls' chapters M.K. #2392 and L'Chaim #1956 recently hosted a Sadie Hawkins Gala. The formal event had girls playing Sadie Hawkins and bringing their own dates. The successful event was organized by **Cindy Lutterman, Lea Thaler** and **Heather Glazer**. For information on BBYO, call **Lynn**, 737-6551, ext. 265.

VOLUNTEER VOICES

Warm, caring individuals are needed as friendly visitors for isolated seniors. Supervision and training provided by the CLSC René-Cassin. **Elizabeth**, 488-9163, ext. 351.

Jewish Family Services needs volunteer tutors in French and Hebrew to work one hour or more per week with elementary and high school students. **Geri Shaw**, 342-0000, ext. 3424.

Volunteer conversation facilitators are needed for the English Conversation Club taking place on Tuesdays and Thursdays, 8:35-10 p.m., at the Y. **Hilda Smolash**, 737-8628, ext. 405.

About Ourselves

Montreal native **Rabbi Yitzchok Dinovitzer** has recently been inducted into the Orthodox Union's National Conference of Synagogue Youth's (NCSY) Ben Zakkai Honour Society. Rabbi Dinovitzer began as an NCSY adviser after arriving in Baltimore in 1980, then received his MA in counselling from Johns Hopkins and his smicha from Ner Israel. He began teaching at Torah Academy and has been very involved in NCSY culture clubs.

* * *

Westmount artist **Eva Sophie Prager** has been named an officer of the Order of Canada. Prager, an internationally known artist of landscapes and portraits, is also founder of the Montreal-based Children for Peace movement, which has developed peace programs for schools.

* * *

Lianne Haimovitz, a social worker with Jewish Vocational Service Jewish Workshop, has been named the 1999 recipient of the Award for Professional Excellence 1, a community award presented by FEDERATION CJA. She is also an active volunteer with other community organizations.

* * *

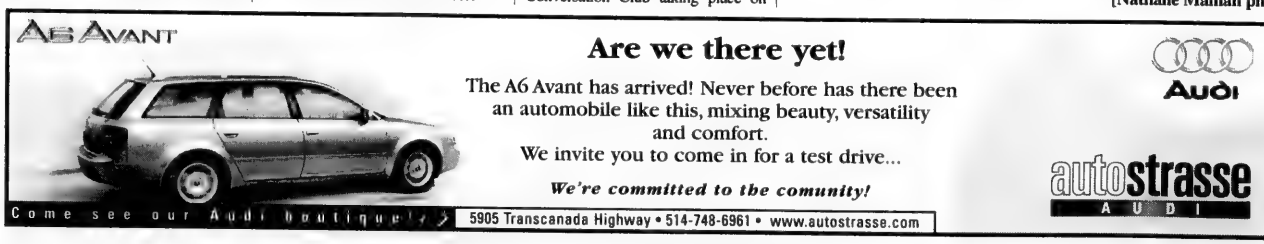
The YAD Leadership Award has been given to **Ariel Dayan-Medalsy** in recognition of her many volunteer efforts. Dayan-Medalsy was co-founding chair of the Jewish Chamber of Commerce and an executive member of YAD, overseeing leadership programs. The award, established by **Marty Lieberman** to honour **Renée Brooks Lieberman**, YAD chair from 1996-98, is given by FEDERATION CJA's awards selection committee.

* * *

B'nai Brith Camp director **Frank Weinstein** has been recognized for his exemplary performance and dedication with the presentation of the 1999 Award for Professional Excellence 2, one of the community awards given annually by FEDERATION CJA.

PRESENTATION OF COMMUNITY AWARDS: The Award for Young Leadership was recently presented to Cheryl Stein and Seth Dalfen by FEDERATION CJA. The two were presented with the award for their outstanding commitment to the Jewish people. Shown at the presentation are (from left): FEDERATION CJA awards selection committee Jack Hasen; Stein; Dalfen; and immediate past president of FEDERATION CJA Stanley Plotnick. [Howard Kay photo]

EDWARD WOLKOVE HONOURED: Joel King, 1999 CJA General Campaign chair, recently presented a certificate of appreciation to Edward Wolkove, chair of the Cote Saint-Luc division, in honour of the division's continuous campaign successes. More than $200,000 was raised for this year's campaign by 150 volunteers. At the presentation are (from left) CJA campaign director Joseph Hyman; Mayor of Cote Saint-Luc, Robert Libman; Wolkove and King. [Nathalie Maman photo]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344-0203

Affidavits claim Weiz role in Baranovski attack

By PAUL LUNGEN & VIVA PRESS
CJN Staff

A media-generated atmosphere of "hysteria" would prevent Israeli soldier Daniel Weiz from receiving a fair trial in Toronto if such a trial was held today, his Canadian lawyer asserted last week.

"This is obviously quite an incendiary case, an emotional case, a tragic case," Edward Greenspan told *The CJN*. "It's obviously angered the entire community...I think when you're in that kind of explosive case, you have to sit back and ask if there's any chance for a quiet dispensing of justice that's required, as opposed to hysteria and the reaction of an angry public."

Greenspan, one of Canada's foremost defence lawyers, was commenting about a flurry of media reports describing affidavits that have been presented to Israeli authorities in support of Canada's bid to extradite Weiz.

Weiz, 19, faces second-degree murder charges in the Nov. 14 beating death of Dmitri (Matti) Baranovski, 15. Also charged are Michael Issariotis, 19, and two juveniles, who cannot be identified.

An Israeli citizen, Weiz left Canada about a week after the murder. He has denied the charges against him and called the allegations in the affidavits "BS."

Last week, the Toronto and national media reported that the affidavits claimed Weiz played a role in the attack on Baranovski. One witness, described as a close friend of one member of the group that attacked Baranovski, said in his affidavit: "I had told them to stop. They ignored me and all three continued to kick Baranovski at the same time. In total, I saw eight to 10 kicks administered by 'juvenile A,' 'juvenile B' and Weiz."

"I did not see anyone else attack Baranovski," the witness stated.

"Just before the final kick, Dmitri put his hands on the pavement and I could hear him choking. 'Juvenile A' kicked him in the face in an upward motion, so that his head snapped back and then went straight into the pavement. After that final kick, Dmitri lay motionless and silent on the ground."

The witness said 13 young people witnessed "the brutal beating administered to Baranovski by Weiz, 'juvenile A' and 'juvenile B'."

The attack occurred after a gang entered G. Ross Lord Park looking for another group they wished to fight. When they couldn't find the other gang, they turned on a group of six youths sitting at a bench. After asking Baranovski for a cigarette, one of the youths grabbed his pack. When Baranovski walked away, he told the youth to leave him "the hell" alone. The attack began shortly afterwards.

Material forwarded to Israel included affidavits from Weiz's father, Edward; Weiz's stepmother, Marina Vaisburd; and his best friend.

In his affidavit, Weiz's friend stated Weiz told him after the murder that someone "had stepped on the boy's head and had given him a 'jawbreaker'."

Edward Weiz stated in his affidavit that his son acted strangely the night of the killing, washing his boots, including the soles.

"I have never known my son to wash his shoes in such a manner before," the father stated.

Vaisburd stated that Daniel returned home on the evening of the killing after spending two nights sleeping elsewhere. He went straight to his room, which she found unusual, as he usually removed his shoes in the doorway. The next evening, she said she saw Daniel come from the direction of his bedroom washroom and carry his shoes to the front hall.

"I saw they were completely clean, even on the soles, as if they had been washed with water. I have never seen him clean his shoes before."

Vaisburd said he spent the next three days alone in his room.

A few days later she drove him to the Israeli consulate because he wanted to return to Israel.

"He was very, very nervous...I asked him why he was so nervous and he told me that every time he looked up, he thought it was the police coming to take him."

In his affidavit, Edward Weiz stated his son moved in with him in September 1999 and said he wanted to remain in Canada because life in Israel was too difficult. Daniel, who refused to get a job, was arrested in late October for robbery and was sentenced to 14 days in jail. Weiz said his son phoned him while in jail and said he changed his mind and wanted to return to Israel and the army. He was released on Nov. 10.

Greenspan said the affidavits released in Israel are "allegations... that have never been the subject of cross-examination. People should withhold judgment until all the evidence is in."

Early last week, Owen Wigderson, lawyer for one of the young offenders, asked the Superior Court of Justice to order a publication ban on all material released in Israel.

Judge Michael Dombrot rejected Wigderson's application, siding with the media, which argued for the right to publish on the basis of freedom of expression.

In Israel, meanwhile, Weiz's lawyer Nitzana Darshan-Leitner told *The CJN* there are differences between the Weiz case and one that involved Maryland teenager Samuel Sheinbein, who fled to Israel in September 1997 after murdering a friend.

"It's not similar because Sheinbein couldn't be extradited," she said. Israel's extradition law, which barred the removal of Israeli citizens, was subsequently changed after Sheinbein was found guilty of the crime in an Israeli court.

Darshan-Leitner said Weiz "did not run away from the Canadian police here."

23-year-old killed in robbery

By RON CSILLAG
Staff Reporter

TORONTO — Niv Erez, who was shot to death in a Jan. 16 jewelry store heist in Richmond Hill, was remembered as a well-tempered, outgoing young man with a kind word for everyone.

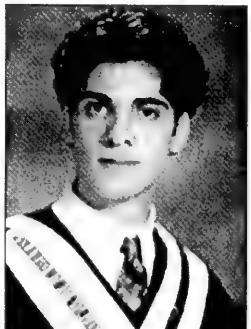
Erez, a 23-year-old store employee, died almost instantly after being hit by a volley of bullets fired by gunmen who robbed M. Lash Enterprises Ltd. in the Highway 7 and 404 area.

The owner of the store, Mark Lash, 36, was recovering in hospital last week from gunshot wounds to the stomach.

Several hundred people came to Erez's funeral last Tuesday at Steeles College Memorial Chapel. He was laid to rest at Pardes Shalom Cemetery.

Erez graduated from Community Hebrew Academy of Toronto (CHAT) in 1994. "He was very friendly. He is remembered by teachers as a sensitive, warm, popular young man," CHAT principal Paul Shaviv told *The CJN*.

He said students at the school were "grief-stricken" by the news of Erez's death, adding it was too early to say whether the school would hold a memorial service for him.



Niv Erez in 1994

Erez spent one year, from 1995 to '96, immersed in Jewish studies at Tel Aviv University.

His family was not commenting on the shooting last week. They moved to Toronto from Israel in 1982. His father Yehuda is a developer, while his mother Chana has volunteered for Disabled Veterans of Israel, Beit Halochem Canada. The family lives in Thornhill.

"He was friendly and outgoing; a warm type," recalled Rabbi Howard Sacknovitz, CHAT's longtime director of guidance. "He played a portable keyboard. He was very musically talented...a very sweet kid."

Erez was "extremely nice, always smiling, very well-liked," remembers his classmate Joshua Rucker.

A quotation accompanying Erez's graduating photograph in the CHAT yearbook states: "Don't be dismayed at goodbyes. A farewell is necessary before u can meet again. And meeting again after moments or lifetimes is certain for those who are friends."

Apart from his parents, Erez leaves a sister, Hila, 25, and a brother, Tzvi, 32.

York Region police say two gunmen, possibly more, ambushed Erez and Lash, who arrived at the shop late Sunday to move a large quantity of gold, diamonds and jewelry to another building about two blocks away, where the business was relocating.

The assailants smashed through the ceiling of the store shortly before midnight. Police believe the gunmen opened fire soon after entering the store.

Individuals with information are being encouraged to call police investigators at 905-881-1221, ext. 7865, or Crime Stoppers at 416-222-8477.

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Coast to Coast

Na'amat president follows mom's lead

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — With the installation of Marilyn Myers as national president of Na'amat Canada, the organization had a new first.

Following in the footsteps of her mother, Freda Sohmer, who had been national president in the early '70s, the pair became the first mother and daughter to take on that position.

Myers, elected for a three-year term at the national convention held in Vancouver last fall, said her mother, who died seven years ago, influenced her to join the organization when she first came to Toronto from Montreal 30 years ago. "She would have taken great pride in seeing me installed."

Since joining the organization

Marilyn Myers

Myers, who is a full-time teacher at a private elementary school, has been, among other positions, Toronto council president, membership chair, bazaar chair, and chair of a Toronto and national convention.

Growing up, said Myers, her parents instilled in her a sense of commitment to the community. "There was no question that we all had to do whatever we could, and that it was our duty to do something for Israel."

The organization is in the forefront of women's issues in Israel, she said. "Our focus has changed over the years as the needs of women have changed. As more and more women began entering the workforce, we opened some of the first day-care centres in the country.

"We closed our day and night homes – for children who needed a place to live away from their parents – when it was decided that the children would be better off in foster homes."

Na'amat now focuses a lot of attention around the equality of women in the community, in the family and in the workplace. "We were one of the first organizations to realize that women have to fight for their rights. Our organization seems to find what is wrong in Israeli society, and then lobbies for change."

Locally, she said, they try to mirror what is done in Israel. In Toronto, free legal advice is given at the Ruth Rotman Legal Advisory clinic, run by volunteer women lawyers; and organization volunteers often collect and deliver such items as school supplies, holiday gifts, clothing, food and baby items to shelters.

Another program, Bouncing Back, revolves around teaching conflict resolution in the classroom.

As the organization is set to celebrate its 75th anniversary, Myers said it is a challenging time to be president. "The organization has chapters in nine cities across the country, and I intend to spend some time in each city. It's very important for us all to share ideas.

Scene in Ottawa

By G.K. SIMCOE

By now you must be getting tired of all our discussions that revolve around leadership races, leadership jockeying and leadership profiles.

First it's the Liberal wannabes and their attempts to edge Chrétien towards retirement. Then we segue to the Reformers and Preston Manning's valiant efforts to hang on to his position. Then we return to the Liberals...and so it has been for the last three years.

What's wrong with this picture? What's wrong is that for the longest time, federal politics seems to be more about politics rather than policy.

Every declaration by a cabinet minister is assessed simply in terms of how it may impact on his or her leadership aspirations.

Alan Rock's splashy anti-smoking campaign leading with the new regulations governing cigarette packaging is a good case in point. More ink and videotape was spent on how the popularity of his initiative will help stave off an apparent move by Brian Tobin to move past him in the "whisper" leadership race than on the merits of the initiative itself.

It is particularly unfortunate that the media has chosen to focus on that angle, because the real story would have raised important questions about Rock's entire strategy.

But in another victory of form over substance, Canadians will likely never be aware that every study done on the relationship between youth and cigarette packaging suggests that Rock's plan is at best irrelevant to the level of smoking among Canadian youth. At worst, it will actually encourage increased smoking levels.

Surely, Rock's efforts could have been better spent squeezing some money from his caucus colleague (read – leadership rival) Paul Martin to help ease the acute-care meltdown faced by hospitals across the country.

Of course, then Rock would have had to share the stage with Martin in the first instance and then with all of his provincial counterparts who would get the public credit for actually doling out the money to those needy emergency rooms.

This is the pattern that has entrenched itself in federal politics: ministers who are more interested in profile than in their departments; opposition parties more interested in maintaining control over their fiefdoms than in providing Canadians with credible alternatives to the government.

It is time to get this picture into better focus.

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From Coast to Coast

Mayer Lerner was a leader in London's Jewish community

By PAUL LUNGEN
Staff Reporter

TORONTO — Mayer Lerner, a prominent jurist who was a mainstay of the London Jewish community for more than 40 years, died recently of pneumonia and heart failure. He was 93.

Obituary

"Mayer was a fearless advocate and a loyal friend," said his partner and longtime friend Earl Cherniak. As a young lawyer attempting to build a practice in London in the 1930s, Lerner turned to the "little guy" to form his client base. He developed a province-wide reputation and was "a wonderful jury lawyer," Cherniak said.

"Mayer Lerner had two sides to him," said Bob Siskind, whose father, Abe, was a close friend of Lerner's.

"He was very hard working, a tough but fair litigation lawyer. He was a strong believer in the fairness of the law.

"He was also very devoted to his two children (a daughter pre-deceased him) and he was very close to his son, Mark. He had a very strong sense of being Jewish and he commissioned a history of the Jewish community of London," Siskind said.

From humble beginnings, Lerner founded a law firm that numbered 15 lawyers when he took a seat on the bench in 1971 and which now includes 80 lawyers.

Cherniak, who delivered the eulogy at his funeral, said it was difficult for a Jew like Lerner to find a job at an established London firm in the 1930s.

"He had a lot of strikes against him, but by force of his abilities he made for himself a province-wide reputation...He built the reputation of the firm to work for the ordinary citizen. It's still a big part of the practice of the firm."

Driven by "a tremendous drive and the will to succeed," Lerner "was totally dedicated to his clients," Cherniak added.

When he wasn't wearing his lawyer's robes, Lerner was "a character. He was a man of very strong opinions and he never had any difficulty expressing them," his friend added.

Lerner's tenure on the bench is remembered for several momentous decisions. In 1978, he helped stop the proposed Spadina Expressway at Eglinton Avenue while around the same time, he struck down a contract signed by hockey player John Tonelli with the Houston Aeros of the World Hockey Association on the grounds that at 17, Tonelli was legally an infant.

When he was appointed in 1971, Lerner became the second Jewish member of the Supreme Court of Ontario. He retired from the bench in 1981 but continued to work as a pre-trial commissioner and on the review board of the Ontario College of Physicians and Surgeons.

Lerner was active in the London United Jewish Appeal and at the Or Shalom Synagogue prior to 1971. He was a member of Temple Israel in his later years. He is survived by his son Mark, his second wife, Jane, four grandchildren and two great grandchildren. His first wife, Ethel, died in 1971.

Reuben Slonim, pulpit rabbi and newspaper editor dies at 85

By BEN ROSE
Staff Reporter

TORONTO — Rabbi Reuben Slonim died Jan. 20 at his home, a victim of a stroke and Alzheimer's disease. He was 85.

Obituary

He had been in ill health for the past year, according to his daughter, Rena Tsur.

The funeral was held last Friday at Benjamin's Park Memorial Chapel.

The controversial rabbi was spiritual leader of the McCaul Street Synagogue from the 1930s until after it merged with Goel Tzedec to become the Beth Tzedec Congregation. Rabbi Slonim served at the new Beth Tzedec for one year.

Following his exit from Beth Tzedec, he served for 23 years as rabbi of Beth Habonim on Glen Park Avenue.

After Rabbi Slonim had written a series of articles on Israel, he became associate editor of the now defunct *Telegram*, at the invitation of publisher John Bassett.

His later trips to Israel and interviews with Jewish and Arab leaders led to articles which many in the Jewish community felt were unfair to Israel, and his congregation at Beth Habonim dwindled as the result of controversy swirling around him.

Until a year ago, Rabbi Slonim headed the Association for the Living Jewish Spirit, which held High Holy Day services at the Unitarian Congregation on St. Clair Avenue.

Born in Winnipeg, he spent his early years at the Jewish orphanage where he was placed after his father died and his mother went to work there as a cook.

"In the past year my father was too sick to know about the negotiations between Israel and Syria, but he felt vindicated by the peace accords signed in Oslo," Rabbi Slonim's daughter said.

"He never at any time expressed anger at the Jewish community where his views were unpopular."

At Beth Tzedec in December 1998, Rabbi Slonim was honoured for his 61 years in the rabbinate.

His wife, Reta, predeceased him six years ago.

He is survived by his daughter and son-in-law, Barry, and two grandchildren, Ramon, 36, and Tali, 35, both of Toronto.

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Time of your life

There's lots to do in retirement, 70-year-old says

By ELAINE COHEN
Business and Supplements Co-ordinator

MONTREAL — Seven years ago, Otto Sand, a shareholder in a menswear manufacturer, was faced with a decision – to relocate with his company to Toronto or to retire in Montreal.

"I decided to stay here, because I love Montreal and I value our standard of living," says Sand, 70, pointing out the proximity to the Laurentians and New England.

In 1948, Sand, a native of Czechoslovakia, immigrated to Israel. At 21, he settled in Montreal. "I would have liked to continue on at school but I had to make a living," he relates, adding he worked for more than 40 years in manufacturing and sales.

"I didn't have much time for organized exercise and courses during my working years but fortunately I developed an interest in both at a young age. Besides, there's lots to do after retirement. It's up to the individual to take advantage of what's out there."

Sand practises what he preaches. Immediately after retirement, he volunteered to deliver Meals on Wheels. "It's such a worthy cause," he says. "And I learned something. Most of the recipients are as happy to have your company as they are to receive the food. What they really appreciate is the five minutes you spend chatting with them."

Soon after, Sand decided to indulge himself in the organized exercise classes and university courses that he had put on hold. He discovered a cultural component seven years ago at the McGill Institute for Learning in Retirement.

"We're 700 members and we have 48 courses to choose from," says Sand, who serves as treasurer of a 16-member committee. He takes full courses every fall and winter.

"I'm mostly interested in world economy, globalization and world events that changed history. It's participatory, so we conduct our own research and take turns giving presentations."

In addition, Sand enrolled in organized exercise classes at the Jewish Community Centre. Last year, he was asked to chair the Y's athletic fitness and health committee. Now he is busy running to meetings.

As for skiing, Sand admits that it has been part of his lifestyle since the age of four. "I'm as comfortable on a ski hill as I am walking in shoes or relaxing in slippers at home. My wife [Susan] and I still travel to our family hide-away in Vermont, where we ski every weekend."

Upon reflection, Sand says he has found it easier to adapt to retirement, than to get accustomed to his daughters living out of town.

His married daughter, Nina, is a pediatrician at Dartmouth Hitchcock Hospital in New Hampshire and Carrie is completing a law degree and a master's in education at the University of Toronto.

"We speak on the phone daily but Susan and I miss them dearly," says Sand, adding the birth of his grandson five months ago has brought the family a lot of pleasure. "It's been the thrill of our lifetime."

You're only as old as you feel

Don't be fooled by labels. They myth that you are suddenly old at 65 isn't true.

Genetics and overall health play an important role in the rate of aging. However, nutrition, exercise and attitude are also contributing factors.

This is a good age to get involved in hobbies and organizations that you may have put on hold during the hectic years of raising a family and pursuing a career.

Statistics Canada says exercise is the most important way to keep fit, trim and healthy. If you're not exercising, check with your physician to see what exercises are best for your health.

Among the exercises you can enjoy are walking, swimming, cycling, jogging and dancing. Bowling, badminton and tennis can also be beneficial.

The trick is to start slowly if you have never exercised before. Start with a regular short routine and gradually work up to a 30-minute regular routine.

Good nutrition is essential. Cut down on excess salt, sweets, fats, snacks and liquor.

Choose foods high in nutrients. Unless your doctor has prescribed a special diet, try a balanced diet of fresh vegetables, especially leafy greens, fresh fruits, low-fat dairy products, beans or meat, and whole grains.

Adding fibre to the diet, like bran, whole grain breads and cereals, will aid in digestion and avoid constipation.

Calcium is critical in maintaining strong bones and teeth, and is found in a wide variety of foods. Good sources are dairy products, collards, kale, broccoli, salmon and sardines.

For women, calcium intake is essential as it helps fight bone loss associated with age.

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Arafat floats concept of September statehood

By NITZAN HOROWITZ
Ha'aretzDaily Newspaper Ltd.

WASHINGTON — Palestinian Authority Chairman Yasser Arafat completed his official visit to Washington last week with a traditional Shabbat dinner held in his honour by Jewish peace activists.

As in his previous visits to Washington, Arafat refused to comment on whether the Israeli and Palestinian negotiating teams will meet the Feb. 13 deadline for reaching a framework for a final settlement agreement.

On his first ever visit to the International Monetary Fund, Arafat said that the Palestinian people reserve the right to pronounce their independence in September 2000, which is the deadline for the end of negotiations. The head of the Palestinian Authority said that this right was clearly established by the Sharm el Sheikh accord of September 1999.

The agreement sets a Sept. 13 deadline for the final settlement negotiations but does not postulate that an independent Palestinian state will be part of such an agreement.

Palestinian officials are saying that given the delays in the timetable of negotiations, international law gives them the right to declare their independence, even without Israel's agreement.

In a Washington speech, Arafat clarified that he postponed the Palestinian declaration of independence last May, and that it was agreed in Sharm that it would be made on Sept. 13.

When asked whether this matter was discussed with President Bill Clinton, Arafat said that "we discussed our rights which were agreed upon at Sharm and were postponed to Sept. 13 with Barak's agreement."

Pointing to PA institutions as sources of decision making, Arafat said: "I am not a dictator. We have a parliament and institutions, and they have to make the decision."

During his visit to the IMF, Arafat discussed with first deputy managing director, Stanley Fischer, the PA's need for technical assistance. The IMF cannot make loans to the PA because it is not a sovereign state, although an IMF delegation will visit the PA authority at the end of this month.

Earlier this month, a new body to oversee PA financial administration was established. The Investment Fund will manage PA assets and investments, while taxation will come under the finance ministry. The IMF welcomed these changes.

Prior to his meeting with Fischer, Arafat met with 40 Jewish businesspeople and encouraged them to invest in the PA territories for the sake of peace in the region.

Olmert: Barak isn't dividing Jerusalem

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak does not intend to transfer areas bordering on Jerusalem, such as the village of Abu Dis, to the Palestinian Authority.

Furthermore, Ehud Olmert, the mayor of Jerusalem, told leaders of the Yesha Council of Jewish settlements that Barak does not intend to grant the PA various powers in Arab neighbourhoods in north Jerusalem.

Press reports about Barak's intentions led the Yesha Council leaders and the Forum for Metropolitan Jerusalem (led by Benny Kashriel, the mayor of Ma'aleh Adumim, just east of Jerusalem), to ask Olmert to lead the political struggle to keep Jerusalem unified.

Olmert, however, declined, and told the West Bank activists that he had recently met with Barak and been convinced that neither the prime minister nor his aides were behind the reports – which, if true, would be tantamount to the partition of Jerusalem. Olmert said he would soon be meeting with Barak again.

Olmert told his interlocutors that in his talk with Barak he emphasized that if the PA were to receive security control over Abu Dis, this would give them a corridor leading toward the Temple Mount.

Transferring Arab neighbourhoods in north Jerusalem to the PA would have the effect of isolating the large Jewish neighbourhoods of Neve Yaakov and Pisgat Ze'ev, where 80,000 Israelis reside.

Olmert said he gave Barak a list of requests that must be acceded to in order to entrench Jerusalem's status: building between Ma'aleh Adumim and Jerusalem and between Ramot and Atarot; renewing the train to Jerusalem; completing the "eastern ring" road, and funding – frozen by the Barak government – to improve the infrastructure in east Jerusalem.

Mofaz confident of security

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Chief of Staff Shaul Mofaz said last week he is certain that decision-makers are taking the nation's security needs into full account in their negotiations with Syria.

"I cannot imagine that they will arrive at a point where they will agree to peace agreements that do not contain a maximum provision for security," Mofaz told Channel 1 news.

He added that in his view, both Syria and Lebanon have a true desire to sign agreements with Israel.

The Syrians, he said, "have their own reasons" for embarking on the peace track, with their main motivation lying in the economic sphere.

"Israel, too, is truly striving for peace and has a desire to achieve maximum security in the agreements," Mofaz said.

He added that another motivating factor for the Syrians is their awareness that in a military clash with Israel, they will not be able to secure the same gains they can get through a peace treaty "because of the strength and might of Israel and the IDF."

Mofaz said that at this stage, he sees no reason why he has to take part in the security talks, and prefers to have the IDF represented by the head of the General Staff Planning Branch, Major General Shlomo Yanai.

"If the Syrian chief of staff decides to take part in the security negotiations at some stage, it is very possible that I will be sitting opposite him," Mofaz said.

Three weeks ago, Mofaz said he would not flinch from expressing publicly his view on the security aspects of an agreement with Syria before its signing and before the referendum that would follow.

Asked about this last week, he said, "My task will be to ensure that my opinion will be completely unblemished, unbiased, purely professional and confined to the security issue."

It was the second time in less than a week that Mofaz expressed optimism concerning a peace treaty with Syria. Last week he told a press conference that he hopes to be "the chief of staff of peace."

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Hezbollah searching for Arad

Continued from page 1

bombing raid when the Israeli jet fighter he was flying in was shot down over southern Lebanon. The pilot was pulled out by a helicopter-equipped Israeli search-and-rescue team, but pursuing guerrillas closed in and later caught Arad.

There has been speculation that Arad may have died later in fighting in 1989, or was killed by his captors or even escaped. Hezbollah has repeatedly denied any knowledge of his whereabouts.

Nasrallah repeated to *Spiegel* his position that any turnover of Arad's body would only happen in exchange for prisoners held by the Israelis.

Earlier, Nasrallah had said the release of five Hezbollah guerrillas from Israeli jails on Dec. 26 was linked to the group's efforts to try to find out what happened to Arad. Germany mediated that release and flew the freed prisoners to Beirut.

Recently, Hezbollah released two militiamen it had captured from the Israeli-allied South Lebanese Army and Iran released a German citizen who had been sentenced to death in Tehran. These appear to be the initial stages of a bigger deal under which Hezbollah is to divulge information about Arad.

Israel declined to officially comment on any details of the report, but welcomed any effort to find Arad.

"Anything that would enhance the solution of the Ron Arad tragedy is something positive in my view. Every Israeli would answer in the same way," Uri Lubrani, the co-ordinator of Israeli policy on Lebanon, said in a phone interview from Jerusalem.

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New 'revelation' in British Holocaust trial

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — A British Holocaust revisionist who is suing a U.S. Holocaust scholar in a London court, has admitted that the Nazis "systematically" gassed 97,000 Jews in trucks.

David Irving, whose trial against Deborah Lipstadt, a professor of Emory University in Atlanta, is now entering its third week, said last week, that he was "willing to eat humble pie" after he admitted that he had been "quite plainly wrong" for statements in which he said the Nazis used gassing trucks "on a very limited scale to experiment."

Irving is suing Lipstadt and her British publisher, Penguin Books, over passages in her book, *Denying the Holocaust: The Growing Assault on Truth and Memory*.

He says that by labelling him a denier of the Holocaust and accusing him of distorting historical data to suit his own ideological goals, Lipstadt has ruined his career as a writer and historian.

Irving told the High Court that what he had said in the past about the scale and number of the gas truck deaths was based on his knowledge at the time.

But under cross-examination by Richard Rampton, Irving admitted he was mistaken after he was shown a document that specified that 97,000 Jews were gassed in three trucks in a period of just five weeks.

When the judge, Justice Charles Gray, asked Irving if he would describe that as "very limited and experimental," Irving replied: "No, this is systematic."

In another exchange, Rampton said Irving must be "mad or a liar" to suggest Jews who were deported to the east during the war were not being sent to their deaths.

He was responding to a claim by Irving that messages intercepted by British wartime intelligence indicated trains transporting Jews to the camps were equipped with a "very substantial amount of food" and "tools of the trade" for their occupants.

Irving said this indicated "the system that was sending them was apprehending that they would be doing something when they got there."

Rampton asked why he thought the Jews were being sent to "little villages in the middle of nowhere" in eastern Poland in 1942.

"The documents do not tell me," replied Irving, adding that "there could be any number of convincing explanations."

At an earlier hearing, Irving told the judge that his extradition was being sought by a German court for telling a meeting in Germany that the gas chambers at Auschwitz were erected as a tourist attraction by Poland's postwar Communist regime.

Britain to reject Holocaust-denial law

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — The British government has rejected plans to make Holocaust denial a criminal offence, the country's home office minister told Parliament last week.

Mike O'Brien said such legislation, which had been supported by Prime Minister Tony Blair, could not easily "strike a balance between outlawing such offensive statements and ensuring that freedom of speech is not unduly restricted.

"Therefore, while the government is following carefully the current debates on this issue within the Jewish community and elsewhere, we have no immediate plan to introduce legislation."

The announcement came during a trial involving Holocaust revisionist David Irving, who is suing U.S. historian Deborah Lipstadt for libel in a British court for labelling him a Holocaust denier.

Holocaust denial is an offence in several European countries, including Germany, Austria and Lithuania.

In Britain, it is an offence under the 1986 Public Order Act to incite racial hatred, but Jewish groups say that the law has proved ineffective, and has provoked very few prosecutions.

While material denying the Holocaust might be considered offensive and untruthful, prosecutors say it is difficult to define incitement.

The decision not to legislate against Holocaust denial came just one week before the British government is expected to announce plans to institute an annual Holocaust memorial day on Jan. 27, the anniversary of the liberation of Auschwitz, beginning in 2001.

The formal announcement was expected to be made by Foreign Secretary Robin Cook on Wednesday at an international Holocaust conference in Sweden.

The liberation of Auschwitz is already marked on Jan. 27 each year in Germany and Sweden. The European Union also marks genocide remembrance day on that date.

The Week in Israel

Jan. 17

• At least 25 people were wounded by a bomb explosion in Hadera. No one was seriously hurt, although one person suffered moderate injuries. Police said a pipe bomb had been planted by Palestinian terrorists inside a trash can near the downtown district.

• David Klein was sworn in as governor of the Bank of Israel. Klein takes over from Jacob Frenkel.

• David Makovsky, the executive editor of the *Jerusalem Post*, announced his resignation, citing irreconcilable differences with the paper's management. Makovsky's announcement came one week after the vice-chairman of the paper's board of directors, Hirsh Goodman, stepped down.

Jan. 18

• Prime Minister Ehud Barak met Palestinian Authority Chairman Yasser Arafat to discuss the progress of peace discussions. Arafat subsequently complained that the meeting had yielded no concrete results.

Jan.19

• Citing references to the medical writings of Maimonides and those in the Talmud, two Israeli doctors nominated chicken soup for the World Health Organization's list of essential drugs.

• For the first time, Israel's budget for the year officially includes funding for the Conservative and Reform movements, the Education Ministry announced.

Jan. 20

• The attorney general ordered the police to open a criminal investigation into allegations President Ezer Weizman illegally accepted large sums of money while he served as a member of the Knesset and of the cabinet.

• A group of Israeli Arabs, for the first time, volunteered to perform national service.

Jan. 21

• The winners of the Israel Prize for Talmud research are professors Avraham Goldenberg and Yona Frenkel, Education Minister Yossi Sarid announced.

Files from JTA and Ha'aretz

Weizman will not step down during investigation

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israeli President Ezer Weizman has announced he has no intention of stepping down, even though he has become the nation's first head of state to face a criminal investigation.

In a special televised address to the nation Sunday, Weizman refused to resign or take a leave of absence, pending the outcome of a police inquiry into whether he illegally accepted large sums of money from a French millionaire friend.

"I have never abandoned a battle, nor will I abandon this one," the former air force commander and fighter pilot said as he proclaimed his innocence.

Resigning or taking a voluntary leave from the largely ceremonial post would be akin to an admission of guilt, Weizman said.

"I have two ways to go, and in my opinion there is no middle ground," Weizman added, reading from a prepared statement. "One way is to fight for the truth to the end, and the other is to resign. I have no intention of resigning. I repeat: I have no intention of resigning."

He also said that going on leave is "not a solution."

Weizman, Israel's seventh president, has acknowledged accepting hundreds of thousands of dollars in gifts from Sudan-born businessman Edouard Saroussi from 1988 to 1993, when he served as a legislator and cabinet minister.

But he has insisted they were personal gifts that he was not required to declare.

Ezer Weizman looking stressed last week at a news conference.

In his brief statement, Weizman said he consulted with a lawyer who repeatedly told him his actions were legal and involved no improprieties.

"If I made a mistake, it was a human error and unintentional," Weizman said. "I have tried all my life to act with honesty and integrity."

An initial police probe into whether Weizman had properly reported the gifts turned into a criminal investigation after police reportedly discovered a business relationship between Weizman and Saroussi.

Since the allegations about the cash gift from Saroussi were first disclosed by an Israeli journalist several weeks ago, there have been growing calls from politicians for Weizman to step aside while the investigation is conducted.

The allegations against the president include a charge, raised by the journalist who first disclosed the affair, that Weizman indirectly accepted a $3-million bribe in 1984 to keep his now-defunct Yachad party out of a right-wing government.

A veteran public figure who held key posts in the military and in politics before becoming president, Weizman, 75, is now in the second term of his presidency, which has seen both left- and right-wing governments.

The outspoken Weizman has frequently been a counterbalance to government policy, pushing for progress when the peace process faltered, and urging a slowdown during waves of terrorist attacks.

Most recently, he gave his unequivocal support to an Israeli withdrawal from the Golan Heights, in order to reach peace with Syria.

Holocaust forum in Stockholm

Continued from page 1

They were later joined by Israel, Germany, Poland, the Netherlands, France and Italy, and issued the following declaration: "Holocaust education, remembrance and research strengthens humanity's ability to absorb and learn from the dark lessons of the past so that we can ensure that similar horrors are never again repeated."

Gray said Sweden is leading a worldwide movement of Holocaust education and remembrance as a basis for learning about the past.

Canada, he said, "has been among the countries taking the lead in working to ensure that conditions in the world are such that the horrors of the Holocaust are not repeated."

The conference comes immediately after the meetings, also in Stockholm, of the executives of the World Jewish Congress and the World Jewish Restitution Organization. That gathering was to be chaired by Nobel laureate Elie Wiesel and Swedish prime minister Goran Persson. Ronen and Leipciger were slated to represent Canada.

Those meetings, Tuesday and Wednesday, were to examine a wide range of issues from around the world. Cotler was to deliver a report on Canada Between French (Quebec) and English (Ontario) – What is Canadian Jewish Identity?

The first meeting was to evaluate all the work that's been done to date on restitution to Holocaust survivors and heirs of its victims, including insurance policies, looted artwork and properties, as well as the $1.25 billion (US) legal settlement from Swiss banks and industries, and the two commissions that probed the war-era activities of Swiss banks.

On Tuesday night, Israeli Prime Minister Ehud Barak was scheduled to join Wiesel, the Swedish prime minister, World Jewish Congress president Edgar Bronfman and others in a tribute to Raoul Wallenberg, the Swedish World War II hero credited with rescuing 100,000 Hungarian Jews from the Nazis.

But members of the Canadian delegation were particularly excited about the conference on teaching and remembering the Holocaust, as it would provide a chance to share ideas.

"It's an opportunity for various countries to exchange research and educational tools," said Mock before she left . "It's our hope that governments will implement and stress the importance of Holocaust education."

She said the League is currently conducting a study of Holocaust-related curricula in all Canadian provinces. Seeing what other countries do will help, she added.

Also on the Canadian agenda is a free-standing Holocaust museum in Ottawa. Ronen said CJC has authorized a model and plans for the building from Montreal architect Norman Glouberman.

North Korea warns Israel

BY AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Government sources last week responded harshly to North Korean warnings to Israel not to sell Harpy pilotless drones to South Korea.

Israeli sources said that "a country that supplies ballistic missiles to Iran, which threatens to use them against Israel, should check its own baggage before complaining about others."

The North Korean statement, issued in an official wire service report from the North Korean capital Pyongyang, said the $52 million deal "was a dangerous act of further aggravating the tense situation on the Korean peninsula."

The Harpy is a pilotless plane built in Israel with a range of 150 kilometres.

It is particularly effective against radar control stations, thus blinding anti-aircraft defence systems and enabling aircraft to penetrate enemy territory.

The only way to prevent Harpy attacks on radar control stations is to turn off radar, which in effect accomplishes the same thing as destroying radar stations – opening corridors of penetration for attack craft.

The deal with South Korea was signed three years ago but was announced only last week in Seoul.

Israel had expected a reaction from North Korea.

The main flaw in the Harpy system is that once launched, there is no way to land one, due to the plane's explosive payload, which could explode on impact.

Thus a Harpy is programmed to self-destruct after a predetermined period in the air.

The Harpy has been operational in the IDF arsenal since the beginning of the 1980s.

At the start of the last decade, the Defence Ministry has approved the drone's sale to foreign countries.

Other South Korean purchases of Israeli weapons include a $100-million Popeye missile deal.

Israel Aircraft Industries put in a bid for a deal to build an airborne early-warning aircraft (AWACS) for the South Korean Air Force, but the downturn in the South Korean economy in the late 1990s froze Seoul's plans for the plane.

With the apparent recovery in the Southeast Asian economic climate, IAI sources said they expect the tender to be reopened for bidding.

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Israel & the Jewish World

Israeli poverty levels spur debate

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — Sometimes a rainstorm is more than just a rainstorm.

When torrential rains swept through Israel earlier this month, flooding out residents of poor neighbourhoods in southern Tel Aviv and Jaffa, upscale districts, just a short walk away, were unaffected.

As disadvantaged families abandoned their homes for shelter, some observers could not help but draw a parallel between Mother Nature's unusual discriminatory behaviour, and recent reports of rampant poverty in the Jewish state.

"How much longer can we close our eyes to the immense poverty around us," wondered Iris Mizrahi, a social commentator in *Yediot Achronot*, Israel's most popular daily.

"These rains may be a blessing for the farmers, but for the poor people they are a cursed rain, and for all of us, as a society, they are rains of embarrassment."

Similarly, a tough poverty report released last month by Israel's National Insurance Institute was embarrassing for many Israeli policymakers.

The report raised serious questions about whether Israel's socio-economic gaps are destined to grow wider as the country undergoes a transition from a labour-intensive economy to a knowledge-intensive one, while simultaneously, implementing free-market policies to integrate Israel's economy into the global marketplace.

The questions come as a public argument rages over the recent appointment of David Klein, senior director at the Bank of Israel, as the central bank's next governor.

Like Jacob Frenkel, the past governor of the Bank of Israel, Klein is known to favour reduced government spending and tough interest rate policies to combat inflation, and create a solid environment for the free market to generate economic growth. This is why he was nominated by Barak.

But critics – including several cabinet ministers – say that Israel needs to implement an expansionary economic policy by lowering interest rates to break loose from a three-year slowdown and conquer unemployment.

The data in the National Insurance Institute report, which referred to 1998, showed that 16.6 percent of all Israeli families – more than one million people, including 440,000 children – lived below the poverty line.

About 34 percent of Israeli families would be below the poverty line had they not received any government support.

Topping the poverty list, were Israeli Arabs and families with many children, indicating that large haredi families are among the poorest in Israel.

The report provided ammunition for critics of Prime Minister Ehud Barak, who say he has failed to deliver on his campaign promises to improve the economic lot of poorer people.

Even though the report referred to the period before his election, unemployment has since climbed to about nine percent from 8.5 percent in 1998, so it is assumed that the poverty situation has not improved.

Despite the public ruckus, the report actually showed very little change in poverty data from the previous year.

The real issue, says Momi Dahan, senior adviser to the finance ministry's director-general, is the widening gulf between rich and poor in Israel.

"If measured before the government intervenes and takes taxes or provides welfare payments, Israel is one of the most economically unequal societies in the world," says Dahan, an expert on social affairs and economics.

"But in terms of net disposable income, after the government intervenes, the inequalities are not so terrible. What this means, is that a significant slice of Israeli society is living off the government."

It also explains why, despite the poverty level, virtually nobody in Israel is starving.

Shlomo Swirski, a sociologist who heads the Adva Centre, a social research think-tank, says education plays a big role in creating economic disparities.

"There is a widening gap between those who have academic education and those who do not," he says. "In addition, one-third of Israelis who are working and bringing home wages, are living below the poverty line."

The differences can also be drawn along ethnic lines. A new report by the Adva Centre points out huge disparities among Ashkenazi Jews, Sephardi Jews and Israeli Arabs. According to 1997 data, Ashkenazi salaried workers earned 1.6 times more than the average Sephardi workers, and 1.9 times more than the average Israeli Arab workers.

In the 1990s, as Israel's economy climbed to near western European levels of income, not everyone reaped the benefits. The report shows that wealthier Israelis have benefited most, while the economic positions of the middle and lower classes have not dramatically changed.

The report argues that Israel's policy of reducing government spending is problematic because those who earn lower incomes cannot afford to pay for services if the government withdraws its support, further exacerbating the gulf between the haves and the have-nots.

But laissez-faire economic policy-makers and market players say that reducing government spending, and relying more on the private sector for economic growth, is exactly what Israel needs. Only these policies, they say, will help Israel integrate into the global economy, attract foreign investment and create jobs.

"It is obvious, that we are moving towards a more western and free-market economy, and we are getting there," says Eli Nahum, head trader at Nessuah Zannex Securities, a Tel Aviv brokerage.

"Of course, the price you almost always have to pay when an economy grows so fast is a widening gap between lower and higher socio-economic groups," he says, adding that the question is whether Israel is allocating enough for social welfare purposes.

The debate is playing itself out over the head of the Bank of Israel. It is also, in many ways, a product of the dramatic changes taking place in Israel as it shifts from a traditional socialist economy to a modern free market one that is driven by a dynamic high-tech sector.

But this shift is also partially responsible for the divide. Many traditional industries, such as agriculture and textiles, have been in decline. At the same time, technology industries have jobs to offer but many poorer Israelis do not have the skills to fill them.

The issue did not escape proponents of Israel's high-tech industry as they descended upon the Knesset earlier this month to mark Internet day with a gala celebration of the World Wide Web.

As the rain washed out southern Tel Aviv residents, leading high-tech companies exhibited their wares in the Knesset foyer. But meanwhile, the Knesset labour and social affairs committee debated whether the Internet revolution would help close the gaps in Israeli society or just make things worse.

Sheizaf Rafaeli, head of the Centre for the Study of the Information Society at the University of Haifa, told the committee that Israel must do more to make sure that the benefits of the Internet are available to everyone.

This includes reducing access costs to give all Israelis equal opportunity to access the Internet, and providing more Hebrew-language content. He also urged the government to take a more active role in promoting the Internet as a technology that can be used to bridge gaps.

"There is something in this technology that can give great opportunities to various sectors," said Rafaeli. "But there is reason to believe that what we will see is a widening of the gaps."

A south Tel Aviv neighbourhood ravaged by flood last week. [Isranet Photo]

Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Sports

Len Potechin faces off with Alexei Yashin

Ottawa senior strikes blow for fans everywhere

By PAUL LUNGEN
Staff Reporter

TORONTO — In all his years in the real estate business, Len Potechin never had a reputation as a crusader who tilted at windmills or as a litigator who enjoyed his moment in court. During a career that spanned decades, he was never involved in a single case that went before the courts. Until now.

Today, the 73-year-old Ottawa Senators season ticket holder finds himself at the centre of a media feeding frenzy that stretches across North America and all the way to Europe. In cities where professional athletes command million-dollar salaries, news hounds and sports fans are curious to talk to the hockey fan who is spearheading a lawsuit against his team's star player, Alexei Yashin, and his agent, Mark Gandler.

Potechin has fielded calls from newspapers in Canada and the United States and has been interviewed by *Time Magazine*, ESPN, CBS, ABC and *La Parisienne*, a newspaper in Paris, not to mention numerous Canadian media outlets. His lawyer, Arthur Cogan, has been a guest on 20 radio talk shows in the United States.

They all want to know why Potechin launched the suit and whether he is serious in claiming $27.5 million in damages from Yashin and Gandler.

Potechin is only too glad to answer their queries and describe how he and a group of golfing buddies last summer got fed up with Yashin's whining and selfishness and decided to tell the star centre that enough is enough.

As season ticket holders, they were infuriated that Yashin was leaving the team in the lurch by walking out of a contract he had freely negotiated, that still had one year to run and that was due to pay him $3.6 million this season. Furthermore, Potechin was concerned by the example Yashin was setting for young people, particularly his grandchildren, who are avid hockey fans.

"This is an object lesson, both to the players and to kids, like our grandchildren," Potechin said. As he explained to his granddaughter, "even if you are a star player, you have to live by the rules. You can't just take your puck and go home."

Instead of accepting they were powerless spectators in the Senators' contract wars, Potechin and his golfing buddies called on Cogan, another member of their golfing fraternity but more significantly, a civil litigation lawyer who has been involved in many high profile cases, including the Somalia inquiry.

Cogan examined the facts and suggested a class action lawsuit in tort for Yashin's "intentional interference with the fans' contracts with the club."

Len Potechin

"I liken it to the opera," Potechin explained. "If the lead singers don't sing because they want double the money, that devalues my enjoyment... I've always said Yashin was worth the price of admission."

Ticket holders paid for an entertainment package that included Yashin and by not playing, he is reducing the value of those tickets. Furthermore, Yashin probably expected fans would put pressure on the Senators to renegotiate his contract or trade him, as was the case with Pavel Bure of the Vancouver Canucks last season, Cogan said.

Potechin's suit includes a claim for punitive damages against Yashin and "even more punitive damages from Gandler." Any funds received from the suit will go to charity once legal expenses are paid, he said.

Since going public with the suit last fall, Potechin has become something of a folk hero among disgruntled fans who are tired of placing their emotional support behind selfish, prima donna athletes.

Athletes, owners, agents and lawyers are keeping a keen eye on the proceedings, watching to see how Canada's legal system handles the case, which may have repercussions beyond the nation's capital.

"We hope to set a precedent for professional sports around the world," Potechin said. "This is a landmark case."

A few weeks ago, an Ontario court rejected Yashin's motion to throw out the case on the grounds it was frivolous or vexatious.

Yashin and his counsel have until Jan. 24 to file a defence. Should the case go ahead, Cogan said he is prepared to examine Yashin under oath to determine his mindset when he refused to honour his contract.

While all systems are go for the case to continue, Potechin said his original intention was "to get him to play. I'd accept him back. I'd rather have him playing for Ottawa than against Ottawa."

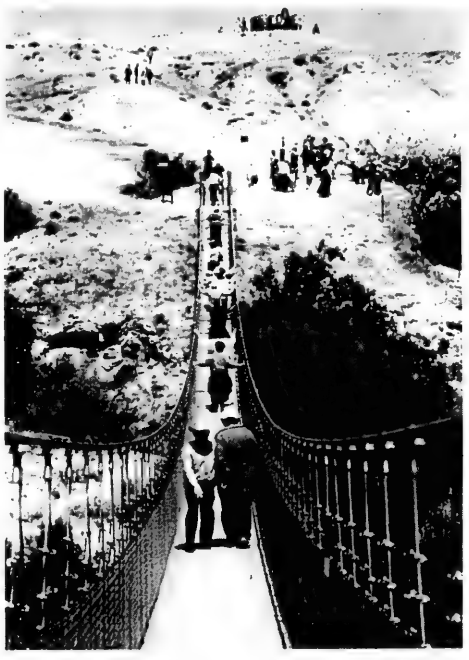
Potechin is a former hockey player himself, albeit not at Yashin's level. A native of Montreal, he played junior B in his hometown and in 1944, he played junior hockey for the Halifax Centrals and went to the Maritime championships. At one point, he was a pro prospect for an American Hockey League team but "my father opposed it."

Once he'd hung up his skates, he became a regular spectator of the Ottawa 67s, a major junior team, as well as Quebec Senior Hockey League games played in Ottawa.

He was thrilled when the NHL came to town and he became a season ticket holder in 1992. The tickets cost him $85 a game, or well over $3,000 a season.

Although he's mostly retired – he founded the Regional Group of Companies – he remains an honorary life member of five real estate organizations. He is past chair of the Board of Trade as well as the Ottawa Carleton Economic Development Association. He's also been a contributor to UJA and JNF campaigns and his family maintains a connection to ORT that spans five generations.

Cogan is past president of the Ottawa bar. His wife, Linda, chaired the local UJA campaign last year.



EXERCISE AND EXPLORATION: Visitors to Israel cross a footbridge to view the Besor Reservoir in the Negev Desert. [WZPS photo by Israel Sinai]

Home 'Suite' Home

Small electrical appliances enrich culinary preparation

By ELAINE COHEN
Business and Supplements Co-ordinator

Career couples may lack the time and energy to attain culinary perfection on a daily basis. Nevertheless, it's important to start off the day with a decent breakfast, take time out for lunch and enjoy a nutritious dinner at night.

The market is flooded with gizmos to help do the job.

Models and prices vary according to who manufactures, markets and sells them. Similarly, a designer name or sophisticated feature will increase the cost.

Regardless of price, the user must take time to read the directions. Compliance to government regulations is paramount. Check to see everything is intact. Keep the directions and guarantee. The gadgets are designed to be user friendly.

The aroma of home-brewed coffee accompanied by freshly squeezed orange juice, piping hot cereal, and toasted challah may serve as an enticement for jumping out of bed on a dreary morning. With modern conveniences like programmed coffee-makers, cordless kettles, and toaster ovens, it's possible to consume the most important meal of the day and arrive on time for work.

And for those in the habit of munching toasted bagels or danishes en route, check out the electronic, wide slot, easy-control toasters. This is one way to avoid those burnt buns that have been squeezed into skinny bread slots.

Gone are the days when bubbie had to stand over steaming pots simmering on the stove. A cooker literally takes the "pressure" out of preparing pot roasts, puddings, soups, tzimmes, rice, chicken and vegetables. Furthermore, it's possible to seal in vitamins and lock in flavour.

The family chef can save up to two-thirds of the time normally spent fussing with conventional pots and pans. Look for pressure cookers that feature patented safety release valves, safety plugs, handle locks and stay-cool replaceable handles. For easy care and durability, you can't go wrong with stainless steel or copper cookware.

And for those who want dinner ready when they are, the slow cooker is a wise option. Styles vary but the same principle applies. That is, simply set and forget about supper. The slow cooker will hold four pounds of meat or vegetables. The heat is released in a wraparound manner. Portable, with easy-grip handles, the slow cooker boasts a stay-warm setting and a tempered glass lid.

A cordless kettle serves as a sensible gift, whether the recipient is interested or disinterested in home cuisine. For those who consider the kitchen a disaster zone, a cordless model is the answer. With automatic shutoff, drip-free removable covers and drip-free spouts, it's safe and easy.

Toaster ovens range from simple to sophisticated. After deciding on price, consider the potential user's needs. The convection toaster oven is ideal for the busy cook because it bakes, broils, toasts, defrosts and top browns. Automatic shut off and non-stick models alleviate monitoring and mess.

People like to gather for outdoor barbecues during the summer but indoor grills are equally efficient throughout the year. These table top grills are equipped with drain trays to catch the fat. Other commendable features include adjustable temperature controls and non-stick surfaces.

High power blenders and food processors also make fine gifts for potential, as well as experienced, chefs. Omelet makers, sandwich grillers, electric knives, electric can openers and a host of other innovative appliances are readily available at gift shops, hardware stores, department stores and outlets throughout Montreal.

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House-cleaning tips

By RACHEL ALKALLAY
Special to The CJN

One of the most invigorating things to do for the soul and for the home is a good cleaning.

I recently went through a late autumn bout of cleaning. If truth be told, I'm still going through it, having moved to a new apartment. While attics, basements and storerooms are great for storing things of the "I'll look at them later" variety, the day of reckoning comes when you move.

But where to start? With trunks, boxes, filing cabinets and bags, all tempting you to burrow in, how do you decide where to begin? I take the easy way out – beginning with the smallest packages and working my way to the bigger containers – in the secret hope that by the time I finish with the small stuff, I'll be so tired and so busy with other projects that the big containers will be left for another time.

What's in that old shoebox? Business cards, hundreds and hundreds of business cards, many from companies that have long since gone out of business. Keep or throw out? Decisions, decisions.

How about the decorative tin box that used to contain chocolates? A dozen souvenirs from travels abroad, including three wooden squirrels with rhinestone eyes of blue, yellow and pink, a fluffy yellow chick, a porcelain egg holder and a plastic pencil case – not from my travels – and how did that get there, anyway?

The chick and the egg holder – garage sale material. The squirrels – keep them (can't possibly find anything made of wood nowadays that doesn't cost a fortune). The pencil case – well, it does hold memories. And the tin box itself, once disposable, is now a prized item: empty ones are sold for a good price as containers, so the blue and white flowered tin stays for another day.

Clothes that no longer fit or that you haven't worn in five years – Le Mercaz or the Salvation Army could make good use of them. If the fabric is too worn, the city of Montreal has a place that recycles old fabric, belts, shoes and purses.

Magazines that you meant to read but haven't gotten around to yet – recycle. Magazines can often be given to literacy centres, retirement homes, hospitals and doctors' offices (ask first).

Another suggestion is to have an unsentimental friend help you go through your stuff. There's nothing like an objective opinion – "That's junk!" – to make you realize that you can have more space to move around in.

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Arts

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ARTS SCENE
By HEATHER SOLOMON

MONTREAL — Some 26 years ago, Morry Marcovitch answered a question that was plaguing him: What's a man to do when he's retired?

The answer for Marcovitch was: He paints.

Now he's grappling with another dilemma: What does he do with almost 600 paintings?

Keeps more than he allows out

Marcovitch has painted with the same drive he invested in the business he founded, the White Stag/ Don Parker mega-clothing company, but he never took the time to market his works and garner the public exposure that would have built his reputation in the art world.

As a result, the canvases have moved from warehouse to warehouse. The odd dozen brighten relatives' walls or have been sold to friends, if their home and office space allowed.

Even after a Zurich art dealer offered Marcovitch $4,000 for each of 14 canvases, he never shipped them. He's rejected two gallery offers of exhibitions, since they only had room for six to eight of his large-format pieces, and he wondered what to do with the rest.

Some 30 of his paintings do enliven the Jewish Rehabilitation Hospital for which he held a 1996 fund-raiser. A similar arrangement has benefited the building fund of the Jewish Community Centre seniors' home in Edmonton, where he lived and worked for 21 years before returning to Montreal.

Yet he recently took back his loan of a 43-foot-long colossus that had hung for 2½ years at Toronto's Koffler Gallery, one of his best sources of publicity.

He admits he has a hard time parting with his creations. "I didn't want to give it to them permanently. They wanted it, you know."

His unwillingness to give up the solid presence of his paintings can be traced back to the premature death of his father when Marcovitch was only 11, a shock that showed him how fleeting is a man's personal legacy.

His struggle to the top of a business world that, he felt, would have him leave no mark following retirement, also prompted his attachment. Art has been the concrete statement of his existence, he feels.

For a few years, he rented studio and gallery space in the Belgo Building, but he posted a Not for Sale sign beside his paintings.

Last year, Marcovitch published a book of his own art, to be made available, he says, only to those who acquire his paintings, But in the tug-of-war over his works, he ends up keeping more than he allows out.

"I would have had to change the whole direction of my thinking if I was interested in marketing," he says.

The œuvre of the 75-year-old artist who fondly refers to painting as his "addiction," is a combination of hard-edge, harking back to the plasticiens, and a fascinating abstract expressionism.

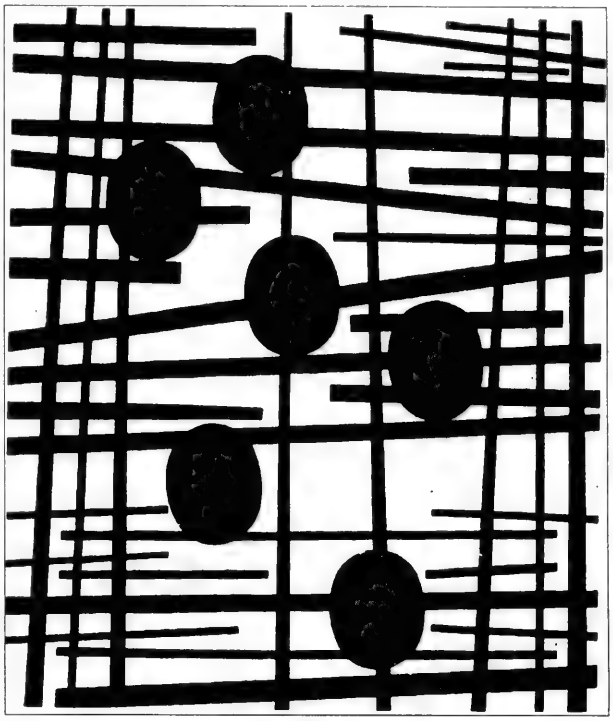
Marcovitch is a consummate colourist, but one who never formally attended to colour application. The hard-edge works to date have been unevenly brushed on, and only now is he considering the use of rollers to achieve uniformity. More amorphous work thrives on this same brushwork and takes his art to new heights.

Marcovitch admits to finding inspiration from other art that he's seen in magazines and in museums and galleries during his extensive travels.

But his own palette and genius for pattern and composition show these external cues to be simply an initial springboard.

Marcovitch is one of those fortunates who never suffers creative blockage. He thrives on colour-juxtaposition and shape/ground relationships, as is evident when you step into his home studio that's full of canvases, shelves of acrylic paint, and the exercise machinery that helps his body keep up with the activity of his mind.

He still clocks daily seven-hour sessions at his paint table and easel, hoping to turn out about 50 paintings this year that will celebrate his perennial delight in the act of creation.



Seen above is a black and white painting by Morry Marcovitch.

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Peru is a photographer's dream come true

By GERRY SCHWARTZ
Special to The CJN

A trip to eastern and central Peru involved travel by air, train, bus and boat in the Puno-Cusco-Arequipa corridor, the highlight of which was a visit to Machu-Picchu, one of the great sites of South America – a continent largely underrated and ignored by Canadian travellers.

The voyage began at the frontier of Bolivia and Peru on a public bus from Bolivia to Puno, Peru – both of which front on Lake Titicaca. I had come to see the famous Uros Islands made of floating reeds tightly lashed together, of which there are some 40 in total within an hour's boat ride of shore.

The local people, descendants of the ancient Inca, are famous for their tortoras (or reed boats) and have small self-sufficient communities, including elementary schools, on their islands. They tend animals and sell handicrafts (mainly woven woolen goods) to tourists.

The day I visited was cool but sunny and the unique way of life was very interesting to behold. I visited three islands, including Taquile which is famous for its weavings and where one can choose to spend an overnight visit with a family.

The following day dawned cold with a thin coating of snow on the streets of Puno and a new white snowfall on the surrounding peaks of the Andes. There is a narrow-gauge railway with colourful wagons which winds its way slowly to Cusco, the ancient political capital of the Inca and Spanish colonial centre, which is a few thousand feet lower than Lake Titicaca.

The train passed many small villages with herds of llama, alpaca and vicuna visible grazing on the sparse vegetation of the altiplano. We even stopped so local marathon runners and the school children cheering them on could cross the railway tracks.

This gave an opportunity for vendors to ply their wares to passengers and I bought a bag of eight home-baked cheese empanadas for 1 Peruvian sol (about 25 cents). Finally, the train entered the imperial capital of the ancient Inca kingdom – Cusco, the gateway to Machu-Picchu.

Though the railway station is drab, the historic inner city and surrounding plazas, just a short ride away, offers insight into the Spanish colonial past and evidence of the original Inca walls as well.

Many modern hotels are built around colonial haciendas hundreds of years old, and by going to cafes that locals go to, one can get the feel of the place, away from the bus tours.

The best was yet to come. The early train to Machu-Picchu takes you through the Valle Sacrado (Sacred Valley), following the meandering curves of the Urubamba River, and down subtropical levels ending at the village of Aguas Calientes. From this village, one may bus up or hike up to discover the "Lost City of the Inca" which was not "discovered" until 1925 by Hiram Bingham, an American.

Peru is full of young Israelis after army service doing their South American trip. There is an Israeli-Yemenite restaurant, called The Nargilah, with bilingual (Spanish-Hebrew) menus, though a smaller place, called Yaku Mama, nearby served excellent home-cooked food, and also catered to Israeli tourists.

There is a small but vital Jewish community centred in Lima. Like most countries of South America, Jews probably came as conversos with the Spanish invasion in 1532. Modern Jewish immigration began about 1870 with the arrival of Jews from central Europe and subsequent immigration from Turkey and North Africa. However, even at its peak after World War II, the population was only some 6000.

The central body is the Asociacion Judia del Peru in Lima. Henry Meiggs, American-born and Jewish, was instrumental in designing and supervising the building of the railway that "broke the spine of the Andes" in the late 1800s.

For information look at the following:

• Asociacion Judia del Peru: apartado 1943,Husares de Junin 163, Lima. Tel. 51-14 - 241412 or 244797

• Consulate of Peru, Toronto: 10 St. Mary Street (Bloor/Yonge area), 3rd floor. Tel. 416 - 963-9696

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Book on Internet business devoid of any hyperbole

By ELAINE COHEN
Business and Supplements Coordinator

MONTREAL — Business consultant and author Peter S. Cohan says the Internet is an effective vehicle to generate profit. The expert in business and technology resides in Massachusetts, where he runs his own consulting company.

In *Net Profit*, Cohan's latest hard cover text published by Jossey-Bass Inc., 1999 (Distributed by Raincoast Books in Canada), the author tells how to compete in the world of Internet business.

His earlier book, *The Technology Leaders*, was voted one of the top 10 business books of 1997 by Management General.

Based on CNBC's (Cable TV) stock tips, Cohan was big tipper.com's top tipper of 1998.

Cohan has a penchant for investing in Internet start-ups. In *Net Profit*, he instructs business managers on how to compete by using Internet technology to improve their business. He also explains how to use the Web for research.

The adage, necessity is the mother of invention, applies to the publication of *Net Profit*. When seeking information on Internet start-ups, Cohan discovered a lack of material on the subject. Hence, he decided to fill the void with this book. The beauty of this no-nonsense text is that it is devoid of hyperbole.

In *Net Profit*, Cohan provides a framework for evaluating potential Internet investments referred to as the Net Profit Retriever, the Web Business Pyramid and the Web Applications Pyramid. He also defines nine mutually exclusive and collectively exhaustive Internet business segments.

"An Internet business is a company that derives some or all of its revenues through the Internet," Cohan explains. Each Internet business segment is a distinct industry with unique competitors, customers, profit dynamics and requirements for competitive success.

He lists the following segments: Network infrastructure, Web consulting, Internet venture capital, Internet security, Web portals, Electronic commerce, Web content, Internet service providers (ISP), Web commerce tools.

Cohan shows readers how to analyze the world of Internet business as it undergoes changes. For example, he draws a Web Business Pyramid. This enables entrepreneurs to plan out where they want to go and to realize what their strategic options are for arriving there.

The author perceives patterns in Web business that relate to the Darwinian theory. Some companies will gain more economic leverage, whereas others will be merged out of existence.

For non-Internet managers, he shows the Web Applications Pyramid. This helps assess the costs and benefits of engaging in e-commerce. He embellishes the book with company case studies that show his theories in action.

The facilities he cites range from clothing retailers, such as U.S. Cavalry to America Online and other high-tech companies.

Cohan also describes vendors of products and services that firms need to consider as they advance with commerce initiatives.

In *Net Profit*, the author reviews services that offer consumers new ways to shop and do research. Like a good teacher, Cohan presents concrete examples to clarify abstract terms.

Thanks to Cohan's well-defined diagrams, discussions on Net Profit Retriever, the Web Business Pyramid, the Web Applications Pyramid, and the Web Content, categories are easily discernable.

Web commerce is not a panacea for impatient hopefuls seeking a quick fix.

To evaluate whether or not to buy the stock, the investor must understand the business.

The same philosophy applies here, says Cohan. Web investors need to understand the challenges Internet business managers face and they must be equipped to evaluate how well the managers are addressing these challenges.

Oh no, it's time to file your taxes

New changes are inevitable when it comes to preparing income taxes and this year is no exception.

Therefore, check with your accountant as well as the provincial and federal government agencies before making any assumptions.

The best way to beat the spring deadline is to start now. For example, make sure you received all the receipts for any charitable donations you've made. If not, phone now and remind the organizations to send them to you ASAP.

Often we assume tax receipts ensure a deduction but the amounts and the institutions accepted vary from year to year.

So check and maybe it pays to give a little more to a good cause than simply donating a small amount and not receive an income tax credit for it.

If you are expecting a refund because too much was taken off at source or you are owed money for other reasons, file early. The government does not start paying interest on your money until 45 days after April 30 or 45 days after you file your return.

Furthermore you can file your return electronically. According to Gene Katz, a Canadian tax advisor, personal tax software like Quicken Suite 2000 allows the user to enter different amounts and shows the user the various effects these changes have on that person's situation.

For more information visit [www.quicktax.ca.]

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Miriam Home to change personnel policies

By JANICE ARNOLD
Staff Reporter

MONTREAL — The executive director of the Miriam Home and Services has vowed that from now on, all new staff hired will be checked for criminal records.

This statement came after it recently came to light that a convicted rapist was working with its most severely handicapped clients.

Marc Sougavinski told *The CJN* that, "This will not recur because the system will be so tight. It's a bad situation and we are taking it very seriously. The bottom line is it will not happen again. We have learned our lesson."

The staff at Miriam's Guimont Residence in Laval, home to 50 intellectually and, in some cases, physically handicapped teens and adults, alerted the administration that Patrick Lucien was one of two men convicted of the rape of a woman in 1996.

Lucien, 26, worked on call as an orderly for about three weeks in December. He was among a pool of replacement workers over the holidays.

Lucien's case was well-publicized because of comments about his and his friend's Haitian origin by the judge in handing down conditional sentences to the two men.

The judge allowed them to serve their time at home, instead of in prison, because she felt their lack of remorse was "related more to the cultural context, particularly with regard to relations with women, than a veritable problem of a sexual nature."

That ruling was overturned earlier this month by an Appeal Court judge who sentenced both men to 18-month jail sentences.

Guimont staff recognized Lucien from television coverage of the second trial.

Sougavinski said he is satisfied that Lucien did not do anything wrong while he was working at Guimont. "He was on a 30-day probation and during that time there is greater surveillance by supervisors."

Lucien's duties included providing personal care, like baths, to clients. Sougavinski, however, said it was unlikely he bathed any women because the residence's practice is to have staff of the same sex tend to clients as much as possible.

Sougavinski would not say if Lucien had previous experience in this type of work or what references he came with.

The Miriam Home's policy has never been to carry out police checks on employees at Guimont and this is the first incident of its kind anyone can recall in its 30-year history, he said.

However, researching the criminal history of those seeking to work in its network of small foster homes has been standard, Sougavinski said. Even volunteers' backgrounds are sometimes checked.

"Rightly or wrongly, we thought it was less risky in the residence. We are extra careful in the foster homes because these people live alone with the residents. At Guimont, because there is a large number of staff around and a probation period, there was an assumption of more security," he said.

Police checks are not the norm in public institutions, he added, even though there is nothing to prevent them.

Guimont currently has a staff of 160. They are hired by executives of the organization, not the board of directors, he said.

Sougavinski said the Miriam Home will be sure to screen out all applicants, including occasional workers, with a history of sexual or violent convictions. The mechanics of running criminal checks is not that simple though. Applicants, for example, may have records in other provinces or countries.

"It is getting easier though, compared to 10 years ago ... because there are private companies that can do the investigations," he said.

In the meantime, Sougavinski said he and the head of Guimont have called all parents to try to reassure them.

Parents contacted by *The CJN* were disturbed by the news. "A rapist should not be working with vulnerable people. They can't look after themselves, they can't talk and say what happened to them," said Bernard Bratz, who has a 38-year-old daughter at Guimont.

He said he was surprised to learn that criminal checks were not standard before hiring staff. In fact, he thinks those already on staff should be screened.

Rose Bloom, the mother of a 42-year-old woman at Guimont, said all institutions working with a vulnerable, dependent clientele, such as the handicapped or the elderly, should look into their employees' pasts.

"We hear a lot about human rights, but what about the rights of clients? They have to be protected, too," she said. "Police checks should be standard procedure. I had no idea they did not do so. It's unfortunate it takes an incident like this to change the system." Her daughter had been at Guimont 30 years.

A one-month probation is not protection, she said. "A lot of harm can be done in that time."

Another parent, Harold Bell, who is president of the users' committee and also sits on the Miriam board as a vice-president, noted that it should not be forgotten that "Guimont is one of the finest residences in the system... It's a tremendously good place. It's unfortunate it's had this publicity."

People & Puzzles

New drugs to help with treatment of dementia

By BEN ROSE
Staff Reporter

TORONTO - A host of new drugs on the horizon for treatment of some types of dementia is good reason for optimism, said Dr. Morris Freedman. Freedman, a behavioural neurologist and a senior scientist at Rotman Research Institute, Baycrest Centre for Geriatric Care in Toronto, said although only one drug (donepezil) is approved for this purpose so far in Canada, there are others on the way.

Since treatment by drugs is now possible, it is more important than ever for a correct diagnosis to be made. Not all forms of dementia respond to medication in the same way.

Though Alzheimer's disease makes up from 50 to 75 percent of dementia cases, and affects mainly the elderly, other types are getting more attention.

Scientists are looking at vascular dementia which is usually the result of strokes; frontotemporal dementia, which affects younger ages and can cause personality changes; and Lewy Body dementia, which is coming under increased scrutiny, Freedman said.

Referring to the 275 patients a year he sees in his clinic, Freedman said the majority have Alzheimer's disease and only a minority of them are improving with the drug donepezil (aricept).

"Most of my patients with Alzheimer's are on the drug and they are the same after six months, or worse," he said. "Most of them do not benefit."

"It used to be that people would lump all cases of senility together. The public simply didn't have the knowledge and awareness of Alzheimer's disease that it does today," he said.

But new knowledge indicates that from eight to 25 percent of dementia cases are actually frontotemporal. These patients often become rude or begin shoplifting, and experience a loss of normal social restraints.

Frontotemporal dementia and Pick's disease look alike clinically. Whether they are parts of a spectrum of the same disease is not yet known.

Those with frontotemporal dementia are subject to fluctuations in their cognitive abilities. They are impaired at certain times of the day, have hallucinations, and exhibit some symptoms of Parkinson's disease.

Though he does not know the answer to the question of whether Jewish people are more prone to dementia, Freedman said there is no doubt that Jews are not "protected" against it.

As for the hereditary risk, it is only a minority of patients with Alzheimer's disease who have a strong risk of passing the disease to one-in-two of their children.

About Teens

Dear Karilani,

I'm not "like most people," and I'm glad I'm not, most of the time. Most of my friends love sports and flirt with girls all day, and there's nothing wrong with that if it's what you like, but it just isn't me. Those guys have been playing team sports since they could walk. My only team sports memory is of playing little-league baseball as an outfielder, so bored that I would sit down on the grass and read or just enjoy the outdoors.

Now, however, I have begun thinking, and I begin to see what I have and what I lack. I have many male friends, but I lack that one female friend. People tell me, "Don't worry, you'll find people like you later in life."

At this rate, it seems that I'll be 90 before I find someone. I know, because I've been told too many times and caught a glimmer of it once, that there "must be someone somewhere." Waiting isn't my forte. What should I do?

Puzzled

Dear Puzzled,

Your awareness of the unique qualities that make you different from other teenage boys shows your maturity. It can be very difficult to admit being different from others, and the fact that you can state these facts shows the ability to assess and understand situations.

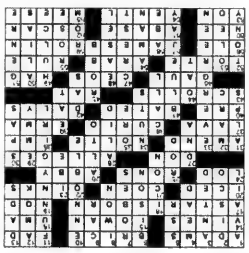
You must also understand that in life, love comes to people at different times and in different ways. Do not be disappointed with not having a special girl in your life at this stage. The fact that she is not with you now does not mean you will live in loneliness for the rest of your life.

Love can be found in a variety of relationships. Each relationship has different qualities and will therefore affect your life in a different way. The love in a boyfriend-girlfriend situation is not always the love a person needs at all stages of their life. Certain people can only appreciate a partner at a later point in their life, while they have the love of friends at the other times.

If you have caught a glimmer of love once, you will find it again. Unfortunately, waiting is involved. You have to have faith that there is "someone somewhere" and that she too is waiting for that special someone.

Karilani is a composite name for three girls, who are close friends and in Grade 12 in Toronto.

FLIP OVER FOR ANSWERS TO CROSSWORD PUZZLE.



About Nutrition

By LISA WEINBERG

I often get a lot of questions about commonly used food additives and preservatives. Here are some of your most frequent questions.

Q. What is MSG (monosodium glutamate) and is it safe?

A. The Centre for Science in the Public Interest considers MSG to be generally safe, yet something that certain people should avoid.

MSG is a flavour enhancer. Some people are sensitive to MSG particularly in large amounts and they may suffer headaches, nausea, burning sensations in the upper body, and sometimes more serious asthmatic reactions.

If you are sensitive to MSG, you should also avoid the following foods as they also contain glutamates: natural flavouring, hydrolyzed vegetable (plant) protein and tomatoes.

MSG is a natural product, it is the sodium portion of an amino acid.

Q. I see ascorbic acid listed on many of the juice boxes that I give my children. What is this and is it safe?

A. Ascorbic acid is very simply vitamin C. It is used in products like cereal, cured meats and fruit drinks, as an antioxidant, colour stabilizer and vitamin. It is therefore a safe ingredient.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

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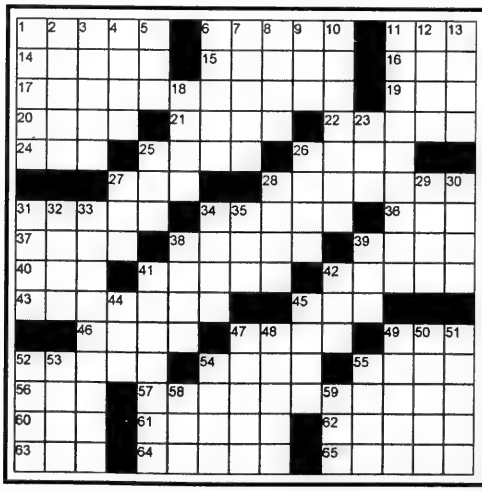

The Canadian Jewish news

CROSSWORD PUZZLE

"Like Buttah!"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 He sang "I Finally Found Someone" with Streisand
6 Fanny ___ (Comedienne Streisand portrayed in 1-down)
11 Rubik's Cube or the hula hoop
14 Rashi milieu?
15 Ann Landers, for one
16 Thurman of "Gattaca"
17 Streisand film for which she won a Golden Globe
19 Indicate yes
20 Clinched
21 "Fargo" director
22 Pen comments
24 City east of Tel Aviv
25 Silver and Goldman
26 "Dear" columnist
27 Put on
28 Points the finger
31 Tinker with the Constitution
34 Streisand's "The Prince of Tides" co-star
36 Devilish type
37 Volcano flow
38 Tchotchke
39 Humorist Bombeck
40 Ante-
41 Like some breath
42 Actress Tyne and actor Timothy
43 Dead Sea find
45 Plague carrier
46 France, formerly
47 Michael Eisner and colleagues
49 Book after Zeph.
52 Rich cake
54 Like Kasey Casem or John Sununu
55 Have control
56 "Bravo!"
57 Streisand's beau
60 Joan Rivers, ___ Molinsky
61 Cut down
62 Award won by Streisand in 1968
63 Hither's partner
64 Streisand's directorial debut
65 Former Attorney General Edwin

Down

1 To no ___ (uselessly)
2 70's craze
3 Fed the pot
4 Lake formed by the Hoover Dam
5 Est., Lat., or Lith., once
6 Plains beasts
7 Garb for Ginsburg and Goldberg
8 Victor's cry
9 Lincoln or Ford
10 Make a duke, maybe
11 Streisand film of 1968
12 Run ___ (go wild)
13 June honorees
18 Michael Jordan or Steven Spielberg
23 "May ___ excused?"
25 Baseball Hall-of-famer Carew
26 ___ sax (jazz instrument)
27 Modern "fingerprint"
28 "Put ___ on it!"
29 Award won by Streisand in 1995
30 Baden Baden and Karlsbad
31 Site of nine winter Olympics
32 Artist Chagall
33 Streisand hit song
34 Streisand film of 1987
35 Miner's find
38 Give a ring
39 Have blintzes
41 Toronto ballplayer
42 Article written by Einstein
44 Cereal grain
45 Virginia senator Chuck
47 Aim rival
48 Robert Rauschenberg tool
49 Abraham's "Amadeus" co-star
50 Crook's other name
51 Mystery, travel, or how-to
52 Award won by Streisand in 1970
53 Margarine
54 To ___ (unanimously)
55 Bette Midler hit, with "The"
58 Justice Fortas
59 CD-___

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This Week

National

Ottawa may seek more time to remedy UN ruling on school funding. *Page 3*

Messianic groups pose new threat, rabbi warns. *Page 7*

Twins are first of the millennium in Manitoba. *Page 27*

Arts

Still lifes and outdoor landscapes inspire local artist. *Page 36*

Business

Animation firm is a force to be reckoned with. *Profile.* *Page 40*

Sports

Jordan Epstein, 8, 'belongs on the ice.' *Page 46*

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Shabbat: Mishpatim
Candlelighting: 5:14
Shevat 28, 5760
Havdallah: 6:19

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SINGIN' IN THE SNOW: Last week on Friday, residents of Jerusalem woke up to find nearly 40 centimetres of snow had fallen on the city. Heavy snowfalls occurred in the north and in the hills adjacent to Jerusalem. On the coastal plain torrents of rain flooded through the area. In this photo we see a worshiper at the Western Wall doffing his umbrella in seeming delight with the falling snow. *[Israel Sun photo]*

Court ruling soon in Maccabi bridge fiasco

By DAVID LAZARUS
Staff Reporter

MONTREAL — An Israeli court is expected to rule by mid-February on whether there is any criminal liability in the bridge collapse that marred the 15th Maccabiah Games in July 1997, according to Maccabi Canada president Roy Salomon.

Salomon recently spoke to *The CJN*, following the distribution of a special report prepared by the Maccabi World Union (MWU) on the bridge collapse.

Four athletes from the Maccabi Australia team – Greg Small, Yetty Bennett, Warren Zines and Elizabeth Sawicki – died as a result of the mishap.

The athletes fell into the Yarkon River when a newly constructed bridge collapsed as the Australian and Austrian teams were crossing it on their way into Ramat Gan stadium for the opening ceremonies of the Maccabiah Games.

The ceremonies and the Games went on, but Maccabi Australia was embittered, the families of those killed and injured have launched civil lawsuits, and two senior MWU officials have resigned.

The accident also set in motion a number of inquiries and raised serious questions about the circumstances that led to the bridge collapse.

Almost immediately after the incident, officials from the Maccabi movement assumed full "moral responsibility" for the tragedy. The movement and government of Israel have provided hundreds of thousands of dollars in loans and gifts to families of the victims and to Maccabi Australia, the MWU report states.

But, as is apparent in the report, which is being distributed here by Maccabi Canada, legal responsibility is another matter.

Officials from Maccabi Canada, including president Roy Salomon, who is a member of the MWU executive, say there has been an unwarranted but definite rush to judgment of the MWU

Continued on page 46

Stockholm conference declaration

By RON CSILLAG
Staff Reporter

TORONTO — Canada has "wholeheartedly" endorsed a landmark eight-point declaration issued at the end of last week's international conference in Stockholm on Holocaust education, remembrance and research.

The Canadian delegation, led by Deputy Prime Minister Herb Gray and co-chaired by Montreal MP and human rights activist Irwin Cotler, also noted Canada's initiatives in combating hate and remembering the Holocaust through educational curricula and public memorials.

The 2½-day conference drew experts from 46 countries.

Continued on page 30

INSIDE

In search of the legendary Golem.
Please see page 9.

Neo-Nazis demonstrate in Berlin — please see page 32

The News in Brief

CANADA

Bishops Support Funding

TORONTO — Ontario's Catholic bishops have thrown their support behind a new coalition seeking full government funding of religious-based schools. In a letter to the Coalition for Justice in Education Funding, which includes Canadian Jewish Congress, Tom Reilly, general secretary to the Ontario Conference of Catholic Bishops, said that they have always favoured state support of faith-based schools, even as Catholics struggled to win full funding for separate schools.

Kosher Deli on Way

VICTORIA — This city's first kosher grocery and New York-style delicatessen is scheduled to open in April. The project is the brainchild of local entrepreneur Rob Thompson, who has lived on Vancouver Island since 1994. Thompson envisions a one-stop kosher market and deli on one of two downtown streets. He's also setting up a web site that will explain the laws of kashrut and will allow customers to buy Judaica and kosher food online.

ISRAEL

Divorce Rate is 33%

JERUSALEM — The divorce rate in Israel now stands at about one out of every three couples, rabbinical court officials said last week. Court director Rabbi El Ben-Dahan said some 30,000 couples married in Israel in 1999, while 8,604 of them divorced. As in previous years, the greatest number of divorces, 3,016, were granted in Tel Aviv, compared with 2,494 the previous year.

Cell Phone Use

JERUSALEM — Israel ranks ahead of the United States and Britain in the use of cellular telephones, as well as personal computers, according to a study by the New York-based Global TGI market research company. Of the 11 countries included in the survey, Israel placed first for cellular phone use, with 61 percent of respondents owning them, compared with 39 percent in the United States. Britain ranked fourth, with 23 percent, while Russia placed last, with only one percent of the population owning cellular phones.

Rebbe Remembered

TEL AVIV — Some 10,000 members of the Chabad Lubavitch movement gathered Jan. 18 at a Tel Aviv stadium to mark the 50th anniversary of the late Rebbe Menachem Mendel Schneerson becoming the movement's leader. The anniversary also commemorates the death of Schneerson's predecessor, his father-in-law, Rebbe Yosef Yitzhak Schneerson.

WORLD

Restitution for Jews

AMSTERDAM — The Netherlands should pay some $114 million to the nation's Jews for the restitution of property looted during the Holocaust era, a state-appointed commission on Jewish assets has recommended. The recommendation came after a panel spent three years researching the treatment of Jewish assets before and after the war.

Swedes to Contribute

STOCKHOLM — A Swedish firm said it would contribute to a German $5.2 billion compensation fund for Holocaust-era slave labourers. SKF, the world's largest manufacturer of ball bearings, said it was making the contribution because it had factories in Nazi Germany that used slave labour.

Slaves' Claims Rejected

BERLIN — A German court dismissed a lawsuit brought by two former Holocaust-era slave labourers, ruling that the statute of limitations had expired. Two Danes had brought the suit against auto parts manufacturer Robert Bosch, seeking $20,000 apiece for having worked 12 hours a day for the firm between 1944 and 1945.

Nazi Dies

LONDON — A Nazi concentration camp officer and suspected war criminal died in a British hospital Jan. 24. Alexander Schweidler, alleged to have committed atrocities while a member of the SS Death's Head Battalion at Mauthausen in Austria, died after collapsing with chest pains. Several groups had lobbied for his prosecution only days before his death.

Holocaust Denial

NEW YORK — Claims that the Holocaust never happened have failed to gain wide acceptance, says a survey of 11 countries conducted by the American Jewish Committee. The survey, released last week before the start of an international Holocaust education conference in Stockholm, found that the largest proportion of deniers live in eastern Germany, where 10 percent of those surveyed held the belief. The survey also found that seven percent of British respondents, five percent of French and one percent of Americans also believe it is possible that the Holocaust never took place.

Leader Found Murdered

MOSCOW — The leader of Moscow's community of Caucasian Mountain Jews was found murdered in his apartment, police said last Thursday. Police discovered the body of Rachamim Yuchananov, 68, saying the murder had probably taken place two days earlier. They added that Yuchananov had suffered severe head injuries and knife wounds, and that a knife with a broken handle was found nearby.

Supreme Court Rejects Spanking of Children

JERUSALEM — Israel's Supreme Court has ruled that parents may not use physical force to discipline or educate their children.

Judge Dorit Beinisch said "permission for moderate violence is likely to spiral into severe violence."

The lone dissenter on the three-judge panel said spanking doesn't fit the legal definition of abuse.

But the other judges said parents who hit their children may be prosecuted even if the child is not injured.

They rejected an appeal by a woman who was convicted of beating her daughter with a vacuum cleaner and punching her son so hard that he broke a tooth. The children are ages five and seven.

Judge Beinisch said even though not all of the woman's beatings could be defined as cruel, there was an atmosphere of terror in the house.

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Ottawa may seek more time to remedy UN ruling

Canada faces Feb. 3 deadline on school funding issue

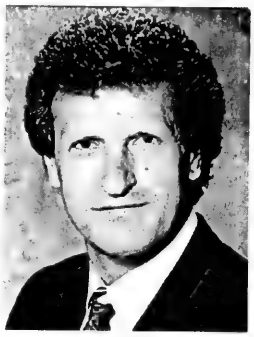
By RON CSILLAG
Staff Reporter

TORONTO — The federal government may ask the United Nations for more time to propose a remedy to the UN finding that Ontario discriminates by funding Catholic schools and not private, faith-based schools, says a Toronto Liberal MP.

In its historic November ruling, the UN's human rights committee gave Canada until Feb. 3 to say how it will fix the problem. It's possible federal officials will want a time extension, possibly 30 days, Joe Volpe, MP for Eglinton-Lawrence, told a packed town hall meeting last week.

It is the federal government that must respond, even though education is solely a provincial matter, Volpe explained.

Alternatively, Ottawa could propose some "palatable" solutions, such as directly funding "certain components" of private, religious schools in Ontario; or, increasing tax deductions for tuitions, Volpe said.


Joe Volpe

Addressing a mainly Orthodox audience at Beth Jacob School for Girls, Volpe, who favours funding for independent schools, said he believes Ontario Education Minister Janet Ecker's steadfast refusal to fund private, religious schools, despite the UN decision, "is a negotiating position. I would do the same thing."

As for the oft-stated charge that funding private schools would cost $300 million a year, Volpe said the figure "sounds like a lot, but it's not as much as it would take to keep a couple of NHL teams in operation," referring to Ottawa's professional hockey team subsidy debacle.

He also expressed doubt about the figure, and about the fact that it is expressed as two percent of Ontario's annual $13.5 billion education budget.

"It's probably too high. It's probably closer to one percent because the infrastructures are already in place."

It's hard for Ontario to plead poverty, he said, in view of the fact that last year, the federal government boosted transfer payments to the province by $1.4 billion, and added an extra $400 million in annual equalization payments for the following five years. So even if funding religious schools costs two percent of the education budget, "it won't break the bank," Volpe said to applause.

Volpe told the crowd: "You have as much right to public dollars as your next-door neighbour."

The MP was joined on a panel by Arieh Waldman, the Toronto Jewish parent who took the funding case to the UN. He took the audience through the long process that led to last November's finding.

At no time did his case raise the argument of ceasing funding to Catholic separate schools, but rather called on Ontario "to cease the discrimination."

One audience member noted that if all 40,000 children in religious-based schools were to transfer to the public system at once, the government would have no choice but to absorb the cost.

In other developments, representatives of the newly formed Coalition for Justice in Educational Funding, which includes Canadian Jewish Congress, met last Thursday with members of the Greater Toronto Area Liberal caucus to discuss avenues open to Canada in its response to the UN.

On Saturday, Feb. 5, at 8 p.m., Ontario Parents for Equality in Educational Funding will present a multi-faith rally to mark the federal response. Speakers will include Toni Silberman, chair of B'nai Brith Canada's League for Human Rights (Ontario region) and Anne Bayefsky, the lawyer who argued Waldman's case.

The rally will take place at the Hollywood Princess Conference Centre, 2800 Highway 7 in Concord.

For details, call 905-764-3158.

Toronto rabbi finds homeless Israeli

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Rabbi Michael Dolgin, spiritual leader of Temple Sinai, feels it was bashert that he helped out on the Native Men's Residence (Na Me Res) Street Help van, one night last spring.

"It was a night much more significant than I could ever imagine," said Rabbi Dolgin, who was volunteering along with other temple members. Three or four temple volunteers now help staff the van Monday evenings throughout the winter, distributing food, clothing and sleeping bags to people living on the streets. They are assisted by a driver from Na Me Res, who himself has lived on the street.

While on Queen Street West, Rabbi Dolgin said, a homeless man tapped him on the shoulder. "He had noticed my kippah, and he took a kippah out of his own pocket and put it on his head. It

Continued on page 17

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The undefinable heart

For nearly as long as time has been counted, Jerusalem had always been known as the political and spiritual centre of the Jewish people, where King David established the administrative capital of the nation and where his son, King Solomon, established the religious capital – the Temple.

When the Romans sacked Jerusalem, slaughtered and exiled the people, they destroyed the city as the Jewish nation's political centre. When they razed the Temple, toppled its stones and defiled the Holy of Holies, they believed too that they were destroying the city as the Jewish nation's spiritual centre. But they were wrong.

As history, tradition, liturgy and Jewish folklore would prove over the unfolding centuries, regardless of the place of the people's dispersion, Jerusalem in fact was the sustaining flame from which the millennial torch of Return drew its light.

Until near the midpoint of the last century, there was never a debate on the subject – either among the nations of the world, and certainly not among the Jews.

Now, as Israel and the Palestinians are trying to find mutual national accommodation, the future status of Jerusalem could be the fulcrum on which a peace treaty balances.

The Muslim world and certain sectors of the Christian world are opposed to Jewish sovereignty over the city. Though problematic, that opposition is hardly surprising.

Two weeks ago however, as reported in this newspaper, opposition to Jewish sovereignty over Jerusalem emanated from a source that was surprising, namely, from a group of some 300 American rabbis who signed a petition at the initiation of Jerome Segal, president of the Jewish Peace Lobby, urging Israel "to share Jerusalem" with the Palestinians.

With these 300 signatures on the Segal document, the "debate" over Jerusalem has now travelled in a public, high-profile manner, for the first time since the exile at the hands of the Romans, into the Jewish community.

Last week the Rabbinical Assembly (RA), representing 1,500 conservative rabbis and the Rabbinical Council of America (RCA), representing some 1,100 Orthodox rabbis, issued a statement reiterating their "previously declared organizational policies that Jerusalem is the united and indivisible capital solely of the State of Israel."

As reported by the *JTA*, the rabbinical organizations emphasized they view "with great dismay the statement released by 300 unnamed rabbis, which wishes to promote a 'shared Jerusalem.'"

The swift, unequivocal, joint response by the rabbinical authorities is to be commended. Jews must not feel defensive about our "attachment" to Jerusalem; nor should we be reluctant to assert that there are certain compromises that cannot be made. Thankfully, the RA and the RCA made that plain.

A just and secure peace between the Palestinians and Israel cannot and must not include the Jewish abandonment of a restored, reunited Jerusalem.

Some will argue that such a position begs the question of the Palestinian claim to Jerusalem. There are a number of options to explore, however, that respect the Palestinian religious attachment to Jerusalem without impairing the political unity of the city under a sovereign Israel.

For Jews, Jerusalem is more than an item on an agenda, or an issue to be resolved, or the subject of a dispute. It is the undefinable heart of a people, its religion and its history; it is a feeling felt deep in the Jewish soul and psyche – and not only by observant Jews, and not only by the Jews who walk on Jerusalem's streets and not only in the poetry of prayers.

As if to prove the point – not that any proof is necessary – an elegant book was recently published by Vehicule Press in Montreal called *Jerusalem: An Anthology of Jewish Canadian Poetry*, edited by Seymour Mayne and B. Glen Rotchin.

The anthology commemorated the celebration of the 3000th anniversary, two years ago, of the establishment of Jerusalem by King David as the 'Eternal Capital' of the Jewish people.

As the editors wrote in the preface "Beginning with King David, Jerusalem has enchanted and inspired Jewish poets through the ages... Jewish Canadian poets writing in English have maintained and expressed close ties to Jerusalem in their poems. Over a period of approximately 75 years, these poets have produced a unique body of work about the city, unparalleled in scope and volume in any other English-speaking country."

Among the poets whose poetry Mayne and Rotchin have anthologized are some of the outstanding luminaries of Canadian literature, past and present: A. M. Klein, Leonard Cohen, Miriam Waddington, Irving Layton and Shel Krakofsky. The editors provide a poignant testament to that "undefinable heart" we call Jerusalem and to "how the resonance of Jerusalem continues to inspire Jewish Canadian poets to engage their tradition and identities, and to make the city, as the prophet put it, "A praise in the earth."

I urge readers to acquire this book and to pass it on to any of our kinfolk who appear defensive over the Jewish claim to Jerusalem.

–MBD

SEE JN

LEARNING TO LEAD: The Knesset Committee for the Advancement of the Status of Women last week invited recent immigrants from Ethiopia studying community activism and leadership, to visit the Knesset. Dalia Rabin Pelossof of the Centre Party, left front, and Yael Dayan of One Israel hosted the visitors and attended the press conference. [Isranet photo]

Ontario Court asked to rule if Gypsy, Roma synonymous

By PAUL LUNGEN
Staff Reporter

TORONTO — A hate promotion case is hanging by a thread as an Ontario Court judge considers whether Gypsy and Roma are synonymous terms.

Last week, Judge Russell Otter was asked to take judicial notice of the fact that the two terms are interchangeable. Earlier, he had ruled that no evidence had been presented at trial to show Roma and Gypsy were the same.

The case arises out of an August 1997 incident in which seven skinheads paraded in front of the Lido Motel to protest the presence of Roma (Gypsy) refugee claimants. They carried signs that stated: "Honk if you hate Gypsies" and "Canada is not a trash can." They also shouted "Gypsies out" while one demonstrator waved a swastika flag.

They were charged with promoting hatred against an identifiable group, the Roma. One of the seven has already pleaded guilty. The others are four adults – Kryusztof Krymowski, Ryan Marshall, Michael Schulz and Quinn McFarlane – and two young offenders.

Following completion of the prosecution case, Crown attorney Maggie Lazaridis asked Otter to amend the charges to include the term Gypsies, but the judge ruled last week that "there is no evidence to support the conclusion that Roma and Gypsy are the same. To amend the information [charges] as asked by the Crown" would be "prejudicial, unjust and unfair to the defence."

Judicial notice

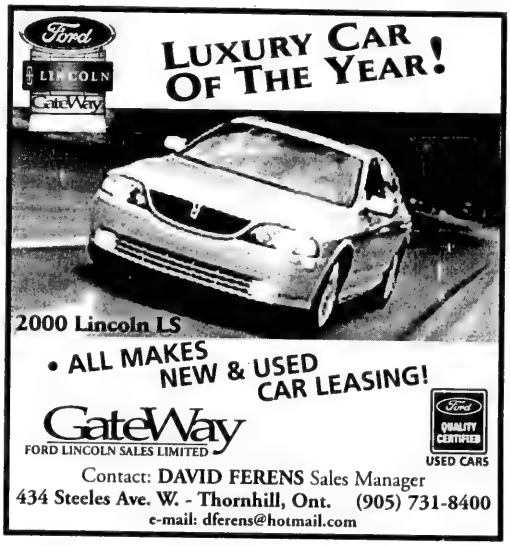
Lazaridis then asked the court to take judicial notice that the terms Roma and Gypsy are synonymous. Judges are allowed to take judicial notice of facts that are widely accepted and that require no proof. Lazaridis presented the court with several dictionary definitions that showed Roma were described in most cases as male Gypsies.

The Crown's case may well depend on the judge's decision on the issue. The defence contends that the Crown has failed to prove its case based on the charges it has already filed. Defence lawyers Peter Lindsay and David Gomes also contested the Crown's judicial notice application. Lindsay argued that it was too late in the proceedings for the Crown to try to address a "gap" in its case by asking the judge to take judicial notice.

He also argued that the court should not take judicial notice of a key element that is at issue.

If the judge rules that he cannot take judicial notice that Roma and Gypsies are the same, Lazaridis said she will ask that the case be reopened to allow for further evidence on that issue.

Last week, court convened almost 45 minutes late as participants waited for police to deliver McFarlane. McFarlane, who was brought into court in handcuffs, is serving jail time for an unrelated assault conviction.



THE LAST TABOO: National Council of Jewish Women of Canada, Toronto section, and Jewish Women's Federation recently sponsored Prof. Sara Horowitz, author of *Voicing the Void: Muteness & Memory in Holocaust Fiction*. Her topic was The last Taboo: Women's Memoirs of the Nazi Genocide. Seen here (from left are) Howard Driman, co-chair of Holocaust Education Week; Horowitz; Roz Fine, chair of the board, NCJW, Toronto section; and Sheila Mostyn, president of NCJW, Toronto section.

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Head covering case goes to Court of Appeal

By FRANCES KRAFT
Staff Reporter

TORONTO — A Muslim imam, (cleric) barred from a 1993 trial for wearing a religious head covering, was in the Federal Court of Appeal last Thursday, wearing the same white embroidered kufi that triggered a controversy he is still trying to resolve.

Michael Taylor's right to wear the kufi is no longer in question.

His appeal last week, at which Canadian Jewish Congress (CJC) had intervener status, sought instead to determine whether the complaint Taylor originally brought to the Canadian Human Rights Commission (CHRC) against Justice Arthur Whealy, actually falls into the commission's purview.

A decision by Justices Edgar Sexton, Joseph Robertson and John Evans was pending at press time.

Following the 1993 criminal trial of Dudley Laws, from which Taylor was barred for refusing to remove his kufi, the CHRC refused to investigate Taylor's complaint against Whealy. The commission cited superior court judges' "absolute immunity" from civil suits. Its decision was upheld by the Federal Court.

Whealy, on separate occasions, had Taylor ejected or barred from the courtroom, even after being presented with an affidavit explaining that Taylor wears the kufi for religious reasons.

The incidents left Taylor feeling "disrespected," he said at a press conference at the offices of the African Canadian Legal Clinic two days before the trial. Taylor, a hospital and prison chaplain, said he was happy his case was finally being heard.

During the Laws trial, Whealy established a dress code, declaring that all male head coverings were prohibited with the exception of those which "by their shape, colour and design, are obvious and easily recognizable as signalling to the eye an adherent of a well-established and recognizable race, culture, national or religious community; one of those communities which is clearly within the purview of the charter."

Judges do have the right to take steps they consider necessary to maintain order in the courtroom, said Peter Rosenthal, Taylor's lawyer. He suggested, however, that evidence might support the contention Whealy acted "in bad faith" or out of "improper motives" like bias.

Rosenthal also suggested the CHRC undertake an investigation, and that remedies like sensitivity training or an apology might be in order.

Whealy admitted in a 1994 letter that he had been in error, "accepting as I must the decision of the Court of Appeal [in a ruling overturning Laws' conviction]."

He also expressed regret "if the impression was created that I am insensitive to the rights of minority groups."

The letter was not an apology, argued Rosenthal.

The issue of head coverings unites many faiths in Canada, said Ed Morgan, CJC's lawyer. A human rights commission is the only place one can go for a remedy for discrimination, he said.

Michael Taylor

Richard Kramer of the Federal Department of Justice, disagreed.

Kramer argued that Whealy's rulings were judicial acts (not administrative acts, as had been suggested) and that judicial immunity did in fact apply in this case. He also argued Whealy did not act in bad faith.

"Judges are called to task on a regular basis," said Kramer. "In this highly charged environment, judicial immunity is that much more needed."

Manuel Prutschi, CJC's national director, has not come across a case in which wearing a kippah has been a problem in a courtroom, he told *The CJN*.

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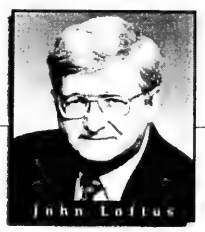

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CORRECTION

The following directory listings ran incorrectly in the January 20th Live & Learn Supplement.

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215 Cline Avenue North,
Hamilton, Ont. L8S 4A1
Principal: Hamutal Deckel
Tel: 905-529-7725 Fax: 905-529-9694
E-mail: kehila_school@yahoo.com

PRE-SCHOOLS

KENTON PRE-SCHOOLS
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Contact: Rosie
Tel: 416-663-1830

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North York, Ont. M2N 3B1
Contact: John Tzelardoni
Tel: 416-223-6284 Fax: 416-223-0065

The CJN regrets the error

Greater Toronto Area

Messianic groups pose new threat, rabbi warns

By RON CSILLAG
Staff Reporter

TORONTO — The year 2000 threatens to spell "disaster" for Jews the world over because it has unleashed a new, aggressive drive by so-called Hebrew-Christians to convert them, says a leading expert on the activities of messianic groups.

Hebrew-Christians, who profess to be Jewish but who embrace Jesus as their messiah, have been emboldened by the Christian millennium to convert Jews, says Rabbi Tovia Singer, director of Outreach Judaism, a Monsey, N.Y.-based outfit that serves as a counter-missionary force and counsels Jews who have been lured into messianic groups and cults.

In a *CJN* interview prior to addressing more than 350 people, including several rabbis, at the Village Shul recently, Rabbi Singer said Jews are more vulnerable now than ever to being sucked into Hebrew-Christian and evangelical churches.

First, with North American Jews more assimilated than ever before, their ties and affinities have been weakened. Second, the new millennium has led to a wave of attempts to convert Jews because many Christians who believe in end-time prophesies feel the mass conversion of Jews to Christianity is a necessary precondition to Jesus Christ's second coming, as spelled out in the New Testament, Rabbi Singer says.

Millennial ministering to Jews "has reached a fever pitch. As far as they're concerned, the Jews are holding up the show.

"This has spelled disaster for our people."

The 39-year-old rabbi, who logs thousands of miles a year lecturing and counselling in the United States and Canada, warns that the messianic movement has mushroomed over the past 20 years and is now a huge, well-funded machine.

Rabbi Tovia Singer

Fewer than 14 messianic congregations existed in North America 20 years ago. The number now exceeds 600, with about 130 of those in Canada, he says.

And their combined budgets are in the $300 million range, money spent on advertising, recruiting and slick publications (such as *The Messianic Times*, delivered to thousands of Jewish homes in Toronto.) The largest and best-known group, Jews for Jesus, last year operated on a $17 million budget, Rabbi Singer notes.

'consumer fraud' blurs lines

The funds, he says, are raised by right-wing, evangelical and born-again Christians in the United States, whose clout is at an all-time high.

How successful have they been in targeting Jews? He estimates that since Jews for Jesus was founded in 1973, more than 200,000 Jews have joined messianic congregations and evangelical organizations.

One of them, the powerful U.S. Southern Baptist Conference, even passed a resolution in 1996 calling on members to specifically evangelize to Jews.

But, Rabbi Singer adds, Jews don't always stay in these groups. Often, they end up in established Protestant churches, mainly Baptist and Pentecostal. "There aren't that many Jews in messianic congregations. The great majority are now in churches. The messianic movement serves as a clearing house."

One consolation is that converted Jews tend to do a poor job at proselytizing. "Jews who have converted are virtually incapable of converting other Jews," Rabbi Singer says. "They were converted by someone who was never Jewish."

Currently, there are more messianic groups in Florida than anywhere else in the United States, meaning Hebrew-Christians are preying on elderly Jews, often in nursing homes.

In the Brighton Beach section of Brooklyn, there are 37 Christian missionary organizations mainly targeting the 80,000 Russian-Jewish emigres who live there, he says.

Messianic groups often target Jews from the former Soviet Union, who arrive with little or no knowledge of Judaism. The paradox, Rabbi Singer says, "is that these Jews, who know nothing about their faith, are being asked to abandon it."

Christian missionaries target vulnerable Jews, he explains, "either the very young or very old." College campuses are "the most fertile ground for evangelizing. Kids are gone from home, often for the first time in their lives."

Rabbi Singer confesses an admiration for Toronto, which he describes as much more traditional and committed to Judaism than most U.S. cities. But, he concedes, that hasn't stopped local messianic groups such as Chosen People Ministries, City of David and several small congregations from attracting new converts.

He showed *The CJN* a hard-to-obtain "Messianic Soul-Winner's Card," an index card filled with tips for the Christian recruiter on how to win over Jews.

The card advises not to say "Jesus Christ," but rather, "Messiah Yeshua;" not to use the term "convert," but "completed Jew" or "fulfilled Jew;" not "Christian," but a "Bible believer;" not "come to church," but "come to a meeting of Bible believers;" and not "cross," but rather "tree" or "execution stake."

Jewish communities "should be deeply offended" that Christians are targeting Jews, Rabbi Singer said, and also by what he calls "consumer fraud" – the blurring of lines between Judaism and Christianity with the appropriation by messianics of Jewish symbols, such as kippot, Israeli flags, and menorahs.

The key to these groups' approach is that one does not have to give up being Jewish by believing in Jesus.

What's the answer?

"Jewish education is key," Rabbi Singer says, "both formal and in the home. Bring Shabbat home. You don't have to leave it at synagogue. Young people crave spirituality.

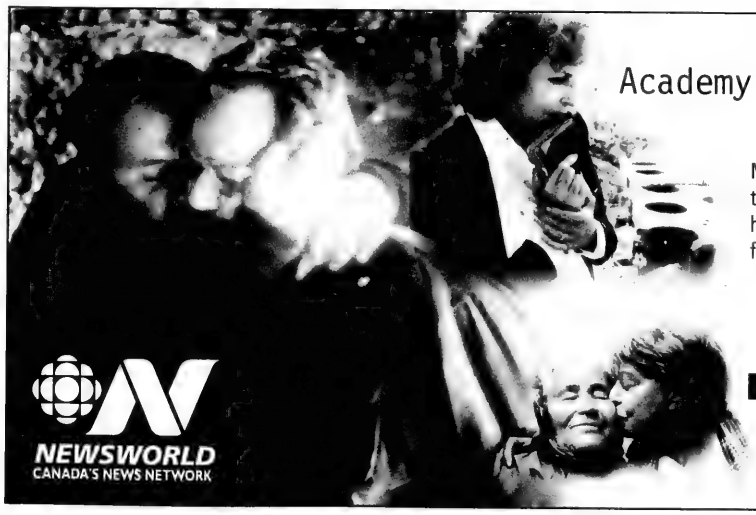
"It's preventive education. I could save a lot more souls through prevention than by extracting them [from messianic groups] later."

Jewish camps also work well, he says. "Remember: Once they go off to college, it's too late."

Jews must realize this is a serious threat: "The success of Jews for Jesus represents the unpaid bills of the Jewish people."

* * *

Rabbi Singer is scheduled to make a return appearance in Toronto on Sunday, March 5, 7:30 p.m. at Shaarei Shomayim Synagogue.



Steven Spielberg's
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The Last Days

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A busy week

Last week was a busy one on the political scene in Canada. In Quebec City the Bloc Québécois held its biennial convention. In Toronto, the Mike Harris government advised visiting federal intergovernmental minister, Stephane Dion, that it would "remain silent" on the Clarity Act. And in Ottawa, Conservative party leader, Joe Clark, declared that his party would introduce amendments to the Clarity Act, but still, even with the amendments, might vote against it.

All three events deserve our attention.

In Quebec City, Joseph Facal, Quebec's minister of intergovernmental affairs told the Bloc supporters that his Parti Québécois (PQ) government was considering the possibility of appealing the federal government's Clarity Act to the United Nations. Facal did not elaborate upon the grounds on which such an appeal would be based; we can only presume they would fall within the generalized criticism levelled by the PQ against the federal government that the act is "anti-democratic," that it impinges on the intrinsic democratic rights of the people of Quebec.

But as this newspaper has pointed out frequently, the PQ has a unique notion of democracy. It excludes the rule of law.

How can there not be rules for the dismemberment of a sovereign member of the United Nations? Or, phrased another way, is it reasonable, let alone fair, that the rules for the dismemberment of a sovereign country are to be set only by the party seeking the dismemberment? It would be an interesting appeal, indeed.

Given the implications, for all Canadians and for Quebecers wishing to remain Canadian, of the unilateral separation process advocated by the PQ, the decision by the Harris government to "remain silent" on the Clarity Act is deeply disappointing. It has been a hallmark of every previous Ontario government to champion federalism, publicly, boldly, with enthusiasm, with pride and with deference and sensitivity to the understandable concerns and worries of Quebecers regarding their language, their culture and their history. Inasmuch as the Clarity Act codifies the Supreme Court's reference on the legality of a unilateral declaration of separation by Quebec, it is puzzling that Harris should prefer silence to a statement that affirms the applicability of the rule of law to any attempt that would tear apart the country of which Ontario is at the geographic centre.

Puzzling too is the latest wrinkle in the scrunched-up position of the federal Conservative party on the Clarity Act. Clark, the party's leader, appears about to add to the considerable confusion engendered by his party on the Clarity Act. He will propose amendments to the bill that deal with the reform of the constitution. But his strategy ignores two important factors: (1) The Clarity Act is not about reopening discussion on constitutional amendment. It is, simply, about the rules that would necessarily precede the negotiation of the break-up of the country. (2) The separatists in any event, are not interested in a reconfigured federalism. They are interested in separation.

Not to be ignored also over the weekend, the Reform party appears to have begun the process of metamorphosing into a new right-wing party called the Canadian Conservative Reform Alliance. On this development, we will perforce comment later.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Navid Bala Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Ashessr Zadmehr.

Dry Bones

ISRAEL IS GOING FROM DROUGHT TO FLOOD DAMAGE
...WITHOUT EVER EXPERIENCING NORMALCY
OF COURSE "NORMALCY" IN ISRAEL.
IS SOMETHING THAT WE RARELY EXPERIENCE.

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When you visit Vancouver

As a former Vancouverite, I enjoyed Neila Sherman's article referring to many of Vancouver's scenic attractions. I would advise your readers to by-pass the Capilano swinging bridge, with its crowds, crass commercialism, the almost dry river bed below the bridge (the water is reduced to a trickle by the Cleveland Dam), the $9.95 admission fee per person, and instead drive further east to the Lynn Valley swinging bridge. No crowds, stunning scenery, the thundering sound of cascading water below the bridge, exquisite forest hiking and guess what? *It's free!*

Dr. Jerry Brail
Toronto

* * *

OAJS represents day schools

"Poll Finds 54 percent Support for Religious School Funding" (*CJN*, Jan. 20) states that a group of Jewish parents "are about to form the Ontario Alliance of Jewish Schools as 'the true representative organization' to work for fair funding, and to be the liaison between the government and Jewish schools."

In fact, the schools themselves formed the Ontario Alliance of Jewish Schools (OAJS), with the support of the professionals that operate them and the lay leadership who sit on their boards. OAJS is the only organization of its type in Ontario. Its members are the Jewish day schools from across the province and it is an independent organization of, for and by the schools. OAJS will indeed work for fair funding, and will function as the liaison between the government and its member Jewish schools across the province. It will work closely with the established communal organizations.

OAJS has already been invited to represent the Jewish Day schools in discussions with the provincial government on the matter of health funding.

This exciting development empowers our schools and by extension, our parents and children, to ensure that the needs of each member school are met when government negotiations begin. In addition, it offers a platform for our schools across the province to communicate their common concerns to one another, regardless of philosophy.

Rabbi Aaron Levine
Principal, Eitz Chaim Schools
Member, OAJS

* * *

Baskin's review unfair to Poles

Re: Book review by Bernard Baskin (*CJN*, Jan. 13) of *Witness to Hope* by George Weigel. A few facts need to be clarified. Had Baskin read the above-mentioned biography attentively, he would have learned that in 1942, the Pope was not a parish priest in Krakow. He was only ordained on Nov. 1, 1946.

In the author's conversation with Pope John Paul II, Dec. 16, 1998 (see notes to pages 81-90), the Pope stated that the Hillers' story is "a legend" (declining to baptize an orphaned Jewish child being cared for by Christian foster parents), adding that "I simply don't remember doing it." The Pope did not suggest, however, that such a decision would have been out of character for him. Indeed, it would have been entirely in character. "But I cannot remember such an incident," he concluded.

To suggest, as Baskin does, that "this was an act of fairness and humanity and probably uncommon in a country like Poland, where hatred of Jews was fierce" is outrageous and offensive to the Pope as well as to those hundreds of Polish priests and nuns who risked their lives (and in some cases died) to save Jewish children (see, for example, *Your Life is Worth Mine: How Polish Nuns Saved Hundreds of Jewish children in German-occupied Poland, 1939-1945*, by Ewa Kurek). In all cases, the Jewish children sheltered by the clergy and various religious communities were returned after the war.

Other statements made by Baskin are simplistic and irresponsible, if not manifesting downright lack of knowledge of what has been accomplished in the last 30 years in terms of dialogue between Jews and Catholics, and in particular the extraordinary contribution to this dialogue by the Polish Pope.

An important contribution to constructive Catholic-Jewish relations is mutual respect.

Fr. Jan Kolodynski, Pastor
Our Lady of Victory Parish
Toronto

* * *

Internet trips up Irving

The libel case currently being heard in the English courts of David Irving vs. Deborah Lipstadt and Penguin Books promises to have repercussions far beyond the question of Irving's integrity as a right-wing historical writer (*CJN*, Jan. 20). If the judge finds in favour of the defendants, at the very least, Nazi sympathizers and Holocaust deniers will receive a serious setback in their ongoing malevolent campaigns.

It has been reported that both parties have spent two years collecting evidence in preparation for the case. We are in the Internet age, and my research indicates that there is sufficient "original" information on the Web for most of us to form a pretty well-informed view of what actually happened in those dark, desperate days, without having to rely on Irving.

Dennis Shore
England

* * *

Historians should ask vets

Re: New Historians (*CJN*, Dec. 16, Jan. 13). If Bernard Katz and other "new historians" would like some firsthand information about the "pouring in" of weaponry before June 1948, I urge them to consult the surviving veterans of Israel's War of Independence at any one of the Wingate lodges throughout Canada. They have vivid memories of this particular logistical problem.

And the "new historians" need look no further than the current heart of madness into which the Islamic world has descended; whose spillover now threatens the hitherto comfortable, unmolested daily lives of North Americans.

Does any one remember Buenos Aires, 1992 and 1994?

Norman L. Roth
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

In search of the legendary Golem

By BRAM D. EISENTHAL
Jewish Telegraphic Agency

The stately Charles Bridge in Prague transports travellers into old Jewish Town here. It's a kind of a time portal, built in 1357 by King Charles IV, and it's lined with 30 magnificent baroque statues.

The controversy over whether a creature once lived on the other side of this Gothic bridge makes the journey even more mysterious.

In the late 1500s, Prague's Rabbi Judah Loew (1520-1609), one of the most respected and beloved sages in eastern Europe, is said to have built a man of clay, which he called the Golem.

The Jews of ancient Prague had a foothold in this city for 600 years by then, arriving as merchants in the 10th century. By the 1300s, though, the burgeoning community was confined to the walled Jewish Town.

Although Prague's Jews were treated better by the local aristocracy than were most Jews in Europe, attacks were still commonplace. In the infamous Easter massacre of 1389, 3,000 Jewish men, women and children were cornered in an alleyway and slaughtered.

Fearing for the safety of his community, Rabbi Loew, also known as the Maharal, practiced Kabbalah – the Jewish mystical tradition – to breathe life into his clay creature. This protector would be summoned when needed, while otherwise labouring in the Alt Neu – Old New – Synagogue during off-hours.

Unfortunately, after performing some heroic feats of rescue, the Golem became infused with ego, disobeying its creator. Rabbi Loew managed to trick the Golem and cause its life force to disperse.

The legend goes on to say that the Golem's body has been kept in the attic of the synagogue ever since.

But did the Golem actually exist?

"Many do come to Prague attracted by the legends, especially many chassidic Jews," said Leo Pavlat, the director of Prague's Jewish Museum. "Twice I was woken in the middle of the night when some people called, asking that I take them to the roof of the Alt Neu shul to see the Golem. I managed to convince them that he didn't exist."

Rabbi Moishe New

Pavlat scoffed when told that many consider the Golem to have been a living, breathing thing. He also said that Rabbi Loew was not a kabbalist.

"There is no actual link" between the "rabbi and Kabbalah," he said.

These denials provoked a pointed response from Rabbi Moishe New, director of the Montreal Torah Centre. The rabbi is a noted authority on Kabbalah, giving lectures and teaching classes on the subject to beginners and veterans alike.

"The Talmud recalls instances where sages fashioned Golems for the protection of Jewish lives, much as the Maharal did," New said.

"The body of the Golem was infused with a soul, becoming a type of angel enclosed in a manmade body. Angels are considered to be like creatures or animals in daily Jewish prayer. They have no free choice and are not capable of making moral decisions – they are spiritual robots, subservient to their makers."

The Maharal, New also stressed, certainly did practice Kabbalah.

"He was an outstanding kabbalist, philosopher and talmudist and wrote an entire series of books, 20 in all, based on Kabbalah. They were called *Gevurot Hashem* or the Might of God. Rabbi Loew's genius was that he expressed kabbalistic teachings in a rational manner, thus making it accessible to the masses.

"As a matter of fact, the chassidic movement owes its inception, to a significant degree, to his teachings."

Grave dated 1697 in the old Prague cemetery.

But what of the existence of the Golem of legend? The tale was certainly inspirational enough to cause German Czech journalist Franz Klutschak, in 1838, to write a story titled *The Golem and Rabbi Loew*, for a popular periodical, *Panorama des Universums*.

In 1847, the *Galerie der Sippurim*, published by Prague bookseller Wolf Pascheles, mentions Loew's Golem amongst its many fairy tales about famous Jews. A 1915 bestseller by Vienna-born Gustav Meyrink featured the Golem as well.

Even Nobel laureate Isaac Bashevis Singer got into the act, publishing his English version of *The Golem* in 1982. He had written the Yiddish original for the Jewish daily *Forward* in 1969, with his Prague protagonist a kabbalist named Rabbi Leib.

The motion picture world also got into the act with two German silent movies, a 1914 version co-directed by the film's star and co-producer, Paul Wegener, followed by another in 1920, also featuring Wegener.

Visiting Prague, it's easy to get caught up in the legend, with two sites of interest to Golem-seekers.

The unforgettably bleak, yet thrilling landscape of the Old Jewish Cemetery in Jewish Town is a Kafkaesque arrangement of over 12,000 stones dating back to the 15th century. Bodies are buried vertically in rows of 12, as Jews were not allowed to inter their dead anyplace else. Many stones are tilted, pointing like jagged shards of glass.

While many of the city's renowned leaders are buried here, the prize is the grave of the Maharal himself. It is probably the most visited Jewish site in Prague, and like Jerusalem's Western Wall, is filled with notes of prayer and hope thrust into every nook and cranny.

Then there is the nearby Alt Neu Synagogue itself. Dating to 1280, it is the oldest Jewish house of worship in Europe and one of Prague's oldest Gothic buildings. Services have been held continuously for over 700 years, with the exception of the World War II years.

Worshippers can gaze at the vaulted ceiling, wondering whether the Golem is in the attic, as purported.

"Certainly, the Golem's existence was witnessed by the people of that time and forms part of the oral history of the Jewish people," said Rabbi New.

As to where its body lies, the rabbi sticks to the legend.

"It is in the attic of the Alt Neu Synagogue, under piles of weathered old holy books. The body may be crumbled by now, but that is the tradition."

As to why community leaders like Pavlat continue to deny the Golem's existence, Rabbi New can only offer an educated guess.

"The Maharal would not have wished it to be venerated, and it has therefore been kept a guarded secret over the centuries. That is probably the motive for not showing the body."

Paul Wegener as he appeared in the 1920 epic film *The Golem*.

Opinions

Payments for forced labour

More than 50 years after thousands of Jews and other prisoners were hired out by the Nazi government to various industrial concerns, the question of their compensation has become a hot topic both in Germany and wherever former victims or their heirs live.

Rabbi Gunther Plaut in Toronto

There have been debates over defining which business enterprises today would be deemed responsible for past deeds and how much compensation ought to be paid.

Therefore, it is not surprising that I found a survey of German newspapers dealing with the issue most interesting. It was published by the official German Information Agency. One should keep in mind that the contribution of various German industrial concerns is voluntary and not as yet demanded by law.

The *Handelsblatt*, Duesseldorf: "We cannot understand that the number of concerns that have offered to participate in this compensation process is so small. To employ forced labour was part of taking part in Nazi activities. There were few Oskar Schindlers in the German economy of the day."

Schwarzwaelder Bote, Oberndorf: "Some people still maintain the myth that forced labour was an obligation that German industrial businesses of the day had to obey. That may have been the case in a few instances but not in the majority of German industries. The former chancellor, Helmut Kohl, entered the discussion only because the Americans forced him to do so."

These are just two examples of the kind of reaction that can be found in the German press, and meanwhile, the negotiations have gone forward at this writing (in late November). The payments at issue amount to about $7 billion (Cdn), to which the German federal government would contribute $3 billion and the business concerns, the rest.

At this writing, some 52 big business concerns have agreed to participate. The president of Germany, Johannes Rau, has said that he hopes the negotiations over the compensation will be finished in the near future.

The *Fuldaer Zeitung* writes: "Unfortunately, the interest of various German enterprises depends on where they operate. DaimlerChrysler, Bayer, or Deutsche Bank will comply quite readily because they have North American branches. Otherwise, they would be exposed to advertisements that would ruin their prospects."

These are some excerpts from the kind of discussions going on about a problem that should have found a solution a very long time ago. Compensation for forced labour is very different from what the Swiss banks had offered to needy survivors of the Shoah. (The distribution of those monies were completed some time ago.)

The forced labour issue is of a different kind. Here, the simple issue is the payment that is due to specific persons for having worked for a company during a particular time, against their will. The monies they were due are due to them or their heirs. It is as simple as that, but when morality is tied to money it seems to have a hard time.

Meanwhile, those enterprises that have come forward and offered to do their part are to be recognized for having done the right thing, and when all is concluded we are entitled to know who they are.

Bye, bye Weizman

The way things have been unfolding here lately, pretty soon you'll need a program to keep track of the political players, the litany of their reported shenanigans, their legal teams and their investigative opponents from the police. Virtually every day, Israel's elected officials seem to suffer more humiliation through new revelations of their alleged criminal wrongdoings.

Robert Sarner in Jerusalem

If it's not the president, it's the prime minister, or his predecessor and wife or the former justice minister; or an ex-interior minister or any number of current and former Knesset members. And just for good measure from the private sector, the publisher of the country's second largest newspaper is in serious trouble with the law.

Corruption is not new to Israeli politics but never before has it appeared so rampant at such a senior level. Take a one-week period in late January as an example when tales of miscreant politicians were all over the headlines.

Sunday: The special police team, investigating the huge cash gifts given President Ezer Weizman by a French millionaire, began reviewing material on the case handed over by State Attorney Edna Arbel.

Monday: At the trial of Shimon Sheves, the director-general of the Prime Minister's Office under Yitzhak Rabin from '92 to '95, prosecutors presented evidence that Sheves took large bribes for favours for building contractors; the lawyer of former interior minister and former Shas leader, Aryeh Deri, who last spring was sentenced to four years in prison for the acceptance of a bribe, breach of trust and aggravated fraud, asked the Supreme Court to delay hearings on Deri's appeal.

Tuesday: Attorney General Elyakim Rubinstein decided to file a criminal indictment against Knesset member and former justice minister, Tzahi Hanegbi, on charges of fraud, breach of trust, falsification of corporate documents and possibly bribery; former Knesset member, Pessah Grupper, was accused in a Jerusalem court of receiving a bribe for acting as an "adviser" to the Dubek tobacco company while opposing anti-cigarette legislation in the Knesset.

Wednesday: State comptroller, Eliezer Goldberg – using the powers of a commission of inquiry – questioned Prime Minister Ehud Barak about allegations that non-profit groups funnelled millions of dollars into illegal contributions to his '99 election campaign.

Thursday: Citing new incriminating evidence, Attorney General Rubinstein ordered police and tax authorities to upgrade their probe of President Weizman's gift-taking to a full-scale criminal investigation.

Friday: Justice Minister Yossi Beilin joined a growing number of public officials calling on Weizman to take a leave of absence from the presidency, if not resign, pending results of the police investigation.

An extraordinary week? Perhaps, but not by much, given the epidemic of graft and impropriety linked to politicians and other prominent members of Israeli society in recent years.

Nobody could be more delighted than the media – both local reporters and foreign correspondents – who thrive on scandal mongering. This is how one Jerusalem-based journalist summarized things in a recent article for the Associated Press wire service.

"The president has admitted pocketing wads of cash from a rich admirer. An ex-prime minister is under suspicion that he snatched the silverware and other valuables from his official residence. A former justice minister faces a fraud indictment. And a one-time interior minister is headed for jail on a bribery conviction."

Admittedly, corruption seems endemic to public life in most countries. Too many politicians act as if the normal rules of decency don't apply to them, using their power for direct personal interest while forgetting their pact of trust with the public. No surprise then that politicians generally are held in low esteem.

Adding to the distaste is the tendency of many Israeli politicians to shrug off any sense of accountability, even in the most flagrant cases of abuse of their office or dereliction of duty. Sure enough, (as of this writing) almost a month into the scandal engulfing his presidency, Ezer Weizman desperately clings to his post, defiantly rejecting all calls to step aside, at least until the police complete their investigation.

Sadly, Weizman refuses to face the reality that having demonstrated major ethical lapses, he no longer commands the moral authority to effectively represent the state. Weizman may not have broken the law, but in secretly accepting several hundred thousand dollars in gifts from a mysterious foreign businessman (which Wiezman admits), and then withholding vital information from the attorney general and state attorney, he disqualified himself from remaining in office. Whether or not Weizman was on the take, he owes it to the country to step down immediately. From its head of state, Israel deserves – and must demand – better.

A sense of shame

The number of corruption investigations, trials, and convictions involving high-level Israeli officials qualifies as a plague. The latest case involves President Weizman, who received large sums of money from a French businessman. Weizman apparently did not pay income tax or report these transactions, and is suspected of providing favours and using his political influence as a minister after the 1977 elections on behalf of his benefactor.

Gerald Steinberg in Jerusalem

The list of current and former officials and prominent personalities involved in similar investigations and trials is already quite long. The phenomenon crosses party lines and ideologies, and is deeply rooted in Israeli society.

The wave of new cases does not mean that this phenomena is recent, and that Israeli society is becoming more corrupt. Rather, it shows that for the first time, the problem is being taken seriously.

Elite corruption is, in large part, a heritage of the political culture inherent in the socialist ideology that dominated Israeli society for decades. In this framework, the lines that separated government, political party, and individual were blurred. Many ministers and officials received side-payments from contractors, using the funds to support the institutions and activities of their political parties. Since the party, like the government, ostensibly served the public interest, they claimed that no moral violation was involved.

Once the line between government and party disappeared, the distinction between "private" and "public" was also lost. Since private property was frowned upon (and in the kibbutz movement, banned), everything was "public." This allowed a few members of the elite to use public funds for what was in fact, if not de jure, private enrichment. While some individuals were content with, and took pride in, maintaining the Spartan existence of the early Zionist period, others sought the perks and lifestyles that they deemed appropriate for their positions and public contributions. In the former Soviet Union, where all comrades were equal, the same process took place, but on a much grander scale.

At the same time, during its early years, Israel had many of the negative characteristics of a Third World society. For many immigrants, even a Jewish government was seen as the enemy, rather than the source for implementing common objectives. With taxes very high, and enforcement of tax laws weak (police and inspectors could often be bribed), owners of small businesses and corner grocery stores learned to cheat the system.

Plumbers and electricians gave discounts for cash payments, which allowed them to avoid taxes and left no paper trail. Taxi drivers are required, by law, to use meters for all trips, but customers are often told that the "meter is broken" or offered "special fares" without the meter.

In these situations, corruption spreads like a disease. Soon after their arrival, new immigrants seeking a government mortgage learned that they were expected to pay a bribe to inspectors sent to measure the apartment, so that they would report the size required to qualify for assistance. When immigrants opened their own businesses, it was difficult to avoid the temptation to follow the prevailing pattern of corruption.

When such practice is widespread, the police and courts cannot cope with the number of violations of the law. The legal system loses both its deterrent value and its moral authority, and there is no sense of shame or wrongdoing. It is difficult to justify prosecution of individuals, particularly in the lower-income levels of society, when corruption is considered a norm.

However, as Israel has matured, this situation began to change. The wave of prosecutions of high-level officials and members of the elite, including President Weizman, marks a fundamental shift in national values. This sends a signal to the rest of the society that such behaviour is no longer acceptable.

The well-connected individuals, such as Ofer Nimrodi, can no longer bribe their way out of a difficult situation. A new generation of professionals in the State Prosecutors Office, led by Attorney General Elyakim Rubenstein, are no longer subject to the control of political patrons.

Politicians, ministers and even the president have been put on notice; the corruption that had been widespread in the past is no longer acceptable.

Israel still has a long way to go to fight corruption. However, the public reaction and sense of shame and national embarrassment demonstrate that basic Jewish values have not been entirely lost. Israel is still far from becoming a "light unto the nations" but the ethical spark from the Prophets continues to glow.

The Kirshner File

Israeli filmmaker saved Eichmann trial footage

The trial of Nazi criminal Adolf Eichmann began on April 11, 1961 and ended eight months later when he was condemned to death for war crimes. The first trial of its kind in Israel, it was also the only one to be filmed in its entirety. While segments of the 1946 Nuremberg trials were captured on celluloid, the Eichmann trial was unique because a complete cinematic record of the proceedings was preserved for posterity.

Sheldon Kirshner in Toronto

From day one, four video cameras, concealed behind fake partitions so as not to disturb the solemnity of the event, were placed in the Jerusalem courtroom. The 114 hearings, consuming 500 hours, were recorded on video, the first ever shot on this medium outside a television studio. The director was Leo Hurwitz, an American. The producer, Milton Fruchtman, was a Canadian.

At the close of Eichmann's trial, due to copyright problems, the footage was shipped to the United States for storage. It lay there, all but forgotten, for almost two decades. In 1977, it was reclaimed by Israel. The tapes were subsequently acquired by the Steven Spielberg Jewish Film Archives at the Hebrew University in Jerusalem. Here they were stored in an unused washroom.

In 1991, while poking around in the archives for footage of the iconoclastic philosopher Yeshayahu Leibovitz, an Israeli filmmaker named Eyal Sivan learned of the Eichmann file.

Sivan was researching a documentary about Leibovitz and the whole notion of civil disobedience in Israel since Israel's invasion of Lebanon in 1982. A left-wing dissident who opposed that contentious war and has lived in France since 1985, Sivan decided, there and then, that the theoretical concept of total obedience could also be applicable to Eichmann, a functionary who never shirked orders and maintained that he was merely a cog in the genocidal machinery.

Having resolved to make a film about this historic trial, Sivan and an associate, Rony Brauman – a Paris-based physician who was one of the founders of Doctors Without Borders, the recipient of the 1999 Nobel Peace Prize – quickly discovered that immense problems lay ahead. Caught in a catch-22 situation, they were told by the archives that while they could examine the Eichmann videos, they could not use them, since the rights were held by the Israeli government.

Israel, Sivan said in a recent interview, refused to release the tapes, which had been allowed to deteriorate. "The government was unwilling to admit that it had neglected the material."

Frustrated by the delays, Sivan and his partner almost gave up on the project. But on the advice of a lawyer, they petitioned the Israeli Supreme Court. The judges ruled in their favour. They could now restore and remaster the footage.

"We saved it from certain oblivion," said Sivan. "The old videos would have mouldered away."

The documentary they eventually made, *The Specialist*, screened at the Toronto International Film Festival last September, was the result of painstaking sifting. "We had to keep down the film to two hours," explained Sivan, a 35-year-old former fashion photographer. "This was really hard work."

But in delving into the archives, he discovered that the Eichmann file was incomplete. The tapes had been stocked haphazardly and had not been classified, resulting in the disappearance of videos. And besides, he theorized, original clips had been thoughtlessly sold to journalists and never returned. All in all, 150 hours had vanished, much of the missing footage dealing with witness testimony.

"We have 99 percent of Eichmann's testimony," said Sivan, who describes him as a cold-hearted person who obeyed orders zealously. In *The Specialist*, which Sivan says was inspired by Hannah Arendt's book, *Eichmann in Jerusalem*, the accused is portrayed as a bland bureaucrat whose banality is, quite simply, terrifying.

Adolf Eichmann

Sitting in a glass box, watched over by three guards and surrounded by neat piles of documents he reads and leafs through, Eichmann usually rises when he testifies. Speaking in a monotone voice, he concedes that he acquired an expertise in transportation by virtue of having organized the forced emigration of Austrian Jews and the shipment of other European Jews to concentration camps in Poland.

Eichmann, who was present at the 1942 Wannsee conference in Berlin, which devised the Final Solution, claims that he "totally supported" the Jewish quest for a homeland, or, as he called it, "a space." Indeed, he was involved in a high-level 1940 study to determine the feasibility of resettling Jews on the Indian Ocean island of Madagascar. Due to the war, the plan was never implemented.

Earnestly, Eichmann claims that he was an idealist concerning the "Jewish question," implying that he opposed the extermination of Jews. Calling the Holocaust "one of the greatest crimes" in history, as well as "a monstrous act," he acknowledges his complicity in it, but adds that he was merely performing his duty.

Sivan, whose mother's Polish family was murdered by the Germans, does not buy Eichmann's assertion that he would have committed suicide had he been assigned to a death camp. "Bullshit! Eichmann would have obeyed any order. Above all else, he valued loyalty and a job well done."

Sivan accepts at face value Eichmann's statement that he witnessed the gassing process in Auschwitz against his will. "Eichmann didn't like the sight of blood. He was very comfortable sitting in his office in Berlin." Sivan does not hate Eichmann, nor does he believe that he was an ideological anti-Semite. But he fears people, like him, who can compartmentalize their behaviour.

An opponent of capital punishment, Sivan said that Eichmann should have been locked up for the duration of his life rather than executed. "A 99-year sentence would have been more painful. He was obviously guilty."

Sivan, whose parents immigrated to Israel from Uraguay before he was born, contends that the trial served several purposes. It enabled survivors to tell their stories. It awakened the younger generation to the Holocaust. It shocked disaffected Sephardi Jews into the realization that Ashkenazi Jews, the creme de la creme of Israeli society, had undergone great suffering during World War II. And finally, it united a nation fragmented along ethnic lines.

Sivan argues that *The Specialist* – which cost three million dollars (US) to produce – is a slap in the face of Holocaust deniers. Eichmann's testimony is crystal clear on two pivotal points. The first is that Adolf Hitler personally ordered Reinhard Heydrich, a top-ranking SS official, to draw up plans for the physical destruction of Jews. The second is that Eichmann witnessed gassings in Auschwitz.

Sivan, whose previous films have turned on the Arab-Israeli dispute, said that *The Specialist* had its premiere in France last March. Since then, it has been shown at festivals in Israel, Australia, Japan and throughout Europe, including Germany (where Eichmann was born) and Austria (where he was raised).

However, he has not succeeded as yet in finding a North American distributor. "Some distributors told us that it isn't emotional enough. Others said that it's too controversial. Why? I really don't know."

Sivan is of the view that *The Specialist* was instrumental in nudging Israel to release Eichmann's memoirs for future publication. But don't hold your breath, he cautioned. "I expect the book to be boring. Eichmann was dull, intellectually and emotionally."

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JEWISH EDUCATION
The Next Generation

Finding the right approach

By ELLIOTT MALAMET

In the last number of years there has been a burgeoning interest in Jewish communities in adult Jewish education. Many men and women, finding that their childhood schooling in Tanach and Talmud was wholly insufficient, have clamoured for a more intellectually sophisticated and emotionally fulfilling version of the desiccated Torah classes of their youth. From home study groups to regular synagogue classes, this return to learning can only be hailed as a positive development.

Yet at the same time, the popularity of such an enterprise raises serious questions about what methods teachers should employ to maintain interest in the material. This is, of course, a conundrum common to all levels of education from preschool onwards.

But it is the particular situation of adults that brings the problem into high relief, for a Torah class must vie with other possibilities in the morning or evening schedule. Sandwiched between taking care of the children or getting the bills in order, and competing with the movies, television and the Internet, adult education finds itself on the horns of a dilemma: to entertain or not to entertain.

Torah today has become something to be marketed and packaged. Nervous about the potentially dry core of essential Jewish texts – much of the Talmud, for instance, seems less than kinetic when compared with say, Plato's *Republic*, not to mention the self-help fare stuffing your local bookstore.

Jewish institutions increasingly have taken to linking their product with popular sounding slogans, as Erica Brown notes: "This motivation has inspired high gloss brochures and promises of good refreshments after class. One adult education program took an acronym that made it sound like an aerobics class." She goes on to note how many Torah study classes are paired up in a pseudotrendy manner: Zen and Chassidut, or Gestalt theory and the Book of Exodus.

While there may be nothing inherently wrong with broadening the scope of Judaism to show its universality, there is a danger when the underlying message seems to be: "See, Torah can be hip, too – as engaging as Seinfeld, as spiritually healing as Eastern meditation."

In his seminal *The Closing of the American Mind*, Allan Bloom argues for an approach that stresses the teacher's need to raise the student to a higher level rather than simply appealing to whatever is in fashion: "No real teacher can doubt that his task is to assist his pupil to fulfil human nature against all the deforming forces of convention and prejudice."

Far more than long haired rebellion or café au lait revolution, Judaism at its heart is radically "countercultural." The religion of mitzvot has for over three millennia stubbornly clung to its core values of divine service and the discipline of the moral life. Although several of its practices have evolved in relation to shifting cultural mores – women's education might be one example – its primary thrust has remained a detailed and daily regimen of observances meant to lead to the love of God.

Humour, cultural analogy, animated oratory – these are often the staples of Jewish educators in accommodating the postmodern adult skirmish with the ancient words.

Hopefully such techniques will aid the student towards a higher encounter with Jewish spirituality, rather than constituting an implicit apologetic for Judaism's textual rigour, unabashed opposition to Western entertainments, and demand for mental and emotional commitment.

Teachers must take the harder road towards lifting the student to Sinai rather than running down the mountain with a TV guide in one hand, a New Age manual in the other.

Lobbying for the Golan

By MARK MIETKIEWICZ

Last week, we began to look at Golan sites on the Web with an emphasis on history and contemporary news about this critical region. Today, we continue with the passionate lobbying taking place in Israel and then, the view from Syria.

There are quite a few sites devoted to keeping the Golan a part of Israel and therefore opposed to the peace talks with Syria. The most prominent is **[http://www.golan.org.il/eindex.htm/]**. This large, bilingual site addresses all the major issues such as water rights, tourism, development and of course, security. "The Golan Heights are essential for the security of the State of Israel... and there can be no territorial compromise."

The National Council for the Golan calls itself the leading non-partisan Israeli organization devoted to retaining the Golan Heights under Israel sovereignty **[http://www.mygolan.org.il/]**. The council includes former Israeli defence minister, Moshe Arens, and former Israeli air force commander, Herzl Bodinger. This colourful site includes a survey of Syrian press and posters which illustrate why the Golan must remain Israeli.

There is an on-line declaration, where visitors can record their opposition to ceding land: "The very notion of uprooting Jewish men, women and children from their homes is an act of brutality, violence and barbarism that is palpably illegal as a violation of fundamental rights of human dignity and liberty." **[http://www. gamla.org.il/english/dec.htm]**. You can check out links to other sites opposed to peace talks at **[http:// www.golan.org.il/vaad/sites.htm]**.

At the other end of the political spectrum, you will find a site run by Gush Shalom **[http://www.webcom.com/gush/gush-shalom/]**. Established by former MK Uri Avneri, Gush Shalom believes that all settlements must be dismantled and that "The green line is to be a border of peace between the state of Israel and the state of Palestine."

In a series of essays, Avneri argues that the Golan must be returned to Syria **[http://www.webcom.com/gush/gushshalom/archives.html]**. "Every single person who settled on the Golan knew that he builds his home on the ruins of a human being living in misery a few dozen miles away. His wonderful 'quality of life' is based on the misery of someone else."

PEACE: A Mideast dialogue group was born in February of 1998, when an Israeli software consultant began an online dialogue with a Jordanian freelance journalist **[http://www.ariga.com/peacwatch/pwtoc.htm]**. It now counts among its supporters America's Rabbi Arthur Waskow. They argue that the alternative to making peace with Assad is making war with Assad or his successors. "The alternative to giving up the Golan Heights now in return for a peace treaty, may not be keeping them forever, but giving them back under much worse circumstances ten or twenty years hence, when there are many more settlers to move."

PEACE also offers an online petition where you can register your support for the peace process **[http://www.ariga.com/peacwatch/deceng.htm]**. And for more websites supporting the peace process, see **[http://www.ariga. com/linksisraelis.htm]**.

Next week, looking at Golan sites from north of the border.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Memorable Jewish books

Books
Bernard Baskin

Here is an indisputable fact: A person with a moderate income can afford to buy more books than he or she can read in a lifetime – and, of course, there is always the welcoming public library.

But whether you buy, borrow or "steal" them, what follows is a list of memorable Jewish books of the past year. Naturally, there is an overflowing number of titles and what follows is merely a small selection of possible choices.

Fiction

• *The Conversion*, by Aharon Appelfeld.
• *The Oxford Book of Jewish Stories*, edited by Hans Stavans.
• *Here I am, Contemporary Jewish Stories From Around the World*, edited by M. Berkman and E. Starkman.
• *Sulha*, by Malka Marom.
• *For the Relief of Unbearable Urges*, by Nathan Englander.
• *A Journey To The End of the Millennium*, by A.B. Yehoshua.
• *Felix Roth*, by Cary Fagan.
• *The Sabbathday River*, by Jean Hanff Korentz.
• *The River Midnight*, by Lilian Nattel.
• *Katerskill Falls*, by Allegra Goodman.

Non-fiction

• *The Times of My Life and My Life With the Times*, by Max Frankel.
• *Kaddish*, by Leon Wieseltier.
• *Pack of Thieves, How Hitler and Europe Plundered the Jews and Committed the Greatest Theft in History*, by Richard Chesnoff.
• *Yosi Rakover Talks to God*, by Zvi Kolitz.
• *In Search of American Jewish Culture*, by Stephen Whitfeld.
• *These are the Words, A Vocabulary of Jewish Spirituality*, by Arthur Green.
• *The Jewish Search for a Usable Past*, by David G. Roskies.
• *Primo Levi, Tragedy of an Optimist*, by Myriam Anissimov.
• *The Jewish Moral Virtues*, by Eugene Borowitz and Francis Schwartz.
• *The Great Poems of the Bible*, by James Kugel.
• *The Holocaust in American Life*, by Peter Novick.
• *I Will Bear Witness, A Diary of the Nazi Years* – Volumes 1 and 2, by Victor Klemperer.
• *Explaining Hitler*, by Ron Rosenbaum.
• *Edith's Story, The Memoir of an Anne Frank who Survived*, by Edith Velmans.
• *Give Us a King, Samuel, Saul and David*, a new translation of Samuel I and II, by Everett Fox.
• *Surpassing Wonder, The Invention of the Bible and The Talmuds*, by Donald Akenson.
• *Children of a Vanished World, More Photographs of Children of the East European Shtetlekh*, by Roman Vishniac.
• *Open Closed Open, A New Collection of Poems by Israel's Foremost Poet*, by Yehuda Amichai.
• *The Religious Thought of Hasidism*, by Norman Lamm.
• *And the Sea is Never Full, Second Instalment of Memoirs 1969*, Elie Wiesel.

Helping immigrants

By MICHAEL BRIKS

Guest Voice

Canada's Jewish population has grown from 10,000 Jews at the beginning of the 20th century, to over 300,000 today.

Approximately 2,300 Jewish immigrants and refugees have come to this country annually in recent years. While Jewish immigration to Canada has been mostly from the former Soviet Union, there has been a substantial increase from Central and South America.

Within our community, there has been a regrettable shift in perception among second and third-generation Jewish Canadians, who now feel that Jewish newcomers require very little of us. The fact that more and more Jews are entering the country within the Independent/ Skilled category or class of federal immigration regulations fuels a misconception about immigrant needs, and potentially does a great disservice to future Jewish migrants.

This is particularly true where allocation of community dollars is in question. The term "independent/skilled" is not synonymous with "financially well-off, arriving with job offer." Rather, it refers to probability. These newcomers will "probably" not require financial assistance from the state (welfare), at least in the short run; and "probably" will have at least one family member employed sooner rather than later, but with our effort and support!

Immigration to Canada is not cheap. The federal government charges every adult refugee and immigrant $975 for the "right of landing" in Canada. This equates to several months' salary in some places. On top of that, consider Canadian immigration application fees, transportation costs and the like. Statistics bear out that a majority of Jewish immigrant hopefuls to this country are not wealthy, let alone "middle class." They are, however, reasonably educated, and often desperate.

The following letter from a family in Ukraine recently arrived at the national office of Jewish Immigrant Aid Services of Canada (JIAS). It is typical of the situation facing prospective Jewish immigrants to Canada from any number of places in the world. It has been slightly edited to ensure the anonymity of its author.

"Dear Sirs,

We have found about your community in Canada, so first things first. We are a Jewish family living in the eastern Ukraine … I am 30 and I've got a 30-year-old husband. After graduating the medical university, I've been working as a doctor for six years. We have a child, she is 6. This year our daughter will go to school. My husband is electronics engineer, he's got a higher education too.

We're proud of being Jewish family, we've been trying to help the Jewish community here by supplying the medicines to the members of the community…

It's becoming harder and harder to be a representative of Jewish people because… there are so many people who would like to find a person to blame.

It used to be in this country that, if there is something wrong, the Jewish people are always to be blamed and punished, so the same situation is in progress now…

We make enough money to live on, because we are hard working people willing to do something good for community. We've been feeling the pressure from our neighbours, colleagues, because of being Jewish, maybe because of having our own culture and way of doing things on our own. We would like to obtain more information on immigration process to Canada as Jewish immigrants. We'd pay all expenses having to do with preparation, all necessary documents.

We have relatives in Canada, so we think it will not be the problem where to live. We are begging you for help…Waiting for your fast response."

If we truly wish to help Jewish newcomers in the new millennium, we need to embrace three basic ideas: Jews have a right to shape their destinies through migration; immigrants arrive on new shores as people of need; and Jewish immigrants are to be revered because they are our brethren, because humanitarianism cuts deep into our religious and cultural upbringing, and because every Jewish community in this country, without exception, was founded by Jewish immigrants!

Therefore, we must strive to find ways to assure that, regardless of where immigrants choose to settle, they receive all the vital settlement and integration services from suitably trained professionals and community volunteers.

By empowering newcomers to participate in planning committees, task groups and agency boards, we also improve our services to immigrants.

By advancing agency assessment tools, we standardize the assessment process for service providers throughout Jewish communities across the country and we acquire greater insight into immigrant needs.

Ultimately, we assure newcomers that we are trying to help them integrate in the best way we can while distributing our scarce communal dollars as best we can too, with discretion and fairness.

Michael Briks is the executive vice-president of JIAS Canada.

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Sephardi congregation to expand its facilities

By FRANCES KRAFT
Staff Reporter

TORONTO — The only francophone Jewish congregation in Ontario is planning to expand its facilities.

Magen David Sephardic Congregation has occupied a modest building on McAllister Road near Bathurst Street and Sheppard Avenue for the past 21 years.

The planned 3,700-square-foot addition, with Moorish arches and a white stucco exterior, will reflect both the congregation's Mediterranean heritage and its current needs. It will extend to the lot immediately west, now occupied by a house owned by the synagogue.

The expansion, designed by Ritchie Bolton Architects, will feature a 2,500-square-foot social hall and a chupah veranda. The current basement social hall, which can accommodate just over 100 people, limits the number of functions that can be held on-site.

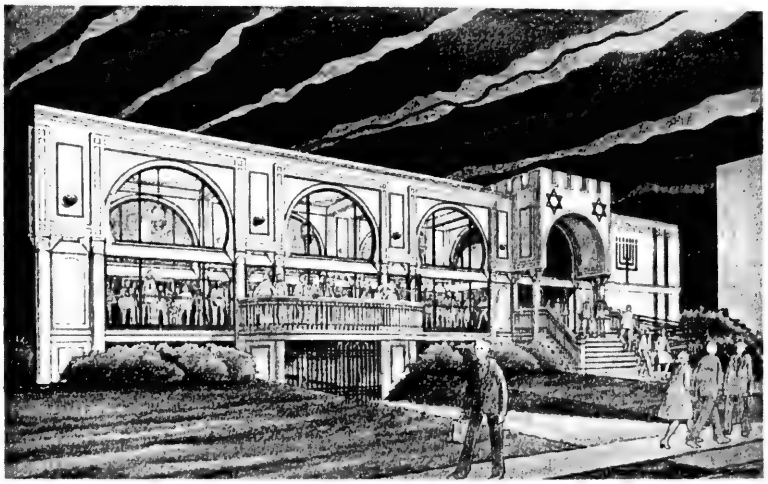
"This is one of the many reasons we need this expansion," said congregational president Gad Elmaleh, who has been working on the project for four years.

His dream, he said, is to have the expansion completed so the congregation's children will have it for the future.

Construction is estimated at over $500,000, and is expected to begin once 75 percent of that amount is raised.

Formal fund-raising, which will extend outside the congregation to the greater Jewish community, will commence as soon as possible, said Elmaleh, whose own community involvement extends to other congregations and institutions.

Magen David's newly refurbished sanctuary, with its traditional women's balcony, elegant columns, gilt ark and graceful chandelier, hints at the hoped-for atmosphere of the addition.



An artist's rendition shows Magen David Sephardic Congregation as it will look after renovations.

The 350-seat sanctuary will remain intact but with the added option of opening the back wall. It is intimate and reminiscent of small communities in Morocco, said Elmaleh.

Although the synagogue has approximately 130 member families, membership does not accurately reflect the number of people the congregation serves, according to Rabbi Yehiel Benayon, Magen David's spiritual leader for the past 14 years.

In addition to the extended families of the members, the congregation also serves Sephardi immigrants from areas of the former Soviet Union such as Kazakhstan and Bukhara. Magen David regularly hosts bar mitzvahs for that community as well as providing an annual Passover seder.

"We help as much as we can," said Elmaleh, a native of Mogador, Morocco, who immigrated to Canada in 1967 from France.

When Moroccan Jews began to settle in Toronto in the 1950s, French and Spanish speakers alike prayed together at the Bloor Y.

As the Moroccan Jewish population grew, new congregations started to form – the GTA now has a Sephardi population of 8,000 and 11 Sephardi congregations.

Magen David originally met in a house on Viewmount Avenue. It was incorporated in 1966 and serves, for the most part, natives of Tangiers, which is the birthplace of Rabbi Benayon as well (he immigrated in 1967 at age nine).

Although a visitor today will hear plenty of French being spoken at Magen David, the synagogue bulletin and the rabbi's sermons are in English – for the benefit of the younger generation, said Elmaleh.

Services are "very spirited" and "very participatory," said Rabbi Benayon. "It's very open to everyone. We try to make everyone welcome."

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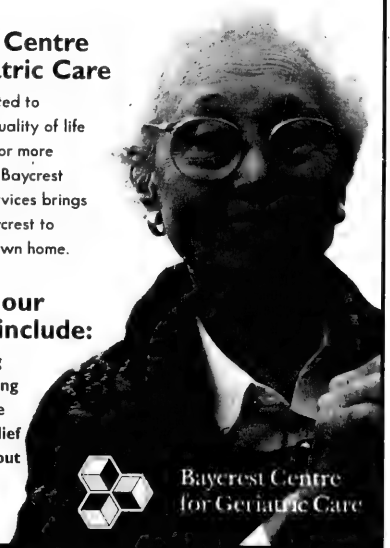

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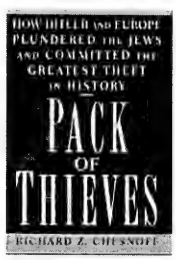
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Sales of Israel Bonds top $100 million mark

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian sales of State of Israel Bonds climbed to record levels in 1999, exceeding the $100 million mark for only the second time in history.

Buoyed by competitive interest rates and an innovative marketing campaign, the bonds attracted 12,000 individual investors, as well as foundations, endowments, pension funds and labour unions.

Canadian sales of Israeli bonds comprised approximately 10 percent of the worldwide sales figure of $920 million, even though Canada is home to less than 2 percent of the world's Jewish population. Investors flocked to bonds thanks in large part to the 7.2 percent fixed rate return on its five-year bond, said Larry Waller, executive vice-president of State of Israel Bonds. That rate compares favourably to other interest-bearing vehicles while offering the opportunity to make "a financially sound investment that is also a feel good investment," he said.

At the start of the calendar year, Israel projected that it would require $2.2 billion (U.S) from the international sale of bonds. From $950 million to $1 billion was expected from the sale of non-transferable Israel Bonds, while the remainder comprised tradable "Yankee Bonds," Waller said.

Money raised through sale of the securities was earmarked for three specific areas, he continued: "nurturing water resources, constructing a high speed rail line and airport refurbishing."

The water component of the capital projects is to be used for desalination plants while the proposed rail link, which is expected to be completed in five years, will link Tel Aviv to Ben-Gurion Airport and Tel Aviv to Beersheva. Airport renovations are scheduled for completion in 2003.

The Bonds 2000 campaign is already under way, employing the slogan: Israel Bonds: Triple Security.

"We found that people want an ethical investment in addition to a solid financial return," said Hershell Ezrin, CEO of GPC International who is helping to spearhead the new campaign.

"We are picking up on what motivates the buyer. Essentially, you will hear a lot more about how Israel Bonds are financially secure, a secure expression of personal commitment to Judaism, as well as a link to a greater cause.

"It's really a unique investment in that it pays material and spiritual dividends," Ezrin, who served as political adviser to former Ontario premier David Peterson, said.

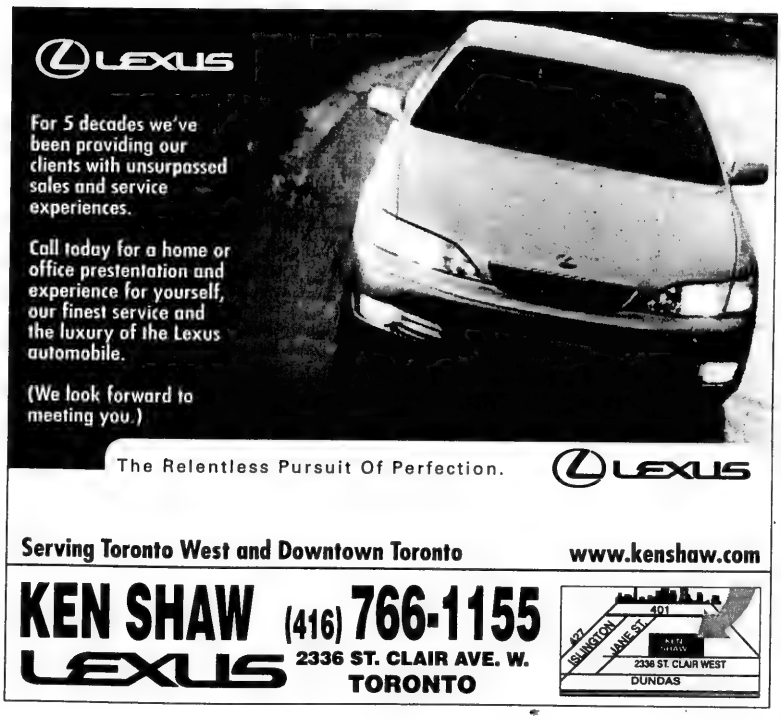
In addition to the five-year, 7.2 percent bonds, which require a minimum investment of $25,000, Israel Bonds also offers a five-year "Chai Israel" gift bond which sells for $136 and which matures at $180, yielding 5.8 percent. Other terms and foreign currency denominations are available as well.

Israel Bonds have proven popular both within the Jewish market – many pledges are received on Yom Kippur – and among the wider population.

"We are rated by Standard and Poor's and Moody's as single A-minus and we're being considered for AA rating," Waller said. In addition, Israel has never missed a repayment of capital or interest, even in the midst of war, he added.

This year, Bonds salespeople are pushing the sale of bonds as a beneficial way for philanthropists to fulfil their pledges to charitable foundations.

Bonds can be donated in lieu of cash. "You get the deduction, the recipient gets the bond and Israel gets the money," Waller said. "At the end of the day, our customers are satisfied and Israel benefits. That's what really matters."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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Recent decisions alter spousal and child support landscape

In a recent lecture to the Canadian Bar Association, law professor Brenda Cosman of the University of Toronto made some pointed remarks about the current state of the law of support in Canada. She described recent Supreme Court decisions last year as radically changing the face of our jurisprudence. The cases — *Bracklow, Chartier* and *M. v. H.* — all broaden the scope for entitlement to support to a heretofore unparalleled extent. The new beneficiaries are, in their respective categories (may we have the envelopes, please):

(a) any spouse who, for any reason, is "in need", notwithstanding the length of marriage or whether the marriage had anything to do with causing that need (*Bracklow*);

(b) the parent of a child whose step-parent has been *found to be a step-parent*, notwithstanding the lack of any relationship between the child and "step-parent"(*Chartier*); and

(c) the romantic partner of a same-sex couple (*M. v. H.*).

Needless to say, in each case the recipient has less money available than the other spouse or parent. I would add the following. Our **Spousal Support Database**, which summarizes several thousand cases decided since 1992, suggests that across Canada, and particularly in Ontario, the Courts in many cases are "equalizing" incomes where the recipient spouse also has care and control of the children, usually in the form of custody. In fact, in the Toronto area it is becoming increasingly common to award the custodial parent (usually the wife) as much as *60-70% of both parents' total incomes* in child and spousal support, leaving the payer with a net after-tax income of only 30-40% on which to survive. Much depends on the number of children involved and the parties' respective gross income levels.

Professor Cosman also suggests that at the same time, the ability to receive public assistance has been dramatically cut back or limited by the State and its taxpayers. I agree with her, but only up to a point. We are not exactly back to the times of the Depression or before the New Deal when an individual in need relied almost entirely on the family and charities as opposed to the State. Notwithstanding news to the contrary, we have not eradicated the welfare state so much as limited its application. With all of their new limitations, we still enjoy the benefits of numerous supports such as socialized medicine, unemployment insurance, Canada Pension, and subsidized post-secondary institutions of learning, in addition to services like public libraries and schools. There is a plethora of government programs for fighting hunger, homelessness, and disease. I don't agree that these programs are being properly funded or well run, but they exist! We all know that taxpayers hungry for tax cuts have staged a revolution through ballot boxes across North America, including Ontario, and the Courts have heard the message: let's make family members who can pay, pay and ease up on the public purse.

Needy spouses at risk

There are conflicting trends. Needy spouses who have no dependent children and do not enjoy an independent income are not getting significant monthly spousal support orders. The Spousal Support Database reveals that even where the husband earns $100,000 yearly and there are no children, the very most a Court has ordered is $3,000 monthly in support, even after a lengthy marriage! After taxes, this monthly payment is reduced significantly (by at least 20%). In jurisdictions outside of the Greater Toronto Area the amounts payable for spousal support are often even less, particularly in the Province of Quebec. Many people in the family Courts are underrepresented or not represented at all. The ability of such litigants, particularly women, to obtain higher spousal support awards has thereby been compromised in many cases.

The amounts actually ordered are often tied to the quality of the legal representation, if any, rather than some grand plan or unified theory of support. In short, better to hire a good lawyer than worry about the law.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942.

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Prison chaplains aid perpetrators, victims

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When a crime is committed, prison chaplains are required to deal with both the perpetrator and the victim, says Rabbi Ronald Weiss, director of chaplaincy services for Jewish Family & Child Services.

"Chaplains are there for both sides of a disaster," he said at a recent talk sponsored by the adult education department at Temple Sinai.

When Matti Baranovski was killed, Rabbi Weiss said he was one of the first professionals to speak to Matti's family. "I had a completely different reaction, when shortly thereafter, I met two youths who had been arrested for the crime."

Asked to guess how many Jews they think are in the Ontario correctional system, the audience guessed anywhere from 20 to 1,000. "Actually, there are 50, which is, literally, not even a drop in the ocean of prisoners, but when you deal with people one on one and see their anguish, it is 50 too many."

Most crimes revolve around immigration matters, and a minority of the Jewish inmates are violent offenders; the four or five women inmates are mostly in for domestic matters, he said.

Of the 50, about 10 percent are religiously observant, and need kosher food, tallitot and tfillin, and prayer books, said Rabbi Weiss. "Jails are quick to call anything that they don't understand a security issue.

"Tfillin are kept under lock and key," he said, "because guards feel that the straps can be used as a weapon. I bring the prisoners to the guard's office to put on the tfillin as often as I can."

Religious Jews are often picked on by other prisoners, "merely because they are different, and I just tell them to keep their heads down, literally and figuratively," he said.

Kosher food becomes an issue, not only because other prisoners resent the person ordering it, but because it costs more than other food, he said. "It does not endear the Jewish prisoner to anyone in the correctional services."

People have a lot of time to think in jail, said Rabbi Weiss, and when he visits them, he sees a wide range of emotions. "If someone starts to cry and says they can't manage in prison, I feel that he will make sure he does not mess up again.

"On the other hand, if I see a guy with a punk attitude, I figure he will spend more time in jail. Repenting, though, is something I take very seriously."

Some prisoners turn to religion in jail because they have so much time to read and think, "but again, I counsel them not to do anything that will attract attention."

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Would you be willing to spend two hours a month to assist with the mass mailing of the centre's newsletter? Call Dolores Green, Service Desk, 785-2500, ext. 2267, and leave your name and number. The next mailing occurs Feb. 22 in the Volunteer and Members Lounge, 9:30-11:30 a.m.

Do you speak Hungarian? Would you be interested in volunteering your time to assist the hostess during the Hungarian Social Club on Thursdays 2:30-4:30 p.m.? Contact Marla Kurtz, 785-2500, ext. 2272.

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Baycrest Centre is in need of volunteers throughout the facility. Opportunities exist in music therapy, in the physiotherapy pool program for a 10-week arthritis program, friendly visiting at lunch time in the Jewish Home for the Aged, and for the hospital Bingo program held on Wednesdays 1-3:30 p.m. Call the Volunteer Department 785-2500, ext. 2572.

Helping the homeless

Continued from page 3

took about one hour to get his story, but we discovered that he was an Israeli in his late 30s or early 40s, who was hearing impaired, and spoke no English."

He would not take food from the van, said Rabbi Dolgin, because it was not kosher, so a volunteer went to a store and bought the man something kosher to eat, and we found him a place to stay for the evening.

"He had come to Canada, and for whatever reasons, had been on the streets for three days; the driver had not seen him before. We left him with a telephone number, and we tried to follow up on him, but we have heard nothing about him since.

"I can't imagine anything more lonely than being homeless, deaf and unable to speak English, in Toronto. There are times in my life that I feel I was in a place because I needed to be."

Sharon Polansky and Jo-Anne Page of the temple's social action committee, co-ordinate volunteers who go out on the van. After a night out on the streets, said Polansky, they view people much differently.

"What does it say about stereotypes, when we see a native Canadian helping a homeless Jewish person? We certainly carry around ideas that are different than reality. We can't go out on the van, and see the city in the same light."

Volunteering on the van, said

Rabbi Michael Dolgin

Rabbi Dolgin, is not a good deed, but rather, an obligation. "It is the right thing to do. It is not about solving homelessness, but about getting people through the night. It fulfils an immediate need. These people are out there, and we have to help."

The volunteers were struck, said Polansky, by the community the homeless people have established. "When we approached someone, and asked if he was all right, he told us that he was fine, but that there was a girl on another corner who needed help.

"Most are quite conscious about wasting food. If they don't need something at that moment, they will not take it," she said.

Each evening, before the van goes out, said Rabbi Dolgin, the temple members and volunteers from Na Me Res take part in a social action prayer.

"They are a very spiritual community; that is what has connected us to them."

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Helen Redner helps to put books back on the map

Spotlight

By CAROLYN BLACKMAN
Staff Reporter

TORONTO – Helen Redner, director of the Jewish Book Fair, says that books are back on the map.

"The mega-book stores have put books back in a popular mode. Reading is in," says Redner, who has directed the fair for 20 of its 23 years.

Redner, born in Poland and brought up in Hamilton, started at the fair as a volunteer. She graduated from Stern College in New York with a degree in literature, and has worked for several publications in Toronto, as a journalist in Israel, and in public relations for the State of Israel Bonds.

"I spend a good portion of the year, between fairs, reading book reviews. One of the main qualifications for my job is I must know how to read."

Toronto's book fair is one of 50 or 60 Jewish book fairs across North America, she says. "There is a large network. We meet at Book Expo America, and share ideas, names and contacts.

The only paid employee of the fair, Redner works with about 1,500 volunteers, and says that every book at the fair is chosen by a committee.

One of her biggest challenges is promoting Canadian Jewish writers "who are generally not well known in American markets.

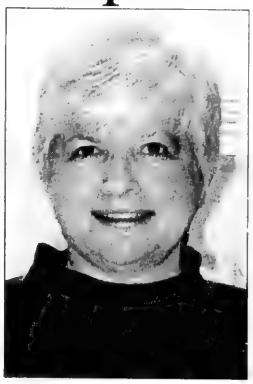
"Carol Matas, who writes Holocaust books for teenagers, has spoken at U.S. fairs because her books fill a niche. It is unusual, however.

"I would like to see Canadians be more accepted in the United States. It is important for Canadian Jewish writers to have their publicists get information into the American markets and to the American Jewish fairs."

Though the framework of the fair remains the same from year to year, "details change. I can do a lot creatively. I like to develop programs, such as panel discussions, dramatic readings or films based on the books.

"School programs are also a big part of the fair. I get a good feeling when I see a child walk out with an armload of books."

She says, without hesitation that a favourite moment of her year-round job is when she sees the book-fair brochure in print for the first time. "The programs are down in print,


Helen Redner

and I can enjoy the fruits of my labour.

"Opening night is also a big high. It is wonderful to see the theatre filled to capacity and confirm that the book fair is a cultural fixture in the city."

Redner, a founding member of the Business and Professional Women's Network of UJA Federation, and a member of the Canadian Jewish Congress executive, says "it is a pleasure to work in the Jewish community. It feels good when I think that I am playing a role in Jewish continuity."

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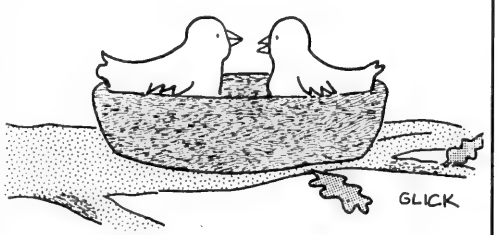

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Rabbi explains Torah's outlook on anger control

By SIMONE JOSEPH
Staff Reporter

TORONTO — It was a tale of two teachers.

The first: A man filled with anger, who berated his students at every opportunity. The second: A man who rarely raised his voice or lost his temper.

Rabbi Mordechai Becher, a senior lecturer for Ohr Somayach — an educational outreach program — drew this contrast between the two teachers during a talk last week about anger, titled Who Are You Looking At?: Rage, Our Youth and Ourselves.

Rabbi Becher said the first teacher garnered little respect from his students. "When I see him, I still get a little shudder."

And the second man? He was well respected by his students. At his funeral about two years ago, almost all the students he ever taught attended, Rabbi Becher said.

A friend of Rabbi Becher's, an Australian university professor, surveyed about 5,000 high school students in Melbourne and found that almost all students lose respect for teachers who lose their temper.

On the other hand, if the teacher raises his voice and punishes students but is in control of himself, they still respect him.

Rabbi Avram Rothman, executive director of Ohr Somayach, had asked Rabbi Becher to speak about rage in light of the beating death of Matti Baranovski, a 15-year-old North York student who was killed in November, and the rash of school shootings earlier in the year across North America.

Rabbi Becher quoted experts on the Talmud and the Torah and related personal anecdotes as he spoke about the Torah's outlook on anger and how to deal with an angry child.

When preparing his talk, Rabbi Becher discussed rage with his children. One of his sons pointed out that the Torah's story of the frogs that plagued Egypt was a story of rage.

As Rashi, a commentator on the Bible and Talmud, interprets it, there was only one frog, but the Egyptians kept hitting it with sticks, and every time they hit it, smaller frogs came out, until Egypt was full of frogs.

"The Egyptians did not stop hitting the frog because their rage and anger took over. Logic was no longer an issue," Rabbi Becher said.

One often sees this type of rage among children, he said. Many of us have seen a child building an intricate model of an airplane, and when there is a tiny part of the model he cannot attach, the child will destroy the model in frustration.

Jewish law recognizes that people cannot always control their rage, Rabbi Becher said.

At the time of a dispute, answering back to insults is allowed, but there is a mitzvah in being silent and not answering back when insulted, according to the *Sefer Hachinuch*, a book on ethics.

Torah holds actions are controllable

This is logical, Rabbi Becher said, referring to the statements of the Chafetz Chaim, a scholar who wrote on ethical issues, because at the time of an insult, it is impossible to be devoid of emotion. However, afterwards, when one's anger has dissipated, the Torah prohibits being angry and taking revenge or bearing a grudge.

While the Torah recognizes that feelings or emotions cannot always be restrained, it holds that actions are controllable, Rabbi Becher said.

So, when dealing with a child's rage, do not criticize the child for being angry, but rather for committing a misdeed.

Rabbi Becher said his wife always tells him never to say to a child, "You are naughty." If a child continually gets the message that he is a bad boy, then he will think he is expected to do bad deeds.

However, "if I call him a good boy who should not be doing that type of action, then he'll see there's an expectation of him to act in an appropriate manner," Rabbi Becher said.

Some rabbis have compared anger to idol worship, he said.

One explanation for this comparison is that "if something controls you and it's anything but God and the moral principles of the Torah, that's tantamount to idol worship," he said.

Another explanation for this comparison is that worshipping oneself or being too self-centred can cause anger.

"If I am at the centre of existence, and everything else is peripheral...then obviously if things are not happening according to my will, that's a reason to be upset," he said.

To avoid this type of anger, it is important to teach children awareness of other people's needs, he said, and parents should teach this to their children by being good role models.

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Panel discusses growing demands on Israel's land

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Although the growth of the State of Israel is putting many demands on land and water resources, environmental issues are not a priority, an audience heard in a recent panel discussion on environmental activism in Israel.

The panelists addressed a wide range of environmental topics, which included the construction of Highway 6, the controversial coastal expressway; water shortages, air and water pollution; and regional environment co-operation.

Justin Lewis, a rabbinical student, spoke about traditional Judaism's approach to the environment.

"We have to be restrained in how we work in the world... As a religious Jew, you have to be concerned about the environment."

He said that from a traditional perspective, the world belongs to God and we have to preserve it.

According to the Bible, he said Eretz Yisrael has its own value and needs special care.

The other panelists were Hayat Abu-Saleh, a Druze feminist and environmentalist, and York sociology professor, Stuart Schoenfeld.

Abu-Saleh, a graduate student at York University and an alumna of the Aravat Institute for Environmental, said that although water shortage is one of the most pressing problems, Israelis are not "ready to accept that they cannot have a shower everyday for a half an hour."

To make her point about the low priority Israel gives to the environment, Abu-Saleh showed a slide of a river of untreated sewage in Kibbutz Erez near the Gaza border.

TOURING MT. SINAI: Mount Sinai Hospital recently provided a tour for Israel's new consul general in Toronto, Meir Romem and his wife Rosalind, who met with senior hospital executives and visited several of its facilities. From left are Paul Marcus, vice-president of the hospital's foundation; hospital executive vice-president Joseph Mapa; the Romems; and Dr. Kenneth Pritzker, pathologist-in-chief.

'Major national scare'

Schoenfeld noted that this past fall, the Israeli government introduced some legislation regarding water conservation because the water level of Lake Kinneret, the main supply of fresh water for the country, is dangerously low.

"It was a major national scare," he said.

He listed several areas of environmental problems that have stemmed from the rapid population growth. He said 100 years ago there were only about 400,000 people living in the land that became the Jewish state; today, the same geographical area – the same water and the same land –is supporting a population of 10 million Jews and Arabs.

Schoenfeld said there are projections that the central part of the State of Israel will be more densely populated than Hong Kong and Singapore.

Schoenfeld said the growing affluence of Israelis has put more stress on the environment: the rise in the number of cars has spawned more air pollution, while rapid industrialization has seen an increase in the disposal of hazardous waste.

In the early years of the state, environment was not important as an issue of self preservation, but with regional peace now a possibility the Israeli government recognizes that it can't continue to ignore the environment.

Describing Dahlia Itzik – the present minister of the environment, as an "environmental activist," Schoenfeld said he is encouraged by her commitment to make environmental issues a high priority.

He also praised the work of the Jewish National Fund (JNF), which has promoted reforestation, planting 210 million trees to date.

Schoenfeld also mentioned the work of other environmental organizations – the Israeli Union for Environmental Defence, the Green Student Movement; Green Peace Mediterranean Project, the Heschel Centre for Nature Studies; and the Society for the Protection of Nature in the Middle East.

He said many of the environmental groups have been mobilized in the fight against the construction of Highway 6, the coastal highway modeled after Highway 407 just north of Toronto.

He said that while construction of the highway has started, Canadian activist Henry Gold, who is currently a Jerusalem resident, is spearheading the movement to stop the highway.

He already has 58 MKs who have signed a petition opposing the highway; Gold needs only three more signatures to get a majority of MKs to introduce a bill to end the construction.

The panel discussion was part of a special Shabbaton for Tu b' Shvat, sponsored by the Bloor JCC and the First Narayever Congregation. David Koffman, the discussion moderator organized the evening panel along with Alisa Kukla, Dawn Aarons and Peter Gold.

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On Campus

JVS program helps students clarify their career goals

By SIMONE JOSEPH
Staff Reporter

TORONTO — Third-year York University student Audrey Dwyer knew her goal was to be a psychologist but she wanted to be sure she had chosen the right career path.

So Dwyer, who works at York University Career Services, signed up for the Assessment Program for Students, a new pilot project created by Jewish Vocational Services of Greater Toronto (JVS).

Since October, more than 80 York University students have participated in this three-phase program which includes personality and aptitude testing, discussion of career goals, and a one-on-one session with a career counsellor.

Its aim is to help students gain the confidence and motivation to explore different career options and to help students clarify the steps needed to achieve their career goals, said Cecile Barington, career counselling co-ordinator at JVS.

All York University students and alumni who have graduated within the last six months are eligible for the program, which lasts until the end of March. The project will then be reassessed.

Human Resources Development Canada funds the program, York University Career Services oversees the program and holds its orientation session and JVS runs the program's sessions.

Cecile Barington, who designed the program, says some students have "tunnel vision" – they are too focused in their career choices.

Often, these students are prone to being unemployed because they do not have skills in the area they have chosen or there are not many openings in their chosen field.

One of the objectives of the program is to expand the focus for those students whose thinking is too narrow and to focus those students whose career goals are too broad, she said.

In the first phase of the program, students take an aptitude, personality and interests test. At the next stage, students participate in a full-day workshop in a small group. Students receive the results of their tests, discuss any career confusion and talk about their personal definitions of success.

"It's a very personal process. They often feel vulnerable and scared, but at the same time relief [at being] able to share with others similar experiences and what they want to be in this world," Barington said.

A profile of each student, based on his or her personality, interests and values is mapped out and put on the wall. At the end of the day, the group focuses on one profile for about 15 minutes and brainstorms career options for that person.

"An outsider can give you a perspective that is quite illuminating," Barington said.

Students often have secretly thought of pursuing a certain career path and are surprised to hear others suggest it, she said.

Final phase

In the final phase, students discuss the results of their aptitude test in a one-on-one session with a career counsellor from JVS and develop an action step sheet, which helps students map out how to achieve their career goals, said Barington.

Upon completion of the program, students receive a 10-page report which provides a summary of recommended career options based on personality, education, interests, aptitude and values.

During the program, Dwyer learned of career avenues she was not aware of, she said. She also learned that she can gain experience in counselling with just a master's degree in psychology, without having her PhD.

For Dwyer, this came as a relief.

"It takes away some of the pressure that you're going to be in school forever," she said.

The most valuable part of the process for the 23-year-old was the one-on-one session with a career counsellor.

Her results confirmed that she is on the right career path and her aptitude tests gave her confidence.

"I have the aptitude to be exactly what I want to be," she said.

Jewish law students go high-tech

By SIMONE JOSEPH
Staff Reporter

TORONTO — The Canadian Jewish Law Students Association (CJLSA) has introduced a new way for law students across the country to communicate.

The CJLSA, which is the umbrella organization for Jewish student law associations across Canada, has created a listserve – a central address users e-mail which sends their messages to every Jewish law student on the list.

While much of the listserve's dialogue has centred around the association's annual convention, which was held last weekend, Jillian Siskind, president of the CJLSA and a third-year University of Ottawa law student, says there are other uses for the listserve.

"I see it as a potential vehicle for so much more – getting Jewish law students from across the country speaking to each other, brainstorming ideas on starting clubs and how to become involved in the Jewish legal community."

Students can ask questions of the association or other students and receive information on speakers and events, she explained.

Almost every law school across Canada has a representative connected to this listserve who is responsible for forwarding listserve messages to law students at their school or putting up flyers about events posted on the listserve, Siskind said.

Only one representative on each campus is connected because when too many people are on the listserve, users become inundated with information, she said.

But, the association is looking to build the number of law students on the list, Siskind said.

For more information on the association or its listserve, contact CJLSA@hotmail.com.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 7, is deadline for Feb. 17 issue, and Monday, Feb. 14, is deadline for Feb. 24. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Feb. 3

NEW HADASSAH CHAPTER

Toronto Hadassah-WIZO's newest chapter inaugural meeting, guest speaker **Selma Sage** speaks on Sex and the Torah. New members welcome. Details 630-8373.

Friday, Feb. 4

THE BIRTH OF THE SHUL

Join a wide array of downtown Jews for a festive Friday night dinner celebrating the 70th anniversary of the Anshei Minsk Synagogue in the Kensington Market. $10. 595-5723 or 921-6996.

"CARLEBACH" SERVICE

Shlomo Carlebach-style Shabbat service led by Rabbi Schmuel Bowman 5:30 p.m., at the Village Shul, 1072 Eglinton Ave. W. Marni 905-764-1818, ext. 225.

Saturday, Feb. 5

MUSICAL SHABBAT

Beth Tzedec Congregation musical Shabbat service led by guest **Cantor Yehuda Rottner** with the Beth David B'nai Israel Beth Am Choir under the direction of **Brahm Goldhamer**.

EGALITARIAN SERVICE

Traditional egalitarian Shabbat service at Congregation Haminyan 9:30 a.m. at West Prep School, 70 Ridge Hill Dr. Equal participation by men and women in Shacharit, Torah reading and Musaf service, You are also invited to Beth Haminyan's regular traditional Shabbat morning services throughout the year. **Lisa** 631-5704 (daytime) or **Jeffrey** 789-5766 (evenings).

SINGLES JAZZ NIGHT

Beth Sholom Singles and Intersynagogue Singles Night of Live Jazz Music at Beth Sholom's Club Crescendo, with the Bob Rice Band, including his Great Latin Jazz, 8:30 p.m. $12 in advance, $15 at door. Book now. 783-6103.

Sunday, Feb. 6

CAPTURING MEMORY

Capturing Memory: Remembering the Holocaust in Architecture with **Prof. Shelley Hornstein** of York University; presentation is done through a slide show. 2 p.m., Ontario Science Centre. 696-3127.

SERVICE FOR HEALING

Toronto Jewish Healing Project's Jewish Service for Healing for everyone wishing to pray for physical, emotional or spiritual healing, 3-4 p.m., Lipa Green Building (wheelchair accessible and parking). Service, led by **Cantor Tobias Gabriel** and music therapist **Mary Rykov**, includes prayer, music, chanting, meditation, silent reflection. **Etta Ginsberg McEwan** , coordinator, 944-3359.

LEO BAECK FUN FAIR

Leo Baeck Day School Fun Fair, fun for the whole family, games, arts and crafts, haunted house, raffle and more, noon to 3 p.m., Dan Family Campus, 36 Atkinson Ave. Thornhill. Admission free.

PNAI MEETING

PNAI (Parents of North American Israelis) meeting 7 p.m., Shaarei Shomayim Synagogue. For details,. **Charles King** 783-7872.

AT TEMPLE SINAI

Breakfast series features Interpretive Dance of The Song of Songs with **Shula Salzman** 10 a.m.

Book review of **Lilian Nattel's** *The River Midnight* reviewed by **Heather Kassel** 7:15 p.m.

Hebrew continues Thursdays 7:30 p.m.

Shabbat Academy continues the study of Swimming in the Sea of Talmud, Saturdays 8:45 a.m.

BOOK DISCUSSION GROUP

The Feminist Book Discussion Group of the North York chapter, Older Women's Network, discusses *The Djinn in Nightingale's Eye* by **A.S. Byatt** 2 p.m., Barbara Frum Library. **Mildred Selznick** 488-2287.

Tuesday, Feb. 8

YIDDISH HUMOUR

Beth David B'nai Israel Beth Am, Sisterhood, Brotherhood and Chaverut present **Dr. Mel Borins** speaking on Yiddish Humour, Laughter is the Best Medicine, 8 p.m. 633-5500.

Continued on page 23

Age fails to slow synagogue president

By BEN ROSE
Staff Reporter

TORONTO — Herman Landau is picked up and taken home by car three times a day so that he can daven at his beloved shul, Agudath Israel Congregation.

Landau, 92, is president of Agudath Israel on McGillivray Avenue. He also works on behalf of two hospitals in Israel and is a former member of the executive of the Ontario region of Canadian Jewish Congress.

He has two children, Samuel Moishe Landau, a computer consultant, and Esther Markowitz, a director of human resources, both in Cleveland, Ohio, as well as 11 grandchildren and nine great-grandchildren.

Landau makes a point of keeping up to date with events in the community and in Israel.

"When I came to Toronto in 1951, I knew every Orthodox Jew personally," he said in an interview. "Now it's impossible to know them all, the community is so large. I don't even know every member of our congregation."

Landau is a calm and tolerant person who stands strongly by his Orthodoxy without denigrating those from a different stream of Judaism.

"My mission is not to encourage people to become Orthodox. I know there are two types of Jews in the world. Those who observe Shabbat. and those who are yet to observe Shabbat."

It is a misconception, he said, that Orthodox Jews do not consider Conservative Jews as real Jews, and he believes this canard has soured relations between the two groups.

He is reluctant to give advice to young people on how to reach his venerable age. "I'm not a person to give advice," he said. "All I know is that Jews must remain Jews. Otherwise we'll be extinguished."

Landau lost his family in the Holocaust, and escaped from Germany to Switzerland after hair-raising experiences.

His family was deported from Germany, where he was born, to Krakow, but when Landau was 32, the Germans allowed him to return to Poland to settle the accounts of his father's egg importing business.

On his way there in May 1939, he stopped in Berlin, where he was told that returning to Poland was a death warrant. He was advised that Jews could go to Italy without a visa, and he called the airport immediately. The plane was held up for 25 minutes. He was the last Jew to leave for Italy in that way.

From Italy, he found his way to his brother, Henry, in Belgium, where he married his wife, Helen, who died three years ago.

In 1942, a group of 10, including Landau's brother and wife, made their way into Switzerland via a 10-hour march through the Alps. They were so close to the enemy as they walked that they could hear Germans talking to each other.

In Switzerland, Landau was director, from 1942 to 1951, of Vaad Hazalahan, an arm of the Union of Orthodox Rabbis, which spirited countless Jews out of Germany and returned many Jewish children to their parents. Another 100,000 Jews could have been saved, he said, if Hitler had not stopped the trains bringing them in from Theresienstadt.

With Prime Minister Yitzchak Shamir and Agudath Israel World Organization Co-chairman, Rabbi Yehuda Meir Abramowitz; Herman Landau of Toronto, speaking.

He made a valiant effort to save Rabbi Aaron Levine, who was head of the Agudath Israel movement. With the help of a papal nuncio, he got a Paraguayan passport for Rabbi Levine, but it was too late. The rabbi had been murdered in Lvov, Poland.

Referring to current issues, he said that from his own knowledge of the subject, he feels the compensation package offered by Switzerland to Holocaust survivors "is a fair settlement. I know there are people who don't like it, but I don't think it's possible to satisfy everyone."

Landau visited Israel every second year, until five years ago, when his health made it unfeasible.

"I wouldn't recognize it today," he said.

As a Canadian, he feels he does not have the right to criticize any aspect of negotiations with Syria.

However, he quoted with approval a letter to the *New York Times* belabouring 300 rabbis for advocating that Jerusalem be shared between Israelis and Palestinians. The letter said the 300 rabbis should make aliyah, have their children enlist in the Israel Defence Army, and reconsider their proposal.

Syrians have a reputation for not keeping to their agreements, Landau added.

What's New

Continued from page 22

PACK OF THIEVES

The Institute for International Affairs of B'nai Brith Canada, together with Beth Tzedec Congregation and Doubleday, present a public lecture with **Richard Chesnoff**, author of *Pack of Thieves: How Hitler and Europe Plundered the Jews and Committed the Greatest Theft in History* 7:30 p.m., at Beth Tzedec. For information, **Rebecca Holzman** , program coordinator, Institute for International Affairs, 633-6224, ext. 138.

THE JEWISH POPE

The French lodge of B'nai Brith, La Fraternité monthly meeting (in French); topic is The Mystery of the Jewish Pope, 8 p.m., 15 Hove. St. 255-6086. Guests welcome.

Wednesday, Feb. 9

RABBINIC CONTROVERSIES

Rabbi Irwin Witty's series, Famous Rabbinic Controversies, continues with Chassidim vs. Mitnagdim, 8 p.m., Beth Emeth Bais Yehuda Synagogue.

SCHOOL VIOLENCE

Lawyer **Eric Roher**, legal counsel for the Toronto District School Board, discusses Violence in the Schools, 8 p.m., Holy Blossom Temple.

Thursday, Feb. 10

MOTHER AND DAUGHTERS

In honour of Storytelling Month, **Helen Porter**, storyteller, presents Tales of Mothers and Daughters, 2 p.m., Forest Hill Place Retirement Residence, 645 Castlefield Ave. Reserve. **Susan** 785-1511.

And What Else Is New

LADIES' NIGHT OUT

Ladies' night out for women, their friends, daughters and mothers at the Wave Pool in Richmond Hill. Prizes, refreshments after the pool, Saturday, Feb. 12, 8-11 p.m. $8. Call Ohr Somayach to register 905-886-5730.

ADULT EDUCATION

Shaarei Shomayim Synagogue adult education programs. For information, 789-3213:

Series on the Book of Joshua with **Rabbi Moshe Shulman,** Mondays 9:30-11 a.m. continuing through to spring.

Exploring Our Heritage of Classical Rabbinic Bible Interpretation with **Prof. Barry Levy** 8-9 p.m. Mondays, Feb. 14 and 21, and Sundays, March 19, 26 and April 3 and 10.

Series on The Book of Judges with **Rabbi Shulman** Tuesdays 7:30-8:45 p.m. continuing through to spring.

Talmud study with **Rabbi Shulman** focusing on the last chapter of Tractate Pesachim and Arvei Pesachim Tuesdays 9-10 a.m. continuing through to spring.

Series on Contemporary Issues in Halachah with **Rabbi Chaim Sacknovitz** Wednesdays 7:30-8:30 p.m. to and including March 1.

BREAKFAST PROGRAM

Holy Blossom Temple Brotherhood breakfast program featuring **Prof. Harvey Harvey Kerpneck**, brotherhood vice-president, speaking on The Only Jewish Novelist – Prime Minister Yet: Benjamin Disraeli, Sunday, Feb. 13. Service 9 a.m., breakfast 9:30 and lecture at 10.

MARRIAGE PREPARATION

Beth Tikvah one-day Marriage Preparation program for newly married and engaged couples to discuss practical issues such as Changing Roles, Realistic Expectations, Communication, Dealing With Your New Family, Sunday, Feb. 20. Beth Tikvah 221-3433 or **Pat** 638-7800.

VENDORS WANTED

Vendors are wanted for craft and gift sale being held at Bayview Village Shopping Centre Monday, May 22, 10 a.m. to 5 p.m. Under the auspices of Beersheba Club, Na'amat Canada. 636-5425 days or **Malka Mirsky** 633-6538.

BEREAVEMENT GROUP

Circle of Care nine-session Bereavement Support Group meeting weekly, beginning Feb. 3. Group will provide mutual support and education to individuals who are grieving the loss of a loved one. It is recommended that it be at least three months since the loss occurred. Registration fee $25, subsidies available. Registration/information **Anne** 635-2860, ext. 471.

SINGLES DINNER

Shaarei Shomayim Synagogue invites all Jewish singles over 40ish to the first in a series of Friday night dinners for singles Feb. 18. Guest speaker **Susan Jackson**. Prepaid reservations required. Shul office 789-3213.

HOLOCAUST MUSEUM TRIP

Beth Sholom trip to Washington D.C. to visit the Holocaust Museum, for young people 12 years and older. Reserve by Feb. 25. **Alana Vertlieb,** youth director, 650-2406.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m. 60 Rockford Rd. (behind Rockford School) **David** 256-1600.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

FOOD RELATED VENDORS

Vendors in the food related industry are wanted for United Synagogue Day School's Culinary Extravaganza, a culinary night featuring a chef from the Windsor Arms Hotel Wednesday, April 5. **Gayle** 631-7333.

VEGETARIANISM

L'Chaim, a new Jewish multidenominational vegetarian group in existence since July 1999, has monthly Lunch 'n' Learn gatherings at Le Commensal restaurant, 655 Bay St., at noon, the third Sunday of every month. Other events are in the works, including socials, support, food drives, lectures and discussions on kindness to animals and other topics. To get involved come to a Lunch 'n' Learn or phone **Howard Koch** 663-4076.

JF&CS GROUPS

Jewish Family & Child Service groups. Information/registration **Pat Lieberman** 638-7800, ext. 215.

Parenting Alone begins Feb. 8; Surviving Separation and Looking Ahead begins Feb. 10; Living With Your Teenager: Challenges and Rewards begins Feb. 17.

WINTER PROGRAMS

Register for winter general interest programs at Overland Learning Centre, Toronto District School Board, at 55 Overland Dr., Don Mills. Courses include Ballroom and Line Dancing, Bridge, Folk Art, Painting, Spanish and Preschool programs, Computer classes. 395-5080.

FOR SENIORS

Beth Tzedec Haverim and **Beth Tikvah Seniors** combined meeting at Beth Tzedec, Monday, Feb. 7, at 1:30 p.m., features Shalom Y'all, with **Dorion Liebgott**, curator of the Beth Tzedec Reuben & Helene Dennis Museum, who talks about her recent trip to the Mississippi Delta and the Jewish communities there, illustrated by slides.

Shaarei Shomayim Friendship Club is planning an Israel trip in the spring. Upcoming daytime trips include cruises, theatre outings. Tuesday, Aug. 5, *Fiddler on the Roof* at Stratford. **Lena** 785-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 3, Israeli comedy video; Feb. 10, lecture on education by **Mordechai Mishle**; Feb. 17, bingo; Feb. 24, dinner out at Chinese restaurant; Sunday, March 17, Purim party, 7:30 p.m., light music, refreshments, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Fitness Mondays 9:30 a.m. at Earl Bales Community Centre; Casino Rama trips Feb. 9, 23, March 18, 22, April 5; Atlantic City March 13; seats available for *Hello Dolly* at Stage West, May 12; membership fee due. 395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Valentine's Dance Sunday, Feb. 13, 7 p.m. to midnight. Advance tickets $5 (available at Ticket Sales Desk), $7 at door. **Dennis Wilson** ext. 114.

Therapeutic Touch with nurse **Florence Baum** Tuesday, Feb. 8, 11:30 a.m. to 1 p.m. For information, **Joan** ext. 126.

Eyeglass checkup with optician **Joel Einhorn** Tuesday, Feb. 8, 12:15 p.m.

Hearing Aid checkup, **Barry Katz**. Book appointment ext. 131.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, singalongs, bingo. Feb. 8, lecture with **Noam Massad**; Feb. 15, lunch out; Feb. 22, bingo; Feb. 29, free evening. **Anna** ext. 110.

Movie, *The Odd Couple*, Sunday, Feb. 6, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave., 785-2500.

Laughter Unlimited with the Comedy Guys, Monday, Feb. 7, 1:30-2:30 p.m. **Mara Swartz** ext. 2275.

Thursday Night Men's Club: Feb. 3, 7-8 p.m., Speak Your Mind, for men only. On Feb. 17, **Harold Brief**, director of Canada-Israel Committee, will speak, ladies welcome. For information, Mara Swartz, ext. 2275.

Wellness Education Group presents Banking – Back to Basics, informal discussion on day-to-day banking, Wednesday, Feb. 16, 1:30-2:30 p.m. Financial advisors: **Hilary Als**, branch manager, Canada Trust; **Ruth Ingram** and **Maria Tsakiris**, ext. 2267.

Lunch & Learn Tuesday, Feb. 29, 11:30 a.m. to 1 p.m. lecture, dairy kosher lunch. Reserve in person at Service Desk. For details, Mara Swartz ext. 2275.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Dramatized readings of Toronto playwright **Beth Kaplan's** *Gordin in America* about **Yaacov Gordin**, known as the Shakespeare of the Jews, Sunday, Feb. 6, 2 and 8 p.m. Directed by **Sylvia Lennick**. Beth Kaplan is the great-granddaughter of Yaacov Gordin.

Seniors Club, Thursday, Feb. 3, 2 p.m., Turn of the Century Tea with recollections of days gone by.

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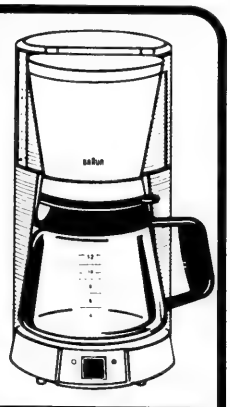

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A MUSICAL CELEBRAISHON

On the occasion of our Chai (18th) anniversary, Aish HaTorah proudly presents "A Celebration of Music" at the Ford Centre for the Performing Arts on Tuesday, March 14 and Wednesday, March 15, featuring **the world-famous Oshy Tugendhaft and Sydenham South African Men's Choir.**

The show, "Celebration," comprises six musical themes portraying the triumph of Jewish destiny, and the cherished traditions and values that make up the Jewish people. The show, which includes an audiovisual presentation, weaves a musical tapestry that "bridges the gap" between all generations. Also participating are Toronto's own Eitz Chaim Boys Choir under the direction of Yehuda Gilden, and the Kol Tov Band. The show is being produced for Aish HaTorah by Gavin Opert.

International recording star Oshy Tugendhaft is the lead vocalist, the Cantor of the Sydenham Hebrew Congregation and resident Cantor of the internationally renowned Johannesburg Jewish Male Choir. The Sydenham Choir is acknowledged as one of the finest choirs of its genre in the world!

The music is arranged by Dr. Jeanne Zaidel-Rudolph, considered one of South Africa's most versatile composers.

For information, tickets, group rates, and early-bird discounts, please call 905-764-1818 x370. "Celebration" is a real millennium musical tribute!

Aish HaTorah is one of the leading Jewish Outreach movements in the world. With 20 branches worldwide, Aish HaTorah is a place where Jewish people from all affiliations come together in a warm, relaxed setting to explore the relevance, richness and wisdom of Judaism.

The Toronto branch was opened in 1981 in a small office with 5 Rabbis and two phones. In September 1996 we moved to our new home, a 21,000-square-foot building in Thornhill. In cooperation with our Rabbis, hundreds of lay teachers and activists are involved in educational programs for singles, couples and families of all ages and affiliations. Twenty daytime and evening classes per week are attended by more than 250 students.

Today, Toronto Aish is a network of three partner synagogues and outreach centers.

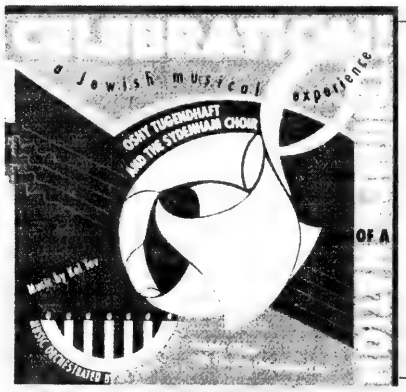
Aish Thornhill, at 949 Clark Ave. W., which also serves as the head office.

Westmount, currently renting space at Westmount Collegiate Institute on Bathurst, Thornhill, has had major success in drawing hundreds of people to its extensive Shabbat programs.

The Village Shul, a unique family center in the Forest Hill community, recently moved from rented space to its own magnificent building at 1072 Eglinton Ave. W.

In addition to our synagogues centres, Aish Young Professionals and Campus provides Jewish singles with opportunities to meet each other in meaningful and fun ways. Activities include rock climbing, S.H.W.G. (Shabbat Weekend Getaway), the Second Cup learning series and Social Action activities

Aish HaTorah Thornhill Presents



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Tickets $36 & $60

Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 17 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 7 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 8, 2000 at Adath Israel Synagogue, 37 Southbourne Ave. (Bathurst & Wilson). It starts at 6 p.m. and runs until 10:30 p.m. This year we are happy to welcome back Ines DiSanto of Chez Moi who will be presenting her 2000 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

"There are a lot of bridal trade shows offered to the public," says Kay. "The Celebration of Stars Show" is geared solely to the Jewish community. All of the exhibitors rely on Jewish simchas for the core of their business."

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. You have the luxury of making an instant decision based on what you have seen, heard or tasted, or mull it over and decide at a later date. Many of the exhibitors will be offering show discounts and numerous give-aways. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centrepieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042.**

A Celebration of Stars

WEDNESDAY, MARCH 8, 2000
6 PM - 10:30 PM

Party Planning with the Best!

COME AND PLAN YOUR WEDDING, BAR OR BAT MITZVAH
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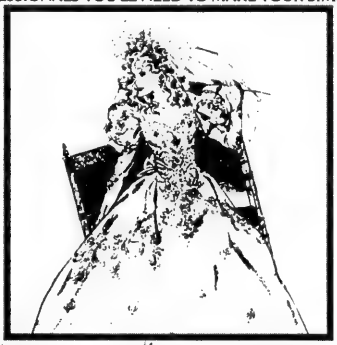

Chez Moi Bridal Boutique presents a fabulous runway fashion show at 8:00 p.m.

FREE ADMISSION — FREE PARKING

Adath Israel Synagogue
37 Southbourne Ave. (Bathurst & Wilson)
FOR FURTHER INFORMATION CALL MARLA KAY (905) 882-2042

Advertising Feature

DJ extraordinaire makes partying serious business

TORONTO — At the ripe young age of 22, when many of his peers are interested in partying, Miki Klevan has become a serious player in Canada's disc jockey and party promotion business.

His four-year-old Concord-based company, Freedom of Sound, averages 20 events a week, and owns props and inventory worth $600,000. Klevan has a roster of 40 DJs and emcees, and 20 dancers, and employs a full-time staff of five to keep the party action going.

So what makes Miki tick?

"It's the buzz I get from making people happy, from entertaining the world," the youthful entrepreneur says from his brand new corporate office in Thornhill. "It's not about the money. It's about doing what I love doing."

Cutting through the hype, Klevan points out he personally emcees every weekend and wouldn't have it any other way.

Gregarious and self-assured to a degree that belies his youth, Klevan clearly thrives on the vibe - on the energy and good feelings that he brings out in people.

Born in a suburb of Tel Aviv, Israel, Klevan recalls that as a kid he used to build lighting fixtures as a hobby. Needless to say, offering his homemade party equipment for free to his classmates made him popular at elementary school.

Moving to Toronto in 1989, Klevan let his passion slide while he was busy adjusting to a new life here. But in 1995 he invested $4,000 earned at a summer job in professional audio equipment - a CD player, mixer and sound equalizer. Klevan vividly recalls a conversation he had then with his best friend Michael Blankstein who questioned investing hard-earned money in sound equipment for a business that didn't have a single booking.

For his first DJ gig in March 1996, for a pre-teen disco, Klevan rented speakers and amplifiers since he didn't have enough money to buy the equipment. That initial contract turned into a lucky break. Klevan became the operator of The Diamond Club, a Friday night weekly disco aimed at 10-14 year olds, held in a converted daycare centre at the Promenade Mall in Thornhill. The club proved enormously popular, regularly attracting crowds of 100-120. With admission of $7 plus pop and chip sales, Klevan was grossing more than $700 nightly, which he split with the day care centre. Those profits didn't escape the notice of the mall's operators. When the lease was about to expire in May 1997, the Promenade management asked for a five-fold increase in rent. Klevan decided it was time to move on.

Folding the pre-adolescent dance club, Klevan turned Freedom of Sound back to his original concept of an independent disc jockey service. That summer when he had his first double booking for the same night, he hired Stephan Lugassy - now the company's production manager, to deejay. Almost immediately he also began hiring male and female interactive dancers, and acquiring special effects equipment and props.

Today Freedom of Sound offers an array of fun stuff including laser systems, dry ice machines, indoor pyrotechnics, karaoke, audio visual equipment, casino equipment and carnival food dispensers, as well as an army of jugglers, fire breathers, clowns, celebrity look-a-likes and other specialty entertainers.

Klevan regularly sends his performers out on the road to functions in Montreal, Ottawa, Winnipeg, and Vancouver.

Klevan's most ambitious celebration to date was at Ontario Place in May 1998 when he and his crew entertained 15,000 people marking Israel's 50th anniversary in a day-long extravaganza put on by the Jewish Federation of Greater Toronto.

How much are people spending today on a celebration?

Most private bar and bat mitzvah parties today are budgeting $1,500 - $2,000 just for DJ services, notes Klevan. That usually includes a DJ, an emcee, intelligent lighting, two interactive dancers, party novelties, and special effects such as exploding streamers or indoor fireworks that accompany the guest of honour at his/her debut onto the dance floor.

PARTY ANIMAL: Miki Klevan, running one of the most sought after entertainment services in Canada.

"People want innovation. They want something different," notes Klevan.

Making a themed event can carry a heftier price tag. Freedom of Sound offers dozens of theme decors including medieval times, Star Trek and sports hoopla that would make Wayne Gretzky want to reconsider retirement.

But Klevan notes a theme concept makes for a party that is unique. Customers clearly agree. In a recent letter of thanks a satisfied client wrote: Your sparkle made our wedding reception. Your finesse, charm and great dancing made a celebration we will never forget."

Besides weddings, bar/bat mitzvah parties, and sweet sixteen celebrations, Freedom of Sound's services have become popular with corporate events. Among the Christmas parties the company hosted this year were Bell Mobility, Pizza Pizza, Highway 407 ETR, and Nike Canada.

You may have also noticed Freedom of Sound at the North York General Hospital's recent 30th anniversary gala for its breast cancer diagnostic centre - one of the dozens of charity events at which Klevan and his crew volunteered their services last year.

"We strongly believe that after a successful year it's time to give back to the community," Klevan adds.

He cuts the interview short explaining he has to do his weekly training seminar for DJs, emcees and dancers. "We're a team-oriented place. I insist on offering a consistent quality of high service. There's no place in this industry for egos. Making it look like the fun is all being improvised involves split-second timing and long hours of rehearsals. That's what being a professional entertainer is all about."

Klevan demands his staff put in a sweat-pouring-down-the-face exuberance. Hence his company slogan: "on a scale of 1 to 10, we're 11!"

It's a perfectionist's formula for fun that has made Klevan and Freedom of Sound one of the most sought after entertainment services in Canada.

What of the future? "Work, work, work," answers Klevan, who is managing to study business administration part-time at York University. "I'm having so much fun, why would I want to stop?"

For more information call (905) 760-0040 or visit Freedom of Sound's web site at www.freedomofsound.com.

Coast to Coast

-Staff required for Jewish Group Home

Jewish Group Home for 4 children between the ages of 7-14 in Thornhill requires the following Jewish staff:

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- ❖ Sabbath observant individual(s) for alternate Shabbats
- ❖ On-call, as needed

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UIA Fed. Canada programs to develop leaders of the future

By WENDY GOLDBLATT SCHNEIDER
CJN Correspondent

VANCOUVER — If the well-being of Canada's Jewish communities is directly related to the quality of its leaders, the future has never looked brighter.

Developing and nurturing young Jewish leaders throughout the country has become a priority for UIA Federations Canada; the organization has demonstrated its commitment by sponsoring a number of national young leadership endeavors.

The most recent event, held over the weekend of Jan. 21 to 23 in Vancouver, was the first national Young Leadership Executive Institute, Leadership in Motion.

The institute brought together 25 lay and professional young leaders from across the country, each of whom are involved in leadership development within their respective communities.

The goals of the institute, said Eli Rubenstein, director of leadership development for UIA Federations Canada, were three-fold. One was to give participants techniques they can use to enrich young leadership programming in their communities and Federation campaigns. Another was to reinforce participants' own leadership skills and to get them thinking about what qualities are embodied in the concept of Jewish leadership.

The third objective was to create an environment whereby executive members could create close relationships with each other, consequently building their own community of young Canadian Jewish leaders from across the country.

Maxyne Finkelstein, executive director of UIA Federations Canada, one of the institute's presenters, said she was delighted with the program.

Describing the conference "as a turning point for the organization," she pointed out that many of the institute's participants will be the future leaders of Canadian Jewish communities.

Building a young leadership network across the country was the vision of Richard Diamond, 39, chair of UIA Federation's young leadership executive.

When Diamond was first asked, three years ago, to sit on the national board of UIA Federation to represent young leadership, there was virtually nothing in place at a national level to connect the individuals across the country who were involved in young leadership programming.

A passionate advocate of communication and team building, Diamond said he felt compelled to fill what he saw as a void in the exchange of information and in the grooming of talented and committed young people who might have aspirations to move beyond local community activity into the national arena.

With the help of Rubenstein, Diamond set out to build a team of young leaders from across the country. Last April, a national young leadership conference in Toronto that attracted nearly 200 participants,

Diamond presented his vision of a young leadership executive consisting of the top young leaders in each community across the country. A number of initiatives were set in motion, including the Vancouver Institute, a national education program. The institute's goal will be to provide the highest quality of education programming to a select group young of leaders and potential leaders across the country.

A young leadership fly-in to the Former Soviet Union, and a national conference to be held next winter in Ottawa are expected to draw 300 people.

Strub part of pickle empire

By WENDY GOLDBLATT SCHNEIDER
CJN Correspondent

HAMILTON – Daniel Strub, one of the original Strub brothers, died on Jan. 22 at McMaster Medical Centre in Hamilton at the age of 82.

Born in 1917, in Kharkov, Russia, during the Russian Revolution, he immigrated to Hamilton at the age of four, with his parents, Michael and Sophie Strub, and his siblings.

Unlike his older brother and sister, who were very connected to their Russian roots, Daniel was, according to niece, Doris Epstein, "all Canadian."

Obituary

The Strubs created an extended family, characterized by exceptional closeness and mutual devotion.

With no children of their own, Daniel and his wife, Natalie, cultivated close relationships with their nieces and nephews and their children and grandchildren.

Daniel's caring also extended into the Hamilton community and he gave generously to a number of local causes, including Shalom Village, the Hamilton Hebrew Academy, the Hamilton General Hospital and McMaster University.

Daniel represented the last link with the generation that founded Strub Brothers Limited. In 1929, his brother Irvin, who passed away in 1997, founded the company, which today packs and ships more than 60 million pickles across North America each year.

Strub Brothers Limited celebrated its 70th anniversary in 1999.

Although he retired in 1986, Daniel continued to come into the office once or twice a week and acted as an ambassador for Strubs Pickles until his death.

Daniel Strub is survived by his loving wife, Natalie.

City of Vaughan
The City Above Toronto

2000 OPERATING BUDGET NOTICE OF PUBLIC MEETING

A Special Committee of the Whole meeting has been scheduled for the purpose of presenting the proposed 2000 Operating Budget and receiving input from the public. The meeting will be held:

Monday, February 7, 2000, 7:00 p.m.
Council Chambers, Vaughan Civic Centre
2141 Major Mackenzie Drive, Vaughan, Ont.

For further information please contact Barry Jackson, Director of Finance (905) 832-8585 extension 8272. The Agenda and Staff Report will be available from the Clerk's Department (905) 832-8585 extension 8030 on Friday, February 4, 2000.

CLAYTON C. HARRIS, CA
Commission of Finance/City Treasurer

JOHN D. LEACH
City Clerk

Coast to Coast

Scene in Ottawa

By G.K. SIMCOE

The days of judgment approach for Preston Manning. As we write, disenchanted Reformers, neo-Tories and those determined to preserve the original essence of Reform are gathering in Ottawa to participate in the United Alternative convention.

Lots of individuals have a big stake in these developments. To be sure, Manning is playing "for all the marbles." Time will tell if he gambled successfully, but in many respects, he has already lost a considerable amount of the credibility he has managed to garner over the last few years.

The other individual who has most to gain or lose in this drama is Joe Clark. But like Manning, he too has already lost much and only a massive rejection of the UA could salvage Clark's future electoral prospects.

It's hard not to feel some pity for Earnest Joe. With possibly the worst sense of political judgment of any Canadian leader in the 20th Century, Clark has consistently misread everything from the public mood to caucus support over the past 25 years.

In recent weeks, his glee at witnessing the steady collapse of the UA initiative has been marred by a growing Tory caucus revolt and by the public spectacle of Tory MPs who would rather quit politics than continue to serve with Clark as leader of the federal party.

Published polls that suggest Ontario voters will not vote for Clark, regardless of the outcome of the UA convention and the steady departure of aides and others in his entourage (reminiscent of the proverbial rats abandoning the sinking ship), attest to the fragility of his situation.

The only one who doesn't recognize the futility of his situation is Joe Clark himself. In a town filled with arrogance, self-certainty and plain old egoism, Clark takes a back seat to no one. He has convinced himself that once the UA initiative proves to be the colossal failure he predicts it will be, all of those Canadians with roots on the right end of the political spectrum will come flocking home to him.

At the end of the day, arrogance and poor judgment will cause the downfall of both Manning and Clark.

But we were not quite accurate when we suggested at the top of this column that they were the two biggest stakeholders in last weekend's convention. We are – the Canadian people.

And it is we who will ultimately pay for their arrogance.

Tracy Leipsic and Richard Buchwald with their twins Rachael (left) and Serena.

Manitoba twins are a millennial first

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Richard Buchwald, the father of newly born twins, Rachael and Serena, says he is "excited, elated, relieved and thrilled. I can't stop smiling."

What makes the twin's birth even more special is that they are the first Manitoba-born twins of the new millennium.

"So far, we haven't received any of those gift hampers that new year's babies get," says Buchwald, a Winnipeg lawyer. "We wouldn't say no if any were offered."

Rachael and Serena were born to Buchwald and his wife, Tracy Leipsic,an account manager for Leipsic Insurance, on Jan. 4. The girls were born two months premature.

The official due date was Feb. 25. However, because of complications, Leipsic spent most of December in hospital.

The babies were delivered by emergency caesarean section. Rachael was three pounds 11 ounces at birth while, Serena weighed in at two ounces more.

The twins are scions of prominent Winnipeg Jewish families. The Leipsic family has been well known in the city's property development and insurance business for close to 100 years.

Richard Buchwald's father is Harold Buchwald, who is known nationally and internationally for his volunteer work on behalf of the Jewish and general communities. The younger Buchwald is a member of his father's law firm, Pitblado Buchwald Asper.

Buchwald and Leipsic have been married for three years. Rachael and Serena are their first children.

"We are happy to all be home," says Buchwald. "We have a night nurse helping us over the first little while."

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Saturday morning services at 9 a.m.
Rabbi Lazar will deliver the sermon: "Does Conservative Judaism leave Space for G-d?"

Saturday Mincha at 5 p.m.
Rabbi Lazar will lead our study session: "Sex, Drugs, Rock and Roll: A Conservative Jewish Perspective"
A special Seudah Shelishit will be followed by Ma'ariv and Havdallah. *(No charge)*

Sunday morning services at 9 a.m.
Followed by breakfast study session. Topic: "Coming Out of the Kitchen: Different Approaches to the Changing Role of Women in Judaism" *(No charge)*

Pre-registration is requested for all sessions.
For reservations, please call the shul office (905) 889-4975

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Coast to Coast

Caricaturist Beutel appealing libel conviction

By PAUL LUNGEN
Staff Reporter

TORONTO — While a high profile libel case involving Holocaust "revisionism" wound its way through the British court system, a much lower profile defamation case involving an editorial cartoonist and a racist school teacher was heard by the New Brunswick Court of Appeal.

Caricaturist Josh Beutel was before the court to appeal a 1998 lower court decision that found he libeled former Moncton school teacher Malcolm Ross by comparing him to a Nazi propagandist Josef Goebbels. Beutel's caricature of Ross was presented in 1993 at a meeting of the New Brunswick Teachers' Association.

The lower court ruled that while Beutel could legitimately characterize Ross as a racist and an anti-Semite, there was no evidence that Ross subscribed to the Nazi policy of exterminating Jews. The court ordered Beutel to pay Ross $7,500 in damages.

Though not in the same league as the suit launched in London by David Irving versus Holocaust scholar Deborah Lipstadt, the Ross/Beutel case raised important issues of fair comment and libel chill.

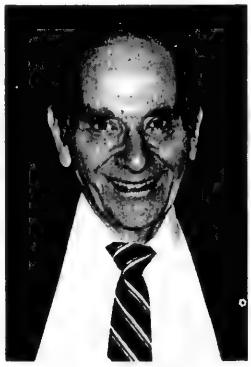
Canadian Jewish Congress, the League for Human Rights of B'nai Brith Canada, the Canadian Civil Liberties Association (CCLA), the Canadian Newspaper Association and the Association of Canadian Editorial Cartoonists all joined in Beutel's appeal as interveners.

Congress, represented by lawyer Joel Richler, argued that characterizing someone as a Nazi does not necessarily suggest they are a card-carrying member of that party. In contemporary usage, "racist," "anti-Semitic" and "Nazi" are virtually indistinguishable and interchangeable. Anti-Semitism, racism and Nazism form an unbroken continuum and Ross' views reflect medieval anti-Semitism that was adopted by the Nazi regime, Richler argued.

For its part, the CCLA contended that "people in the community [should get] as much wide elbow room as possible to criticize public figures," said Alan Borovoy, the organization's general counsel. "We are concerned that the law is too inhospitable for criticizing public figures."

Doug Christie, Ross' lawyer, said Beutel's representation "mocked Ross' religious beliefs" and humiliated him.

Marvin Kurz, legal counsel for the League for Human Rights, pointed out that in recent years, a spate of libel suits have been launched against anti-racist organizations and individuals, among which are the cases of Congress being sued by Ernst Zundel (for opposing his planned use of a Parliament Hill speaking venue) and the League being sued by Paul Fromm, a former teacher removed for his racist activities. "In all of this, there's a danger of creating a libel chill," Kurz suggested.



Alan Borovoy

The cases have been initiated within the last two to three years and "there does seem to be a pattern, and you can include Irving versus Lipstadt," said Manuel Prutschi, national director of community relations for Congress.

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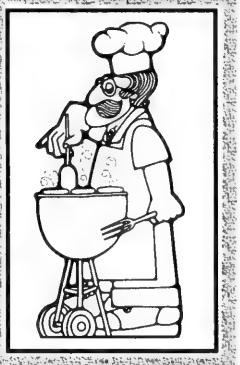

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New program helps train Jewish studies educators

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Western Canadian Jewish schools have launched a new program for training people from their own communities to teach Judaic studies in their respective school systems.

The two-year-old Western Canada Coalition of Jewish Educators (WCCJE) recently forged a partnership with York University for training Western Canadians to become Judaic studies teachers.

Funding for this new initiative has come, in part, from the New York-based Covenant Foundation, which will provide $180,000 (Cdn) over five years. This is the first time the American foundation has funded a Canadian proposal.

"It has become increasingly hard finding Jewish teachers from elsewhere who are willing to come and teach in Western Canada," says Jack Solomon, superintendent of Winnipeg's Board of Jewish Education.

"The number of Jewish day schools in the U.S. is exploding. We used to be able to bring in teachers from Israel, because our salaries were so much higher. But that is not the case anymore."

As there are no teacher training programs for Jewish studies in Western Canada, the WCCJE turned to Dr. Alex Pomson, the Koschitzky Professor of Jewish Education and the co-ordinator of the Jewish Teacher Education Program at York University, for suggestions.

York has the only education faculty in North America that trains people for both Jewish studies and general studies.

The goal of the program, Solomon explains, is to recruit five or six students every two years from Western Canada who are interested in teaching Judaic studies.

The Covenant Foundation grant, he notes, would cover a part of their tuition for York, while each of the four Jewish school systems or communities in Western Canada (Winnipeg, Calgary, Edmonton and Vancouver) will contribute up to $10,000 a year for five years toward tuition costs. The students would have to come up with the remainder of the money.

The York program would include a year of study at the Hebrew University in Jerusalem and teaching practicums in the students' home communities.

Graduates would have to make a commitment to teach in the Jewish community school systems in their respective home communities for a minimum of three years.

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Israel & the Jewish World

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Election funding scandal swirls around Barak

By RON CSILLAG and VIVA PRESS
CJN Staff

A Canadian charity has been linked to the election finance scandal swirling around Israeli Prime Minister Ehud Barak.

The Calgary-based Kahanoff Foundation was cited by the Israeli daily newspaper *Yediot Achronot* last week for allegedly having been a source of funds to various organizations, 60,000 shekels of which found their way to Barak's election campaign last year.

Allegations against Barak's One Israel party were contained in a report released last week by state comptroller Eliezer Goldberg,who accused the party of a "flagrant breach" of Israeli electoral laws.

Goldberg fined the party 13.8 million shekels – more than $3.2 million (US) – three times the 5.2 million shekels he alleged were channelled unlawfully into Barak's successful campaign last May.

His report referred to an unnamed Canadian charity as the source from which 60,000 shekels – out of the 5.2 million channelled from non-profit organizations – found their way into the One Israel party campaign, and it details large transfers from overseas sources into non-profit groups set up to back and fund Barak's election bid.

Foreign donations to political parties are illegal under Israeli laws governing election campaigns, and they sharply limit the amount a domestic donor may give.

Moments after Goldberg's report was issued, Israel's attorney general, Elyakim Rubinstein, ordered a criminal probe into the scandal, the first to rock Barak's government.

"Contributions were channelled to some of the non-profit organizations under a veil of secrecy, which included the use of middlemen. Some of these contributions came from abroad, some from corporations, and some involved large sums of money – all of which are prohibited by the Party Funding Law," Rubinstein wrote in his call for a police probe.

In some cases, he said, the overseas donors did not know where the money was headed. One source of money, the Camilla Fund, was set up by Swiss millionaire Oktav Buettner to relieve poverty and promote education in Israel. Buettner died in 1998, and the fund has since been managed by Yitzhak Herzog, a lawyer who led Barak's campaign and who is now the prime minister's cabinet secretary.

According to *Yediot Achronot*, Herzog similarly transferred funds from the Kahanoff Foundation.

Yitzhak Herzog

The state comptroller's report said Yitzhak Herzog is the legal adviser to the foundation's Israeli arm, and had power of attorney for it.

Incorporated in Alberta in 1979, the Kahanoff Foundation funds a myriad of social, medical, cultural and educational endeavours, in both Canada and Israel.

The foundation's president, James Hume, told *The CJN* in a phone interview from Calgary: "I'm really astonished our name's been associated with this report. I am disturbed to learn that small donations we made to support community programs in Israel were apparently used to support political activities. We don't fund political activities. We only fund charitable activities in Israel. That's our business over there."

Shira Herzog, the foundation's vice-president, one of its directors, and a regular columnist with *The CJN*, is a cousin to Yitzhak Herzog.

Tax returns obtained by *The CJN* show that in 1998, the foundation donated $3.4 million to 24 Israeli groups, including the municipality of Jerusalem, the Hebrew University, Ben-Gurion University of the Negev, Beit Issie Shapiro, the Centre for Educational Technology, the Israel Association of Community Centres, Dor Shalom, a non-profit organization founded following the assassination of Yitzhak Rabin, and Meimad, a religious educational movement that subsequently formed a religious political party that was folded into Barak's One Israel coalition.

In the same year, the foundation donated $4.9 million to 79 charitable groups in Calgary, Toronto, Vancouver and Edmonton.

At a news conference last week, Barak said he would appeal the comptroller's fine and said he was too busy campaigning to supervise his coalition's fund-raising activities.

The report is the first major breach in Barak's credibility, and has disconcerting echoes of the scandals that plagued, and helped Barak defeat, his predecessor, Benjamin Netanyahu, now under police investigation for bribery and theft allegations.

"He knew about the system," Likud party leader Ariel Sharon said of Barak. "Perhaps not all the details, but he knew about the system."

In Barak's defence, One Israel Knesset member Avi Yehezkel said, "Barak's hands are clean and he is as straight as an arrow." He said the "Likud [should] go bark up another tree, and stop making personal attacks against Barak."

The Likud, as well as other parties, was also fined for similar irregularities in the report. Nineteen parties were found to have violated the Party Funding Law, but Goldberg said violations by One Israel were the most conspicuous. Among those fined were the Likud for 500,000 shekels; Yisrael Beiteinu, 270,000 shekels; Centre party, 2,868,860 shekels; Meretz, 781,363 shekels; United Torah Judaism, 500,000 shekels; Am Ehad, 250,000 shekels; and Shas, 813,996 shekels.

The other parties may also face criminal investigation, Goldberg said.

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Stockholm meeting

Continued from page 1

Canada's two-page final declaration congratulates Sweden for convening the historic gathering, the third in a series of major conferences on war-era assets, financial claims, and commemoration and pedagogy.

Canada said it "endorses wholeheartedly" the Stockholm conference's final document, which declares, in part, that:

• "The Holocaust challenged the foundations of civilization. The unprecedented character of the Holocaust will always hold universal meaning.

• "The magnitude of the Holocaust must forever be seared into our collective memory. The depths of its horror and the heights of its heroism can be touchstones in our understanding of the human capacity for evil and good.

• "With humanity still scarred by genocide, ethnic cleansing, racism, anti-Semitism and xenophobia, the international community shares a solemn responsibility to fight those evils. Together, we must uphold the terrible truth of the Holocaust against those who deny it.

• "We pledge to strengthen efforts to promote education, remembrance and research about the Holocaust.

• "We will promote education in our schools and universities [and] communities.

•"We share a commitment to commemorate the victims of the Holocaust and to honour those who stood against it. We will encourage appropriate forms of remembrance, including an annual Day of Holocaust Remembrance in our countries.

• "We share a commitment to throw a light on the still-obscured shadows of the Holocaust. We will take all necessary steps to facilitate the opening of archives.

• "Our commitment must be to remember the victims who perished, respect the survivors still with us, and reaffirm humanity's common aspiration for mutual understanding and justice."

Rochelle Wilner, who represented B'nai Brith Canada at the conference, said in a statement that the delegation returned "with increased resolve to counter hate propaganda and Holocaust denial, and to speak up against human rights abuses, so the horrors of the Holocaust will never happen again."

B'nai Brith also said Canada should not shy away from establishing a free-standing Holocaust museum.

Human rights lawyer David Matas, a Canadian delegate, said the acknowledgment by many countries of "the disgrace of their past histories" was welcomed. "It behooves Canada to do the same, including [to acknowledge] our dismal track record on bringing Nazi war criminals to justice," Matas said.

In its statement, Canada noted its support for symposiums on fighting Nazi ideology and Holocaust denial on the Internet. It added that the Supreme Court has upheld the hate propaganda sections of the Criminal Code as consistent with the Charter of Rights and Freedoms, and that Parliament has passed laws requiring enhanced sentences for hate-motivated crimes.

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The Week in Israel

Jan. 24

• Israel ranks ahead of the United States and Britain in the use of personal computers. Of the 11 countries studied, Israel placed first for personal computer use with 64 percent of those surveyed reporting having a computer in their homes. The United States place second with 42 percent; Britain was third with 37 percent.

Jan. 25

• An IDF soldier was killed in a Hezbollah attack in southern Lebanon. The killing was the first Israeli fatality there since August.

• Prime Minister Ehud Barak reiterated that he considers Syrian President Hafez Assad a "strong leader, who is serious and trustworthy and honours his word." His remarks were viewed as an attempt to woo the Syrians back to the negotiating table.

Jan.26

• The Supreme Court has attempted to bar parents from using corporal punishment, saying it serves no educational purpose and only damages children. In a precedent-setting decision, the court concluded that parents who strike their children could face abuse charges.

• Leading American and Israeli feminists, including Betty Friedan, Elizabeth Holtzman and U.S. Supreme Court Justice Ruth Bader Ginsberg, were honoured in a Knesset ceremony.

Jan. 27

• The state comptroller fined the One Israel party of Prime Minister Ehud Barak $3.2 million (US) as the country's attorney general opened a criminal investigation into that party and other party's finance practices. The investigation will focus on the alleged illegal funneling of money by nonprofit organizations into the political stream.

Jan. 28

• Heavy snow fell on the Golan, in the Galilee, and in the West Bank hills. Forty cm of snow fell on Jerusalem. Very heavy rain fell on the coastal area. In Tel Aviv, some homes were flooded, forcing their residents to be evacuated to nearby community centres.

Files from JTA and Ha'aretz

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Irving dismisses gas chambers

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — A Holocaust revisionist who is suing a U.S. historian for libel, has dismissed eyewitness accounts, drawings and photographs of Auschwitz gas chambers that showed vents in the roof through which lethal gases were introduced.

David Irving is suing Deborah Lipstadt, a professor of Jewish studies at Emory University in Atlanta, and her British publisher, Penguin Books, for libel. Irving insisted at his trial last week, that there were no such vents, and that their absence "totally demolished" evidence that the gas chambers were used to kill inmates at Auschwitz.

He asserted that the Nazis used the Auschwitz gas chambers solely for the purpose of delousing corpses and their clothing.

The comments by Irving, who is representing himself, came in the course of cross-examining Auschwitz expert Robert Van Pelt.

Irving, who is seeking damages, claims to have been professionally ruined after being described as a Holocaust denier and a distorter of historical data to conform with his own ideological disposition, in Lipstadt's 1994 book *Denying The Holocaust. The Growing Assault On Truth And Memory.*

Van Pelt, a Dutch historian who works at the University of Waterloo in Canada, served as adviser to the Auschwitz authorities on the reconstruction of the site, which was demolished by the Germans in late 1944 and early 1945.

Van Pelt referred to an SS photograph taken in February 1943 that showed openings on the roof of Crematorium II at Auschwitz through which lethal Zyklon-B pellets were introduced into the gas chambers.

But Irving claimed that the picture was taken during the building process in December 1942, and that the objects on the roof were drums of sealant.

Van Pelt also produced an aerial photograph taken by the Americans in the summer of 1944 that showed "four dots" – which he described as "introduction devices" – on the roof of Crematorium II.

But Irving questioned the authenticity of the photograph and said that the dots were too big for such a purpose.

Irving also said the testimony of Henryk Tauber, a Jewish inmate forced to work in Crematorium II, stretched "a reasonable historian's credibility."

He dismissed as "lurid" Tauber's eyewitness accounts of how he saw the SS set one Jew on fire and throw another into a pit of boiling human fat – and he rejected Tauber's description of how he had helped to incinerate the corpses of up to 2,500 Greek, French and Dutch Jews a day in Crematorium II.

He also rejected Tauber's contention that he had seen cyanide pellets poured into the gas chambers through small "chimneys."

He was unmoved, too, by an account of a "field of ashes" from human remains, some of which was spread on icy roads to assist the passage of vehicles.

Says they were used for delousing

According to Irving, a number of revisionist researchers had entered the ruins of Crematorium II, where Holocaust historians have determined that 500,000 people were slaughtered.

The revisionists, said Irving, photographed the collapsed underside of the roof but found no vents, which, he contended, "blows holes in the whole gas chambers story.

"I do not accept that the Nazis, in the last frantic days of the camp, when they were in a blue funk, would have gone around with buckets of cement filling the holes that they were going to dynamite," he told the High Court in London.

Irving has denied that the gas chambers at Auschwitz were used for human extermination, and he has insisted that fewer than 100,000 Jews died – mostly of natural causes – at Auschwitz, which he has sought to portray as a particularly brutal labour camp.

But Van Pelt told the court there was "a massive amount of evidence" that one million Jews were systematicallly exterminated in the death camp by the Nazis.

He said the accumulated evidence and corroborating testimony that had emerged since World War II, made it a "moral certainty" that the gas chambers were the main instruments of murder at Auschwitz between the summer of 1942 and the fall of 1944.

"It will be clear that, by early 1947, there was a massive amount of evidence of the use of the camp as a site for mass extermination," said Van Pelt.

"This evidence had become slowly available during the war as the result of reports by escaped inmates," he said. "It had become more substantial through the eyewitness accounts of former Auschwitz inmates immediately after their liberation, and was confirmed in the Polish forensic investigations undertaken in 1945 and 1946.

"Finally," he said, "this evidence was corroborated by confessions of leading German personnel employed at Auschwitz during its years of operation."

Confessions given by leading German personnel at the camp included that of SS officer Pery Broad, who testified to gassings and burning of corpses, and former camp commandant Rudolf Hess.

The court also learned that there was evidence from the 1961 Eichmann trial in Jerusalem; documentary evidence of the construction of the camp, including workers' time sheets; plans; photographs; and scientific studies of cyanide compounds in the walls of the gas chambers.

"In short," Van Pelt said, "it has become possible to assert as moral certainty, the statement that Auschwitz was an extermination camp where the Germans killed around one million people with the help of gas chambers."

Questioned by Irving, Van Pelt said he had been "more than deeply moved" by his experience of visiting Auschwitz.

"I was frightened," he said. "I don't believe in ghosts. I have never seen any at Auschwitz. But it is an awesome place and an awesome responsibility as an historian."

Asked by Irving about the dangers of conducting historical work at Auschwitz, Van Pelt responded, "One's duty is to be unemotional and objective, but to remain human in the exercise."

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Israel & the Jewish World

Neo-Nazis protest Holocaust memorial in Berlin

Ha'aretz Daily Newspaper Ltd.

BERLIN — Hundreds of neo-Nazis demonstrated on the weekend at the site of Germany's planned memorial to Holocaust victims and took the politically charged move of marching through Berlin's landmark Brandenburg Gate.

The extreme-right National Party of Germany had been banned by police from demonstrating because of fears of violence, but a court overturned the decision and allowed the event to go forward.

Hundreds of police blocked streets in central Berlin to make way for about 500 demonstrators, who headed down the main Unter den Linden boulevard to the site of the memorial.

They then marched through the nearby Brandenburg Gate – an act that is particularly symbolic in Germany, given that Nazi troops, during Adolf Hitler's reign, once held torchlight processions through the gate. During past neo-Nazi demonstrations, police have not allowed participants to go through the Brandenburg Gate.

The demonstrators carried a banner at the head of their procession which read "Stop the Memorial" and some carried the old German red, white and black national flag – one which had the word "Skinheads" written on it.

Police said two arrests were made of people allegedly displaying banned symbols. Spreading Nazi propaganda is illegal in Germany. Authorities also stopped about 25 marchers from singing a Nazi song.

At the same time, a counter-demonstration was held by supporters of the memorial.

At several points during the neo-Nazi demonstration, opponents gathered in smaller groups and shouted "Nazis raus!" at the demonstrators, meaning "Nazis, get out!"

In the central city of Goettingen, a counter-demonstration against neo-Nazis drew about 2,000 participants. The city had been the planned site of a demonstration by the nationalist party, but authorities there had also banned it because of fears of violence.

Michel Friedman, a vice president of the Central Council of Jews in Germany, called for "no tolerance for racists" at the Goettingen event.

Police there said 22 people, left and right extremists, were taken into custody.

German leaders last week held a ceremonial dedication for the Holocaust memorial, which will consist of a vast field of 2,700 close-set concrete slabs resembling stones in a graveyard. Thursday was also Germany's annual Day of Remembrance for Victims of Nazism, established in 1996 to coincide with the day Soviet soldiers liberated the Auschwitz death camp in Nazi-occupied Poland in 1945.

Parliament approved the memorial last year after 10 years of debate, the first in Germany dedicated solely to the murdered Jews of Europe.

***

Meanwhile, in Vienna last weekend, controversial Austrian rightist leader, Joerg Haider, said that he had reached agreement in coalition talks with the conservative People's Party on a halt to immigration.

In an interview with Austrian radio, Haider said the agreement "amounts to zero immigration." At the same time, the integration of foreigners living in Austria would be promoted, he said.

Haider rejected international criticism against him. "It is easy to withstand because all the points of criticism are without foundation," he said.

Israel's Foreign Minister David Levy, in the past, had threatened to suspend Israel's relations with Austria if Haider were to join the government.

The president of the Central Council of Jews in Germany, Paul Spiegel, described Haider as "a wolf in sheep's clothing."

German Chancellor Gerhard Schroeder told the *Bild am Sonntag* newspaper that "Austria should take care not to isolate itself politically."

The speaker of the European Parliament, Nicole Fontaine, said Austria could be excluded from the European Union if a rightist government violated human rights.

The president of Socialist International, Antonio Guterres, called on Christian Democrat parties to persuade the Austrian sister party not to forge a coalition with Haider.

"There are common values and principles in the European community that do not correspond to the views of Joerg Haider," Guterres said at a congress in Hamburg, Germany, of the Socialist International youth organization IUSY.

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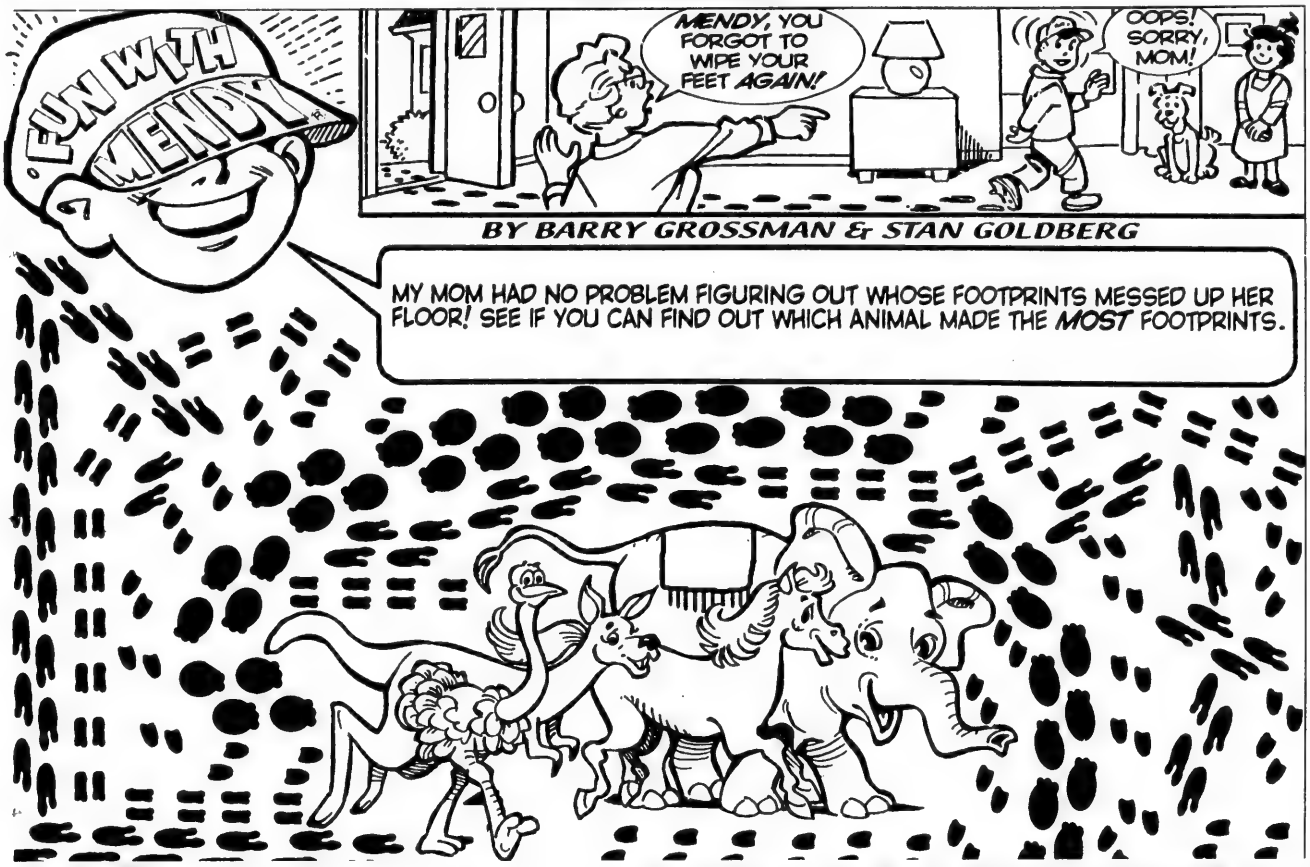
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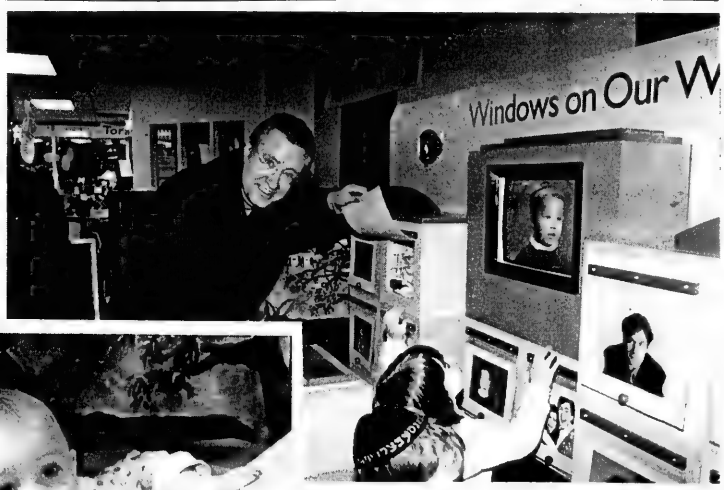


WINDOWS ON OUR WORLD: Little Amy (left) and Art Eggleton, minister of national defence (above) explore a new exhibit at the Jewish Discovery Place Children's Museum at the Bathurst Jewish Centre. The exhibit celebrates the millennium by showcasing children imagining the future; older people reminiscing about the past; and celebrities such as Sharon, Lois, and Bram, Mayor Mel Lastman and Libby Znaimer giving advice for the present. [Stephen Epstein photos]

CJ Kids

How one school tried to deal with bullying

By LEILA SPEISMAN
Staff Reporter

One of the worst things that can happen to you in school is to be bullied. You feel as if you are helpless, as well as worthless.

There are many reasons that children are bullied. It may be because they are shorter than the other kids, or taller, smarter, less bright or less athletic. It may be for no reason at all – just a power trip for someone who can't think of any other way to be in control.

Bullying can also be directed against someone from a different country, race or religion. That can really be upsetting, because, after all, those are things you can't do anything about.

Paul Brown has been a teacher for a lot of years. He says that he "saw a lot of unfortunate stuff," and feels the best thing to do about it is to educate people when they are still young and impressionable. He wants to show them "what it feels like to be on the other side."

Brown has written a fine book called *Shayna's Shadows* (Educan Publishing, 1998), about bullying, and how one school tried to do something about it.

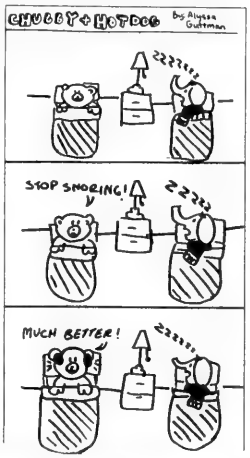
Shayna Rosen had to change from a Jewish day school to a public school because she was having difficulty dealing with the double load of subjects. Her neighbour, Gilbert, told her the teachers were mean, the homework was terrible, everyone failed the tests, and the kids were snobs. Needless to say, Shayna was terrified.

When she got to the new school, she was pleasantly surprised to find that the teachers were very supportive, she could do the work, and the kids were very nice. At least most of them.

A small group, led by none other than Gilbert, had the student body terrorized, especially the minorities – blacks, Chinese, Vietnamese and Jews.

When Shayna tried to fight back (she punched one of the group in the nose!) they turned on her, calling her cruel names, chasing her, stealing her Magen David necklace, and at one point forcing her to push an apple across the floor with her nose.

With the encouragement of the schoolteachers and administrators, as well as her rabbi and parents, Shayna takes a stand against the gang. The school begins an anti-racist program that includes making Gilbert attend a performance of *The Diary of Anne Frank*.



Most books for young people have a happy ending, making it look as if any problem can be solved in 200 pages. *Shayna's Shadows* is not like that. While Gilbert is made to at least think about what he has done, Brown makes no promises about his reforming.

Shayna's friend Nadira offers an insightful explanation for bigotry: "a lack of knowledge of others – you know, what they call stereotyping. Sometimes, though, it's just an excuse people use to distract themselves from their own problems, or maybe to blame others for their own problems."

While the book sounds serious, you will find a lot to enjoy in it, especially seeing Shayna change from a scared, insecure and easily intimidated girl to a determined person, with the courage to face her tormenters.

As well, the book is set in Toronto and is full of slices of local life, such as Skydome, Union Station, the old post office, Young People's Theatre, and, most important from a teenager's point of view, Yorkdale Shopping Centre.

Paul Brown has created a Web site to give you (and your parents and teachers) more information about himself, the book and dealing with bullying, anti-Semitism and bigotry. You might want to visit it at www.pathcom.com/~paulbro.

Shayna's Shadows is available at Batner's Bookstore; from Educan Publishing at 416-633-7124, 210 Armour Blvd., Toronto, M3H 1M7; by e-mail: paulbro@pathcom.com; or on the Internet at indigo.ca.

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Still lifes, outdoors inspire local artist

By ADAM BELLO
Special to The CJN

RICHMOND HILL — Since arriving in Toronto from Israel in 1976, painter-photographer Asher Sadeh has found artistic inspiration in Ontario's natural settings.

To commemorate a quarter of a century of exploration in the genre, Sadeh will host a series of private showings of his works, starting on Feb. 6.

"As my 25th anniversary of living in Canada and the end of the century have fallen together, I thought it was an appropriate time to show my work once again and share with others the evolution over that period," says Sadeh, a teaching master at Georgian College's School of Design and Visual Arts in Barrie.

"Painting outdoor life had always interested me. When I was living in Israel, I painted landscapes highlighting the unique qualities that I saw in the terrain. After traveling across southern Ontario, I was drawn by the sheer magnetism of its scenery, particularly the lake areas, and I felt a strong desire to explore the richness of those details in my art."

Sadeh's body of work in still life, landscapes and flora from Ontario, as well as prior creations from Israel, will be available for private viewing, by appointment only. Shows will run in February and March from his studio.

Having exhibited more than 40 times in galleries in the United States, Israel and Canada, the 54-year-old artist says this showcase series is the first to bring together his entire body of work in this niche.

"What this presentation has allowed me to do is view my work in a totally new context. For instance, my photography in black and white versus colour has allowed me to capture scenery differently through effect. This is the first time that I have displayed both approaches at once, showing the full range of feelings those effects evoke."

The showcase will also provide a more formal public introduction of other genres he has explored, he added.

"In recent years, I have done more work in individual and grouped subjects, mostly in imaginary settings. This allowed me to delve into emotional states and frames of mind, between and about people."

While originally a native of New York, Sadeh has always been drawn to Israel. Seeing the potential to grow with the artist community then forming in Israel, Sadeh decided to settle there in 1973.

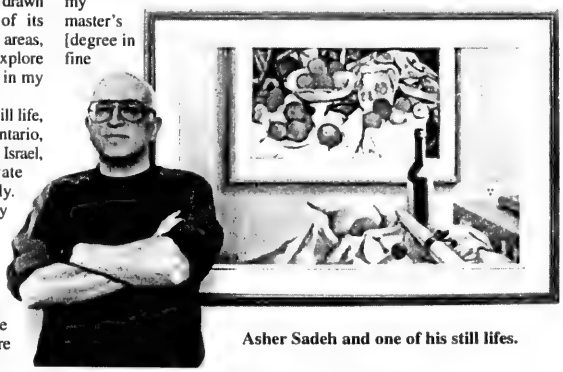
"In my late 20s, I had finished my master's [degree in fine arts from the Pratt Institute in New York] and wanted to live abroad," he says. "I felt ready for a change and some adventure, and Israel always appealed to me. It was an exciting place to be and the only country where I could live and work and be more than a visiting tourist."

The move to Israel proved to be the most formative in his development as an artist, he says.

Building on some initial experiences with the *Jerusalem Post* the year earlier, Sadeh became an assistant curator at the Israel Museum, where he designed and executed displays for Babylonian and Picasso exhibitions, among others.

His own work flourished, including paintings exhibited in group shows at the President's House in Jerusalem and a one-man show of paintings at the Jerusalem Artist's House the following year.

In 1976, Sadeh moved with his new wife to Canada when he was offered a teaching position at the Georgian College in painting and photography.



Asher Sadeh and one of his still lifes.

While starting a new life in the Toronto area, Sadeh says he sought to continue his bond with Israel, and joined the Organization of Israeli Artists.

Through that organization, he became involved with the Toronto Association of Israelis in Canada in the early 1990s, which asked him to create its logo – a Magen David and maple leaf design. Both groups adapted Sadeh's logo for their marketing.

For information about Sadeh's private showings, call 905-883-4541.

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The CJN is pleased to announce
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The editor.

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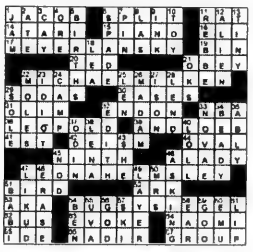

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Devil's Arithmetic was designed to educate youngsters about Shoah

By LARRY ANKLEWICZ
Special to The CJN

Recently, I wrote a column highlighting the top Jewish videos of 1999. No sooner had I sent the column into the paper than I learned about another video that would certainly have been included in that list had I known about it earlier. But for many reasons, this video deserves an entire column of its own.

Last March, the American cable channel, Showtime, telecast a Holocaust film called *The Devil's Arithmetic*. This film is now available on video, but exclusively at Blockbuster.

The film has some excellent attributes and is well worth watching. It also has an interesting history.

The film is based on a similarly-titled book by Jane Yolen aimed at young adults. It was published in 1988 and has received a great deal of acclaim, has been read by many teenagers and young adults and has been placed on the curriculum of many high schools in the United States.

The story of *The Devil's Arithmetic* mixes a little *Twilight Zone* with a little of *The Wizard of Oz*. It deals with a spoiled, secular and uninterested Jewish teenager, Hannah Stern, who reluctantly attends a Passover seder at her Aunt Eva's house and is magically transplanted to 1941 Poland. There she witnesses and personally experiences the tragedy suffered by her family during the Holocaust.

The film suffered a lengthy gestation period. Upon reading the novel, screenwriter Robert J. Avrech

Continued on page 37

Eye on Arts

by Bill Gladstone

FEBRUARY LITERARY COLUMN

Welcome to Eye On Arts' first mid-winter all-books column.

* * *

The Jew in the Looking-Glass: Alberto Manguel, the celebrated Canadian writer and anthologist, included an interesting short piece, *On Being Jewish*, in his recent book, *Into the Looking-Glass: Essays on Words and the World.*

Manguel relates that his grandparents settled in a Baron Hirsch-sponsored colony in northern Argentina, "where gauchos with names like Izaak and Abraham called out to their cattle in Yiddish."

Because he and his immediate family were not crushed beneath the Nazi boot like the Jews of Europe, he questions whether the Holocaust as history belongs to him, as it does to the Jews collectively.

Further, he observes that the Jews are perpetually drawn into a dialectic of persecution that also often defines our identities, at least externally. Alas, he doesn't mention the many precepts generated by our ancient traditions that should theoretically define us to a far greater degree.

An astute critic, Manguel also looks at many other book-related topics in this engaging collection. (Vintage Canada, $19.95).

* * *

Jewish Science Fiction: How's this for tzuris? Lorinda, a nice Jewish girl, falls for an alien and runs off with him to another planet. Her father disowns her until he finds she's pregnant. Then he visits – only to find that his alien son-in-law has converted to Judaism and become a respected rabbi.

That's the essence of **Carol Carr's** short story, *Look, You Think You've Got Problems*, one of 13 stories in the entertaining collection, *Wandering Stars: An Anthology of Jewish Fantasy & Science Fiction.*

The Who-is-a-Jew? question also plays an important role in **Robert Silverberg's** *The Dybbuk of Mazel Tov IV*, in which the Kuniyaru, a group of aliens, want to be converted to Judaism. A generation later, they are fully integrated into Jewish life.

The anthology, which is a couple of years old, includes pieces from **Isaac Asimov**, **Bernard Malamud** and **Isaac Bashevis Singer**. The publisher, Jewish Lights Publishing, recently produced a sequel, *More Wandering Stars: An Anthology of Outstanding Jewish Fantasy & Science Fiction.* Both sell for $25.25.

* * *

Jewish Science: Was the Earth created in six days or 15 billion years? In *Thinking About Creation: Eternal Torah and Modern Physics*, Jewish physicist **Andrew Goldfinger** covers a lot of territory, from the Big Bang to the origin of light and matter, to the emergence of life itself.

This is a thoughtful, credible attempt to reconcile the Torah with modern science, while fully respecting the mysteries of creation. (Jason Aronson, Inc., $59.25).

* * *

Ghetto Literature: A recent scholarly work, *Ghetto Writing*, identified the 19th-century Bohemian writer **Leopold Kompert** as a pioneer in ghetto literature. Unfortunately, I could find none of his works in translation, but the search led me to *The Jews of Barnow*, a book of translated stories by **Karl Emil Franzos**, a later practitioner of the genre.

Writing in the late 19th century, Franzos is apparently an emancipated Jew looking back at what he sees as the odious, superstition-bound Jews who helped make the ghetto (in eastern Galicia) an even more miserable place. His is a brand of dark satire that infuses a slightly later work — English writer **Israel Zangwill's** *Children of the Ghetto*.

But whereas Zangwill wrote with a supercilious affection, Franzos seems to harbor an astonishing prejudice, evident (for instance) when he calls one of his characters, the Rabbi of Sadagora, "the most jealous opponent of light, the most fanatical supporter of the old dark faith."

Franzos writes with familiarity of Jewish life but with the antagonism of one who has left it behind forever. His collection was well received in his day, and sparked a debate in literary magazines like Blackwood's as to whether he was Jewish or Christian. My guess is that he converted.

The stories reveal much more, perhaps, than the author ever intended.

Holocaust-themed movie has a lengthy-history

Continued from page 36

obtained an option on the screen rights. In order to sell the film project, Avrech pitched the story to every film studio in Hollywood and was rejected by all of them because the film executives felt no one was interested in a story about Jews in a concentration camp.

Avrech didn't give up. He wrote a script on spec and was about to pitch it to the film studios when *Schindler's List* was released. Now the film executives rejected the film because they felt there was room for only one Holocaust film.

Nothing happened until 1998. At that time Avrech was working with Mimi Rogers and mentioned *The Devil's Arithmetic.* Rogers, whose father is Jewish, asked to read the script. A few days later, Rogers asked permission to give the script to Dustin Hoffman, whom she felt might be interested in producing the film.

The result was that a deal was made with Showtime and the film was shot in Toronto and Lithuania.

Kirsten Dunst (*Wag The Dog, Drop Dead Gorgeous* and *Dick*) was cast as Hannah Stern. Mimi Rogers took the small role of Hannah's mother and Louise Fletcher plays Aunt Eva.

The story begins slowly. Hannah indulges in a little too much wine during the seder and when she opens the door for Eliyahu, she is magically transported into the Poland of 1941, just as the Nazi death machine was revving up its attempt to make Europe Judenrein. The film doesn't really get going until the roundup of the Jews and their deportation to a concentration camp.

Just as the novel is directed towards young people, the movie version of *The Devil's Arithmetic* is designed to educate young people about the Holocaust. This it does very well, although it might be a little too intense and too violent for children.

Dunst gives an excellent performance, once the preliminaries are out of the way. The rest of the cast, especially Brittany Murphy as Rivkah, do a good job under what must have been trying circumstances in Vilnius (Vilna), Lithuania.

This is a video that is worth making a special trip to rent, even if you also have to join another video store in order to do so.

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Last Days an excellent documentary

By JOSEPH SERGE
Arts Editor

When Steven Spielberg set up the Shoah Visual History Foundation, his aim was to record the testimony of Holocaust survivors and thus to preserve the memory of the Shoah.

One of the products of the Foundation was the Academy Award-winning documentary *The Last Days*, which will have its Canadian television premiere on *The Passionate Eye*, Feb. 6 at 7 p.m. ET

The Last Days focuses on the testimony of five Hungarian survivors now living in the United States, one of whom is Tom Lantos, a U.S. congressman.

Because Hungary was an ally of Germany in World War II, the country's Jews were initially spared the full effect of the Holocaust. The Hungarian puppet government did impose restrictions similar to those set up by Hitler in Germany prior to the outbreak of war. But it wasn't until the Germans were retreating from the advancing Soviets and occupied Hungary in March 1944 that Hungarian Jews began to be deported.

In fact, this might be the most brutal irony of the Shoah: that the retreating Germans, knowing they would eventually lose the war, hastened the execution of Jews in Europe. Many historians have commented on how many valuable resources the Germans diverted from the war effort for the transportation and execution of Jews and other Holocaust victims.

The Last Days is a brilliant documentary. Director and editor James Moll does a wonderful job of switching from archival camp footage to present-day scenes of the five survivors visiting the camps.

One especially good example of editing is the perfectly timed interview splicing that makes it appear the five people – in recounting their horrors – are telling one continuing story. And really they are. It might be five different tales, but it's all one story.

Alice Lok Cahanna recalls saying Shabbat prayers in the latrine during her incarceration in the concentration camp at Bergen Belsen.

Five tales: One story

When the deportation of the Hungarian Jews began in earnest following the Nazi occupation, it was probably one of the most efficient and brutal roundups in all of the war.

Within 12 weeks, most Hungarians had been rounded up and deported to Poland.

It is amazing to see how these survivors, almost 60 years later, can recall with such vivid clarity the horror that surrounded them: what possessions they carried when they were rounded up; the cattle trucks, the lineups at the camps and the doctors directing them to the left or the right; the bunks and latrines; the gas chambers and the ovens.

One woman recounts how the moment she stepped off the train at Auschwitz, she and her sister were separated from their mother who was deemed unfit to work. "By the time my sister and I were processed into the camp, my mother was no longer alive."

All the survivors in this documentary were filmed as they visited the campsite with their families. In an emotional scene, we see one woman explain to her son how they used to sing Shabbat prayers in the latrines.

One Dachau survivor is surprised to see how, 53 years later, the camp is still the still the way it was. "It's like it happened yesterday," he tells his son.

In another teary scene, a woman returns to her hometown, now in Ukraine, and sees the house she lived in still standing. She talks to her neighbours who still remember her and her sister and parents who perished.

"Did you talk about us when they took us away?" she wants to know.

I believe that in the years to come, documentaries like this one will do a better job of preserving the memory of those who died in the Holocaust than the black and white newsreel footage of the camps that we've all seen so often.

A survivor describing how horrible it was to part with a bathing suit that her father had given her goes a long way to humanize the Holocaust in a way a voice-over narration on footage of cattle trucks can't.

The Last Days succeeds because it takes the Shoah out of the history books and turns it into a personal account filled with teary emotion and hope.

Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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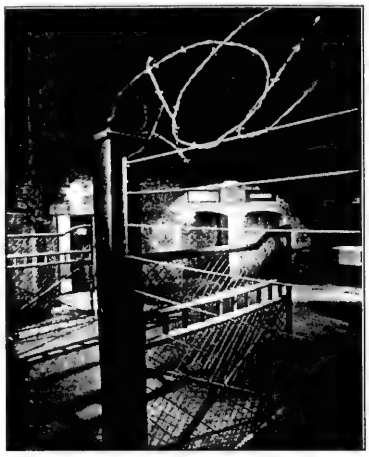
Travel Talk

By Bill Gladstone

THE SIMON WIESENTHAL MUSEUM OF TOLERANCE

Imagine, for a moment, that you're having a meal in a southern California diner. The radio is tuned to a local shock-jock spouting racial diatribes.

Reacting to the radio's spewed hate, two strangers get into an argument. An armed security guard intervenes and accidentally shoots someone dead.



One of the museum's Holocasut displays.

This tragic scenario is the plot of a videodrama screened several times daily at the Museum of Tolerance, a unique Los Angeles institution. The purpose is to demonstrate to visitors how a dose of vocal venom, even from a radio, can spark an episode of violence.

The educational arm of the Simon Wiesenthal Centre, the Museum of Tolerance is an innovative, high-tech institution that uses video terminals, slide projectors and computerized displays to sensitize visitors about the complex social mechanisms that lead to intolerance.

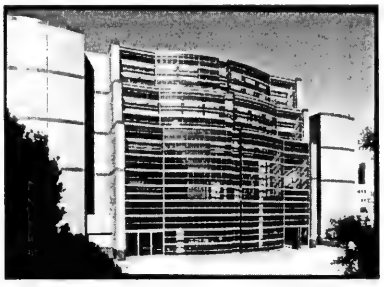
One of its premises – that almost all of us carry some form of prejudice within – is best exemplified by the choice of two doors at the entrance, one marked "prejudiced," the other "unprejudiced." Pointedly, the door for those who claim to be without prejudice cannot be opened.

Throughout this unique facility, the message seems to be that each person has personal responsibility for making their tiny corner of society a bit more of a tolerant place.

In the so-called Whisper Gallery, video screens present snippets of cocktail conversations brimming with prejudicial remarks that listeners in real life might leave unchallenged.

The object is to show that each of us has the power and responsibility to protest such utterances. In The Other America exhibit, some 250 American-based hate groups are pinpointed on a large map, suggesting where hateful speech can lead.

The museum traces the development of the American civil rights movement, splicing the words of Martin Luther King Jr. with visuals of Ku Klux Klan lynchings and other images, along with a spirited gospel rendition of *Let My People Go*. Further on, a historic timeline presents the history of intolerance around the world from 1700 to the present.



The Museum of Tolerance in Los Angeles.

One of the facility's most powerful elements is the film *In Our Time*, which shows atrocities committed in Bosnia, Rwanda and elsewhere. Evoking a horrific crescendo of emotion, the film includes images of the Rabin assassination, the apartheid regime of South Africa and white supremacists on the march in America.

Although the museum devotes at least one third of its space to the Holocaust – displays include stark re-creations of the Warsaw Ghetto and a concentration camp – it frames the Jewish experience in Europe from 1933 to 1945 in a universalist context.

"We didn't want to present the Holocaust unaccompanied by other lessons," said Rabbi Marvin Hier, dean of the Wiesenthal Centre. "This museum says: 'You may not be Jewish and you may not be a Nazi, but you have a stake in this. Because hatred was not banished with Adolf Hitler – it outlived him.'"

The museum is more than a West-Coast version of the extraordinary U.S. Holocaust Memorial Museum in Washington, D.C. But like its eastern cousin, it is geared towards education. While vacationers may consider anything that smacks of self-improvement as an ordeal, those who visit the museum will be quickly drawn in by its immediacy and its imperative message of self-responsibility.

In part funded by the Belzberg family of Vancouver, the $55-million museum has received about two million visitors to date, many of them schoolchildren. It is located in the Simon Wiesenthal Centre, 9760 West Pico Blvd., Los Angeles. 310-553-9036. Adults $8.

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FROM SFX ENTERTAINMENT

Business Profile

Animation firm is a force to be reckoned with

By SHELDON KIRSHNER
Staff Reporter

A drab building bordering on the ugly, it sits squarely in a depressed, semi-industrial area of western Toronto, about a kilometre from Lake Ontario. Appearances, though, can be deceiving. Inside its dimly-lit bowels creative juices flow uninhibitedly and imaginations run free.

This is the unlikely headquarters of Nelvana, the world's leading independent animation production company.

And if you're not familiar with its slew of television shows and its cast of cartoon characters, just ask your children. They will almost certainly know.

From popular programs like the *The Care Bears* and *The Adventures of Tintin* to endearing characters such as Rupert, Franklin, Little Bear and Babar, Nelvana is a corporate force to be reckoned with in the booming business of children's entertainment.

Nearly 30 years old, Nelvana is run by Michael Hirsh and two partners, Patrick Loubert and Clive Smith, who have been with him since the outset.

Hirsh, the son of Holocaust survivors from Poland and Belgium, oversees Nelvana's distribution and licencing divisions.

As the person responsible for bringing Nelvana to the forefront of the international television market, he has been remarkably successful, especially of late.

Last August, around the time he acquired the North American TV distribution and merchandising licencing rights to a Japanese animation series titled *Cardcaptor*, Hirsh signed a $40 million contract with the Public Broadcasting System (PBS) in the United States to produce six series for its fall 2000 season.

"Without question, it is the single largest deal we've done," said Hirsh, pointing out that it marks PBS' entry into Saturday morning cartoon programming. The PBS shows will be based on works such as Maurice Sendak's *Seven Little Monsters* and Rosemary Wells' *Timothy Goes To School*.

And in the waning days of 1999, Hirsh signed a contract with RTV Family Entertainment in Germany valued at approximately $32 million. It was the biggest agreement Nelvana had ever negotiated outside North America. "This is terrific for us," said Hirsh, who was nurtured on a diet of *Bugs Bunny*, *Mickey Mouse* and *Superman* cartoons in movie theatres.

For Hirsh, 1998 was similarly a good year. Nelvana won the right to produce the entire Saturday morning cartoon lineup for the CBS network, a coup by any yardstick.

As well, Nelvana bought Kids Can Press Ltd. Children's publishing is a lucrative business, worth over $1.4 billion in Canada and the United States. "This acquisition," explained Hirsh, "provided a solid base for future growth in this sector, and was an important step for us in building a more integrated family entertainment company."

Hirsh, whose duties take him all around the globe, was born in Brussels in 1948. His father, Jack, was a prisoner in Auschwitz and at other concentration camps. After the war, he was a manufacturer of bags, then slippers. Hirsh's mother, Tauba, was hidden in a Catholic nursery during the war,

"My parents knew each other before the war, and were married in 1947. We immigrated to Canada in 1951, following my father's sister and only surviving close family member, Gertie. We moved to New York City in 1960, but I returned to Canada in 1966." His parents and two sisters, Lily and Susan, still live in the United States

At York University, Hirsh majored in philosophy and turned out underground student movies. He and Loubert started a small production company, Laff Arts, with the intention of building a studio. "It didn't happen at Laff Arts, but eventually came to fruition at Nelvana."

Their big break came when they stumbled upon a cache of World War II-vintage Canadian comic books featuring characters like Johnny Canuck and Nelvana of the Northern Lights.

Michael Hirsh oversees Nelvana's distribution and licencing divisions.

After purchasing the rights, they made a children's documentary for CBC TV. The film, in turn, spawned a coffee-table book on Canadian comics and a National Gallery of Canada travelling tour of comic book art.

For the next few years, Nelvana churned out a mix of documentaries and dramatic live-action films, including *Christmas Two Step* and *The Cosmic Christmas*, Nelvana's breakthrough project.

It brought the Toronto-based firm, with offices in London, Paris and Los Angeles, to the attention of Hollywood director George Lucas, who commissioned Nelvana to create an animated piece for his 1978 *Star Wars* TV special.

In 1983, Nelvana released *Rock & Roll*, a fully animated feature for the young adult market. Though a critical success, it was a financial failure. "We found ourselves in a difficult period as a result of going over-budget on it," noted Hirsh.

Bankruptcy apparently never threatened Nelvana, notwithstanding the fact that 1983 was its blackest year. To keep its head above the water, Nelvana accepted service jobs. "We earned our way out of debt through productions like *Inspector Gadget*, our first animated series."

While working off its debt, Nelvana made *The Care Bears*, its first really big hit. Until Steven Spielberg's *An American Tail*, *The Care Bears* was the highest grossing non-Disney animated feature in history.

In 1994, Nelvana went public, a milestone which "facilitated significant growth," said Hirsh, whose wife, Elaine Waisglass, is an independent filmmaker and artist. (She is an executive producer of *Little Miracles* on the Life channel).

Hirsh, the father of two boys, is clearly pleased with Nelvana's achievements so far.

"We were the first company in Canada to enjoy commercial success with animation. We were the first Canadian company in our field to sell a series directly to an American network. We are the first to deliver an entire slate of programming to a network for all its genre productions."

Nelvana, with 500 employees today, has licenced its shows to more than 180 countries, including Israel and Arab states.

"Our cartoons are popular throughout the Middle East," said Hirsh.

And, he hastened to add, Nelvana characters are now represented in all major product categories: home videos, toys, games, apparel, stationary and publishing.

Looking ahead, Hirsh said that Nelvana is focused on growth. "Franklin and Little Bear are taking off as merchandisable characters. They are enjoying considerable retail success. We are concentrating on acquisitions to significantly increase our non-production and distribution business."

Meanwhile, business has never been better.

Nelvana achieved record results in 1998. Net earnings shot up by 75 percent to $8.6 million from $4.9 million the year before. Revenue increased 34 percent to $75 million from $56 million. (Figures for 1999 will be published in March.)

Hirsh and his partners have certainly found the formula for success.

Sonny Goldstein, CFP
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Health

New developments in field of eye care explored

By BEN ROSE
Staff Reporter

TORONTO — Several doctors lectured recently on new developments in the field of eye care.

Experts addressed a Mount Sinai Hospital Healthy Living audience at the Leah Posluns theatre. The lecture was sponsored by the hospital, the Bathurst Jewish Centre and the Jewish Women's Federation.

Dr. Jeffrey Hurwitz, opthalmologist-in-chief at the hospital said that patients should decide what cosmetic eyelid surgery they need, and not just follow recommendations of a surgeon.

"Surgeons should let patients decide," said Hurwitz.

Mount Sinai Hospital has made such strides in oculoplastic surgery in the past 14 years that it has gained an international reputation in the field, Hurwitz said.

However, decisions about how much fatty tissue under or above the eye is to be removed, or how much a narrowed eye should be opened, should be made by the patient, he said.

Dr. Michael Brent said that new photodynamic therapy for macular degeneration, a leading cause of decreased vision in the elderly, holds great promise for the future.

The new technology which will make the therapy possible has been approved in just one other country so far but its approval in Canada is expected soon, he said.

Patients with age-related macular degeneration should stop smoking, lower their blood pressure, wear sunglasses, and eat lots of green vegetables in their diet, he advised.

Only 10 percent of macular degeneration cases are suffering from the most severe form of the disease, Brent said, adding that victims rarely go completely blind.

Brent said that eye exercises cannot prevent or alleviate the disease.

Dr. Ray Stein discussed the use of lasers in cataract surgery.

In the last six months several companies have introduced methods of using lasers in cataract surgery.

"There is probably no advantage with laser," he said, relating how present methods have reduced infections and complications.

Stein is the grandson of Dr. Max Bochner, the late well known eye doctor.

Asked about the new laser operation to end near-sightedness, Stein said it works best on patients with lower astigmatism.

His patients are given a choice of the type of lens they want after the operation but a majority of them want a foldable lens.

According to Dr. Fred Feldman the treatment of glaucoma has greatly improved.

"We have better medication than we have had and vision can be saved," he said.

Dr. Robert Pashby said that babies can't see small objects because children don't get 20/20 vision until they are three years old.

He favours preschool screening every two years for children with vision problems.

Pashby whose father, Dr. Tom Pashby, invented the helmet hockey players now wear also said that eye-related "accidents in sports are entirely preventable."

In the past year, only five Canadians were blinded by accidents, and none of them was wearing a helmet. The average age of the victims was 28, compared with an average age of 14 of the 45 blinded in 1972-73.

"We have licked the problem with kids," he said.

Book explores specialists' role

By BEN ROSE
Staff Reporter

TORONTO — A new book explains why specialists sometimes ask patients the same questions they've already answered for their family doctors.

In *What Your Doctor Really Thinks*, internist Dr. Ian Blumer says the specialist has to have his own history of the patient because the doctor-patient interview is subjective and is very important in making a diagnosis.

In the book published by The Dundurn Group ($16.99, paper), Blumer reveals that after he asks a patient to go into an examining room to disrobe, he often takes the time to consult medical books if he is unsure of the diagnosis.

It is one of the secrets that will rile his colleagues but may delight his patients, he writes.

In private practice in Ajax, Ont., Blumer is also medical advisor to the Charles H. Best Centre for Diabetes for Children and Youth in Oshawa.

Blumer, who grew up in Montreal, is married to a rheumatologist. They have three children.

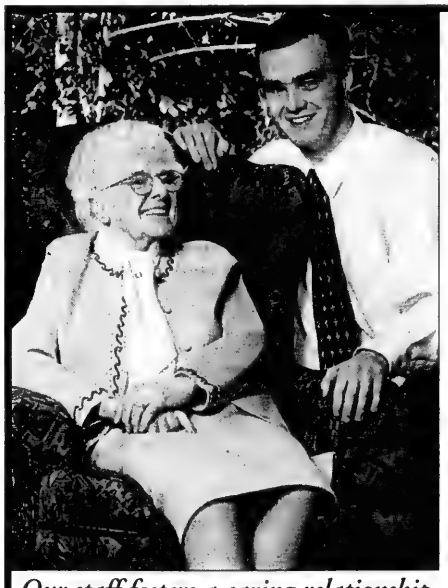
In the book, he says doctors order so many tests when they are unsure of a diagnosis to protect themselves against malpractice suits.

And he makes no apology for giving medical colleagues preferential treatment for their ills, as a fact of life. At the same time, he warns against "corridor consultations" by fellow doctors, writing that a regular sit-down interview is necessary.

He gives a remarkably candid overview of the problem of doctors having sexual relations with their patients. Though he is personally against such relations and gives a list of rules that physicians should follow to avoid them, Blumer writes that he can understand why it happens.

Knowing, he writes, that many patients like to play doctor, he lists a number of symptoms for diseases as varied as brain tumours or depression, and then gives the probable correct diagnosis.

He stresses, however, that people should not buy the book to get a diagnosis for their own symptoms because, in every case, this should be done by the patient's doctor.



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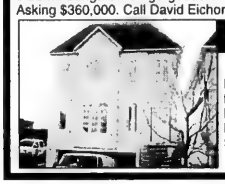

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Israel & the Jewish World

Disputes at the *Jerusalem Post*

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — Every time Tom Rose, chief executive and publisher of the *Jerusalem Post*, leaves his office at the newspaper, he passes by a bright yellow sign that screams, "Tom Rose Go Home."

Rose jokes that he has no illusions about what his employees think of him.

Many journalists at the newspaper believe that what they call the ruthless managerial tactics Rose has deployed since joining the newspaper in 1998 could spell disaster for an institution that has been Israel's venerable voice to the outside world for decades.

Yet Rose remains sanguine when discussing plans to wrap up a labour dispute and push through sweeping job cuts. At the same time, he is trying to lead the paper past a turbulent time during which two senior editors have recently resigned.

"There really has not been a dramatic shakeup here in a long time," Rose said, talking about plans to streamline the financially troubled newspaper. "The issue is really grow or die – and we choose the former."

The recent unrest is the latest tumultuous chapter at the *Post* since it was taken over by Hollinger International, the Canadian newspaper conglomerate, in 1989.

Following the takeover, as the newspaper's editorial line shifted from left toward center-right, more than two dozen journalists resigned.

Many left to create the *Jerusalem Report*, today a bimonthly magazine that also has been bought out by Hollinger to bolster an English-language media powerhouse in Israel.

Yet the real trigger for the *Post*'s situation today is competition.

For decades since its founding in 1932, the *Jerusalem Post*, known in prestate days as the *Palestine Post*, was a monopoly in the market for English speakers in Israel, today totalling about 150,000.

But in 1997, *Ha'aretz*, a leading Hebrew daily newspaper, launched an English-language version together with the *International Herald Tribune*.

Both newspapers have strengths and weaknesses. Many readers consider *Ha'aretz* to be a premier source of scoops and higher quality analysis. But as a translated newspaper it is often not reader-friendly and is riddled with errors. It also has a left editorial line.

The Jerusalem Post is considered by many to be Israel's English-language journal of record, though not always at the cutting edge of the political and business news fronts.

According to Rose, its editorial line is strategically positioned at the center-right to capture the large number of right-wing English speakers in Israel without alienating readers of other political persuasions.

However, the recent resignations of centrists Hirsh Goodman as editorial vice chairman after nearly two years, and David Makovsky as executive editor after just five months, have led some observers to wonder whether the *Post* is poised to shift further rightward.

Meanwhile, Rose is faced with labour problems that are as daunting as the editorial issues.

At the end of 1999, *Post* journalists who were on a collective union contract launched a series of demonstrations against Rose's plans to change their contracts, which expired last month. They said the changes, which would make it easier to dismiss union employees, would leave them vulnerable to management and compromise their editorial standards.

Post insiders say up to 35 percent of the newspaper's 55 editorial employees may find themselves off the team, and union members are believed to be blacklisted.

Rose defends the job cuts, saying the newspaper spends unsustainably high amount of money on bloated contracts to union journalists.

"The whole issue is how to best position this paper in business for the future," Rose said.

Post insiders say the plan may also include new agreements to buy outside content such as the recent launch of pages from the *Wall Street Journal*, and possibly, an agreement with an overseas Jewish newspaper such as the *Forward*.

But while some nonunion journalists think the cuts could position the newspaper for a brighter future, many remain completely confused by the strategy and say the plans remain shrouded in a thick fog.

Rose's success or failure in clearing up that fog and leading the *Post* into the new millennium could impact not only the newspaper's employees and reputation, but on thousands of English-reading news junkies from Israel and abroad alike.

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LOVELY LADY
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IT TAKES TWO
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Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

LET'S TALK
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Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

ROMANTIC AT HEART
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SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive, can express feelings easily. AD#1059

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

BE MY SABBATH QUEEN
Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT
Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

MAKE MY DREAMS COME TRUE
Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy non smoker, enjoy camping, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music, travelling, long walks. Seeking a Jewish female, attractive, down to earth, for long term relationship. AD#1484

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Sports

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Eight-year-old spins fast and jumps high

By MICHAEL NOBLE
Special to The CJN

TORONTO — Jordan Epstein is eight years old and he likes to skate – a lot.

He's on the ice seven days a week; early in the morning; after school; during school; in the middle of summer vacation. It could be a free skate, group classes, individual tutoring, choreography, strength and flexibility training. For Halloween he dressed up as Elvis Stojko. For his birthday he had a skating party. The kid likes to skate.

Jordan Epstein

And why wouldn't he? From the moment he first laced up his blades less than two years ago, Jordan and mother Sandy were told "Jordan belongs on the ice." He advanced quickly from recreational skating to competitive events and won his first competition in Bowmanville in November 1998. Since then he has won six medals in four events, including three golds at the Central Ontario Sectionals in April 1999.

Even at age eight, Jordan can spin fast and jump high. He is fearless and disciplined. Coach Laura Harris-Lev Tov has told the Epsteins that Jordan has all the ingredients to become an international star. He already talks about participating in the 2010 Olympics and how "I've always dreamed about being the next Elvis Stojko."

His skating success has made Jordan a local celebrity in his Grade 3 class at USDS in Richmond Hill. After competitions, he brings his medals and a tape of his two-minute performance to show to his class. But medals or no medals, he is still expected to finish his homework.

Young athletes are famous for being either uncomfortable pawns or arrogant brats, but Jordan is neither. His attitude is not "I'll never be good enough" or "I'm the greatest" but a more innocent, "look what I can do."

He'll happily lay out his medals on the family's dining room table along with pictures from various competitions. He proudly shows a video of a winning routine and he even demonstrates an axle on the living room carpet.

When talking about the constant pushing and criticism from coaches or the odd misstep on the ice, it's mother Sandy who seems to be bothered the most. Playing with his Pokemon, Jordan says matter-of-factly that this is the nature of the sport. He and his mom agree skating has helped him develop a good work ethic and self-confidence.

There is some extra discomfort in being a boy in what many see as a girl's sport. For now, Jordan is the only boy of his age at his skating club. Off-ice socializing is minimal and Jordan is often on the receiving end of a lot of questions about picking up a stick and playing hockey like "boys are supposed to do."

On the other hand, being a figure skater also means that when Elvis Stojko sees you and your brother (who has since moved from figure skating to hockey) take the ice, your hero takes notice. He says "boys!" flashes your mom a smile and a thumbs up and then takes a picture with your family – and nobody else's. Then Elvis, like you, goes into his umpteenth hour of practice, tries to perfect his impossible moves and thinks about the medals of the future and past.

Australians still angry at MWU

By PAUL LUNGEN
Staff Reporter

TORONTO — Australian leaders continue to criticize the Maccabi World Union long after release of a report that the MWU hoped would "set the record straight."

In a Dec. 29 submission to a Knesset special committee looking into the bridge collapse, Australian Jewish leader Peter Wertheim was scathing in his critique of top MWU leaders: "Messrs. Bakalarz and Netanel failed in their moral responsibility to the athletes whom they themselves had invited to participate in the 15th Maccabiah Games in Israel," he said.

Wertheim, president of the New South Wales Jewish Board of Deputies and a vice-president of the Executive Council of Australian Jewry, said "the organization of the Games was a penny-pinching exercise from beginning to end. In order to save money, an inadequate bridge was built and inadequate insurance cover was arranged for the athletes."

Wertheim told the special committee that the Australian Jewish community has not backed away from its demands that Bakalarz and Netanel resign, pending the outcome of the Knesset's inquiry; that the victims receive "just compensation;" and that safety and operational procedures in future games be reviewed.

"The position of the official roofbodies of Australian Jewry continues to be that our community will not participate at the next Games unless the demands I have outlined are satisfied," Wertheim said.

Meanwhile, *Ha'aretz* newspaper in Israel reported in late December that departing Australian Ambassador Ian Wilcock remained angry at the MWU two years after the bridge disaster.

"The MWU is to blame, not the Israeli government," he said. "I appreciate the work of the Israeli courts...and the Knesset...

"There is a strong view among the Australian Jewish community that Australia should not participate in the next Games unless certain things are done. In addition to paying compensation, safety arrangements must be made and certain resignations submitted," said Wilcock, who was at the Games' opening ceremonies when the bridge collapsed.

The MWU responded by noting "Maccabi recognized the importance of speedy financial assistance and makes efforts to do so, despite MWU's own scant resources...

"Key Maccabiah executives resigned immediately...Outrage at the obvious chain of failures in this tragedy is shared by all Maccabi members and by all Israelis...

"A committee advised by the former head of the Mossad is currently looking into safety and security concerns for the next Maccabiah," the MWU stated.

Bridge collapse ruling soon

Continued from page 1

by the Israeli media and others, even before all the facts are in.

Maccabi Australia – as a condition for it to continue to be a member of the MWU – demanded that Yoram Eyal, chair of the 15th Maccabiah Games' organizing committee, and Ittamar Herman, who chaired the opening ceremonies, resign their positions.

But MWU president Ronald Bekalarz and its chair, Uzi Netanel, have stayed on in the face of similar demands. Netanel, however, did step down as chair of the International Maccabiah Committee.

Those on trial at the moment include Eyal; Micha Bar-Ilan, the bridge's engineer; sub-contractors Baruch Caragula and Yehoshua Ben-Ezra; and Adam Mishori, whose company, Irgunit, was hired by the Games' organizing committee to construct the bridge.

In his report to the MWU plenary last May, Salomon, who was a member of an MWU delegation that travelled to Australia about a year ago to meet with the Jewish community, expressed his faith in Israel's judicial process.

In his report, Salomon stressed the importance of due process."We have to accept the presumed innocence of those who have been accused until and unless they are proven guilty.

"Yet I think we have been painted with guilt right from the start. Yoram Eyal is one of the defendants, and I believe his defence has been well presented. We certainly hope he will be acquitted, and we will continue to monitor the proceedings and provide reports to the board members abroad."

Salomon's report was also critical of a special Knesset committee investigating the tragedy, which he appeared before; he told the plenary he felt this committee appeared biased right from the start.

He said the committee chair, MK Micha Goldman, called on Netanel and Bekalarz to resign, "before we had even a chance to be heard."

Salomon said only a few of the committee's nine members were actually in the committee room at any given time to hear his testimony or that of other MWU officials.

"If nine people are going to make a decision, I would like to know where the rest of them were because they didn't hear me," he said.

"I travelled from Canada especially for that meeting, [But] they weren't there to hear what I had to say.

"Ronald [Bekalarz] referred to the meeting as a 'kangaroo court' ...We've been attacked for using this term, but I am not ashamed to say today that the way that hearing was held, that is exactly what it was."

In the interview with *The CJN*, Salomon said the MWU was reluctant to have the debate over the bridge affair take place in the Israeli media.

There was a "tremendous campaign against the MWU," he said. "We didn't want to fight it out within the press.

"Our MWU people did everything they possibly could after the tragedy," he said. "If I thought everything that's been printed in the papers was true, I wouldn't stay around for a day."

With files from Paul Lungen.

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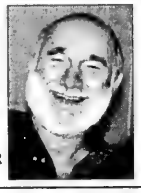
Stories that touch the heart



By

ELI RUBENSTEIN ALEC GELCER

Tempting Logic

A yeshiva student from Vilna pledged to strengthen his spiritual fortitude by learning to resist temptation.

His first test came soon.

One day, he found himself alone in the yeshiva dining room, with a large piece of cake beckoning to him.

Taking a deep breath, the student concentrated on overcoming his hunger, despite the pit in his stomach that seemed to grow larger by the moment. Minutes passed. To his great relief, the student began to notice that his hunger for the once tantalizing slice had all but disappeared.

He thought to himself: "Look at what I have achieved. Not only have I managed to avoid eating this piece of cake, but I have even vanquished my desire for the food! I have truly reached a most high level of spirituality. How virtuous am I!" He beamed to himself.

Suddenly, the student turned pale. "I may have conquered one vice, but I fear I have now engaged another vice! Look how arrogant I have become over my restraint! And for certain, arrogance is at least as great a sin as gluttony! Oh, the evil impulse never sleeps!"

But then the student smiled: "Ah, I have the solution. I have already managed to conquer my desire to eat the piece of cake. Now I have to conquer my arrogant nature. If I now, indeed, have the piece of cake, I will also overcome my pride for not having eaten the piece the cake."

And with that leap of Lithuanian logic, the student devoured his prey in one zealous mouthful.

Moral: In Judaism, if you try hard enough, you can have your piece of cake…and eat it too!

Put Your Best Face Forward

Rabbi Israel Salanter, the famed Lithuanian sage and moralist, once saw a man walking down the street with a pained expression on his face.

"What troubles you?" he asked the man. "Has life been unkind to you. Has someone mistreated you?"

Replied the man: "No, Rabbi. This being the period just before Rosh Hashanah, I am contemplating my sins. And that is why I do not look happy."

Said Rabbi Salanter: "In the Talmud we learn about two concepts relating to property: Reshut Harabim (the public domain) and Reshut Hayachid (the private domain). Most of the civil rulings and restrictions concerning business and damages pertain to actions in the public domain. But regarding the private domain, you will find few regulations, since what is done in one's own home usually has no discernible impact on the public.

"These same concepts also apply to a person's spiritual state," the rabbi continued. "Your heart is a Reshut Hayachid, your private domain. If you want to feel sad on the inside over past deeds, that is your right. Over this we may make no claim.

"But your face, your outer demeanour, that is Reshut Harabim (the public domain), because your exterior has an impact on the spirit of others. In this instance, we may insist that for the public good, you display a cheerful expression."

If you have an original story you would like to share, please e-mail it to: uiaeli@passport.ca

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- 1 small onion
- 2-3 garlic cloves
- 3/4 cup soya sauce
- 1/3 cup lemon juice
- 1/2 to 1 cup water
- up to 3 cups vegetable oil
- 1/2 cup sesame seeds

Blend all ingredients except oil & sesame seeds in a food processor. Add oil in a thin stream until mixture thickens. If too thick, thin with a bit more water. Garnish with sesame seeds.

About Life

Dear Ella,

Jack, my husband of 18 years, is probably the worst procrastinator I have ever met. When he has to do something, he always waits until the very last minute and then rushes through whatever it is. Often, everyone in the house becomes involved because he doesn't leave himself enough time to get the job done.

He has always been this way and I have tried to change him, without success.

I have two wonderful children. Sheri, 10, and Adam, 14.

Adam has now taken over his father's horrible habit, and his school work is suffering. He has three weeks to complete a project and waits until the last minute to try to whip off something that resembles the assignment he was given.

His marks aren't bad, but I can't help feeling that he could have excellent marks if he put a bit more effort into his work and didn't wait till the last minute to do everything.

When either Jack or I confront him, his stock answer is "Dad works like this too."

I'm at my wit's end and Jack has said to him, "You can be like this when you're an adult, but right now you do as you're told." What a ridiculous comment.

I'm ready to kill both of them. Any suggestions?

At My Wit's End

Dear At My Wit's End

Seeing that Jack is an adult and has managed to get through his whole life this way, let's see if we can do something with Adam.

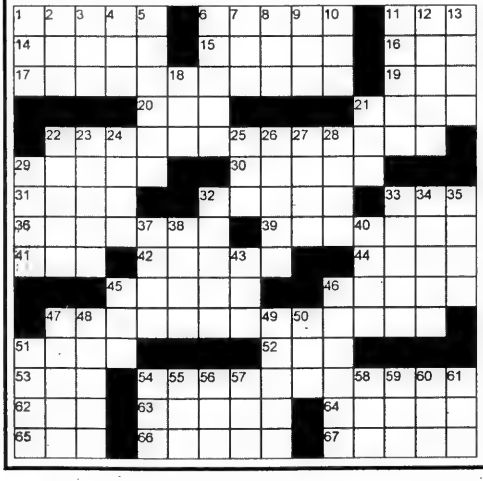
Procrastination can be very annoying to a person who is not a procrastinator. For you it's hard to understand because it seems so easy to fix. "Just do it!" You have to realize that the last minute is a very powerful motivator.

There are many issues that may go with this problem: fear, perfectionism, laziness, lack of organization, motivation, and the list goes on.

If you can get Adam, or even his teachers, to keep you informed of assignments, you can help him organize his thoughts, materials and time, and start listing ideas and goals on paper. Break down big assignments into smaller manageable ones. Reward him with a lot of positive reinforcement. A pat on the back goes a long way.

If he gets good results after a few tries, you may be able to break this behavioural pattern.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*



The Canadian Jewish news

Notorious

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

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(This week's answers are on page 36.)

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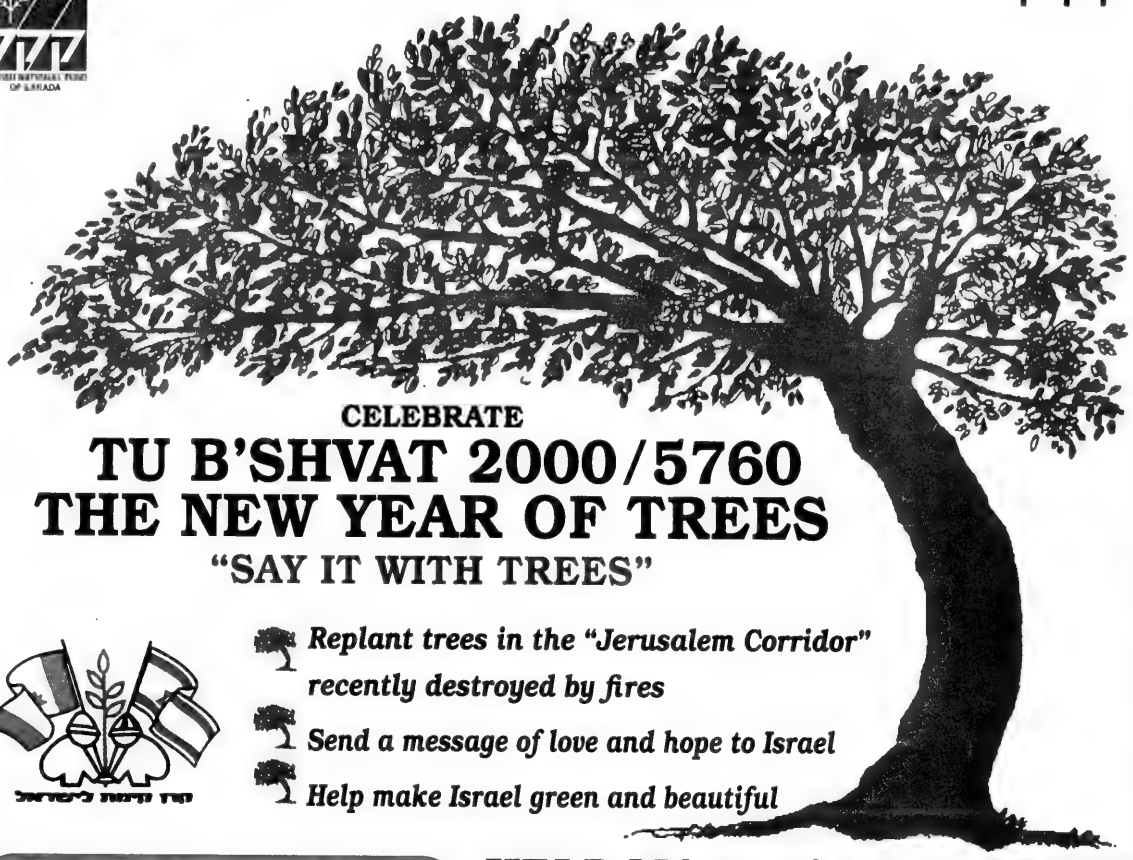

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This Week

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Orthodox rabbi creating animated series for Israeli TV. *Page 14*

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Hamilton student hopes to renew her Judaism in Israel – *first in a series on Birthright Israel participants.* *Page 19*

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Iran steps up arms to Hezbollah

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Weapons shipments from Iran to Hezbollah, which pass through Damascus, have been increased recently, apparently with the aim of preparing Hezbollah for a spate of several weeks of intensive fighting in southern Lebanon.

The accelerated pace of arms shipments would be impossible without the authorization and blessing of Damascus.

The shipments, which include arms, equipment and ammunition, are usually flown by jumbo jet from Iran to Damascus airport. From there, the munitions are moved by trucks, though not in convoys, into Lebanon for delivery to Hezbollah.

The Shi'ite organization then disperses the weapons and other items to storehouses in various parts of southern Lebanon, usually in populated areas.

Weapons pass through Syria

Israel has not yet succeeded in hitting these hiding places or intercepting the trucks carrying the arms and ammunition from Damascus to Hezbollah in Lebanon.

Even though Hezbollah's storerooms have already been filled with Katyusha rockets and ammunition, the rate of the shipments was intensified in the midst of Israel's negotiations with the Syrians and in the wake of repeated declarations from Israeli leaders that the IDF will withdraw from Lebanon by July.

The additional shipments are the underlying factor in the assessment that Damascus effectively agrees with Tehran on the need to provide Hezbollah with a longer-term combat capability.

The assumption is that Syria is taking into account the possibility of another intensive military confrontation in southern Lebanon, and therefore wants Hezbollah to be able to fight consecutively for several weeks and not just for a few days, as was the case in the past.

Damascus seems to be convinced that Israel will be deterred from responding vigorously because of the fear of an attack on the Galilee.

IDF MOURNINGS IN SOUTH LEBANON: In the last two weeks five IDF soldiers have been killed in South Lebanon. Last week Yedidya Gefen, 20, was killed and seven soldiers wounded in an ambush that followed the explosion of a planted roadside bomb. In the far left photo, IDF soldiers watch two weeks ago, a helicopter carrying their wounded comrades to Rambam hospital in Haifa. Below is the funeral procession for 21-year-old Staff Sgt. Lior Niv in Tel Aviv. Fellow paratroopers follow the coffin. Niv and two other soldiers were killed when their army base suffered a direct hit from a missile fired by pro-Iranian and Syrian backed Hezbollah. Below right, Israel's Prime Minister Ehud Barak kneels as he tries to comfort Sosh Malcha, mother of Staff Sgt. Tsachi Malcha, 21, who was killed along with Lior Niv and Maj. Tidhar Templehoff, 23. Earlier, Staff Sgt. Raphael Zangwill, 24, newly arrived from Latvia, was killed.

[photos by Israel Sun and RNS/Reuter]

INSIDE

The lie that produced Haider.
Please see page 9.

Three Iranian Jews released; concerns persist — please see page 30

The News in Brief

CANADA

Rabbi Sentenced

MONTREAL — A 74-year-old Orthodox rabbi has been sentenced to six months home detention for smuggling drugs to prison inmates he was ministering to in upstate New York. Rabbi Eli Gottesman, who maintains residences in Montreal and Ogdensburg, N.Y., was sentenced Jan. 27 in Binghamton, N.Y.

Groups Get Together

WINNIPEG — Representatives from 46 local Jewish organizations and agencies gathered last week to explore how to make communal planning more inclusive. The day-long gathering explored the implementation of representation from a broader range of organizations on the local federation's planning committee.

ISRAEL

Jerusalem's Boundaries

JERUSALEM — Israel's deputy defence minister last week suggested Jerusalem's boundaries could be expanded to accommodate Palestinian hopes for a presence in the city. Ephraim Sneh's comments came as Israeli and Palestinian negotiators convened for a second day of intensive talks aimed at reaching an outline of a final peace agreement.

Your Bubbie Was Right...

JERUSALEM — Two Israeli doctors recently nominated chicken soup to the World Health Organization's list of essential drugs. The two physicians referenced the medical writings of Maimonides and the Talmud, as well as a Web site address with chicken soup recipes and a medical journal article in which the staple of Ashkenazi Jews was cited for increasing "nasal mucous velocity." But they admitted that there was no "significant statistical evidence" to support their claim.

Firefighting Robot

JERUSALEM — Israeli and Palestinian students are working together to build a firefighting robot. The robot, part of a program to foster Israeli-Palestinian coexistence through education, is expected to be able to locate a fire in an apartment building and extinguish it.

WORLD

Non-Jews Buy Kosher

NEW YORK — Non-Jews comprise the majority of buyers of kosher food and products in the United States, a new study says. Muslims, Seventh-day Adventists, vegetarians and the lactose-intolerant now constitute 80 percent of the U.S. kosher market, according to the New York firm, Integrated Marketing. Jews make up 20 percent of buyers. In response to the huge demand for kosher foods, Manischewitz has doubled the number of products it offers. The Muslim population of the United States has grown from an estimated 4.8 million in 1990 to 6.7 million this year.

Newspaper Denies Shoah

DAMASCUS — A recent edition of the official Syrian newspaper *Tishrin* denied the Holocaust. The paper said Israel "created the Holocaust myth to blackmail and terrorize the world's intellectuals and politicians." It added Israel is now "acting in the style of the Holocaust in its treatment of the Arabs" to "receive more money from Germany and other Western establishments on the pretext of compensation for the Holocaust." In response, Likud MK Danny Naveh said Prime Minister Ehud Barak's silence in the face of the article "puts the State of Israel to shame."

Judaic Conference

MOSCOW — A three-day conference on Judaic studies near here last week assembled 400 scholars from around the world. The annual conference was organized by Sefer, the Centre for the University Teaching of Jewish Civilization in Russia.

Death March Marked

MOSCOW — A ceremony was held near a Russian town last week to mark a Nazi death march that took place 55 years ago. Mourners erected a plaque commemorating the thousands of Jews killed by Nazi machine guns at a mine near Yantarny on the Baltic Sea.

Jewish Shops Attacked

ROME — Vandals in Italy spray-painted swastikas, Stars of David and anti-Semitic slogans on about 15 Jewish-owned shops in Rome in an attack coinciding with ceremonies marking the 55th anniversary of the liberation of Auschwitz. The attack, in a neighbourhood that is home to many Jews, took place late last week.

Latvian Promise

STOCKHOLM — Latvia's president last week promised to investigate the cases of 41 alleged Latvian war criminals suspected of participating in the murder of thousands of Jews during World War II. Vaira Vike-Freiberga made the promise in a meeting with the Simon Wiesenthal Center's Efraim Zuroff in Stockholm, where both attended an international Holocaust educational conference.

CJC Urges Caution as Museum Weighs Hitler Car Sale

OTTAWA — Canadian Jewish Congress is urging the Canadian War Museum to "exercise good judgment and discretion" if it decides to proceed with plans to sell the limousine that once belonged to Adolf Hitler. The sleek, black Mercedes has been part of the museum's regular display since 1970.

"We would not object to seeing the car leave the control of the museum," said CJC president Moshe Ronen in a statement. "But we firmly believe conditions must be applied that would restrict the sale to a museum or other institution that will use it for historical value, and not to glorify Hitler or Nazism."

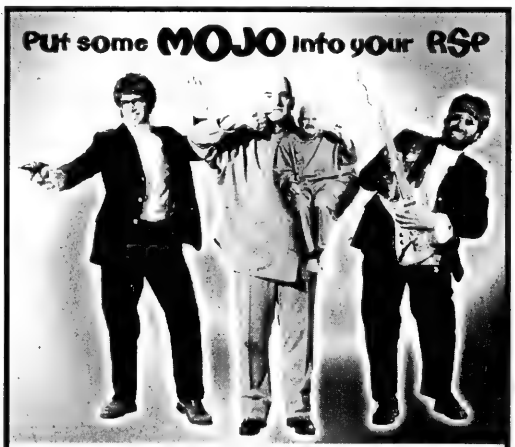
Reports last week suggested the museum was considering selling the car, which could fetch as much as $20 million at auction.

But the museum's director, historian Jack Granatstein, conceded there would be a dilemma if the sale goes ahead.

He said it would be satisfying if the sale of Hitler's car would help build a new home for the museum. The federal government is currently debating whether to allocate $59 million for a new museum.

On the other hand, the museum runs the risk of having the car falling into the hands of neo-Nazis or other extremists because it is such a powerful symbol of evil.

Last week, the museum was besieged with calls and e-mails from Canadians who were unanimously opposed to selling the car.



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Canada's response to UN blasted as shameful

By RON CSILLAG
Staff Reporter

TORONTO — Canada is being hypocritical when it comes to upholding and advancing human rights, and now stands to lose credibility on the world stage, say Jewish communal officials in the wake of last week's response by Ottawa to the United Nations on the question of funding religious-based schools in Ontario.

In effect, the federal government said that since education falls under provincial jurisdiction, its hands are tied. And since Ontario is refusing to extend public dollars to private, faith-based schools, the matter is more or less closed.

"It's an embarrassment to Canada," fumed Anne Bayefsky, the lawyer who argued the funding case before the UN's human rights committee.

"It's astonishing there would be any suggestion by the federal government that they do not have the responsibility to ensure compliance with Canada's international obligations," Bayefsky told *The CJN*. Canada's response "in no way leaves Ottawa or Ontario off the hook."

Last November, the UN's human rights committee found in favour of Toronto parent Arieh Waldman, who argued his rights were being violated because he had to pay to educate his sons in Jewish day schools, while still having to pay public education taxes. The world body found that Ontario discriminates by funding Catholic schools and not other faith-based education systems.

It gave Canada until Feb. 3 to say how the situation would be remedied. The ruling, however, was not legally binding.

Canada's response, delivered in Geneva last Thursday, acknowledges the country is a signatory to the 1976 International Covenant on Civil and Political Rights, "and takes the rights set out in the treaty very seriously."

The government said it sought the "co-operation" of Ontario in crafting a solution. "However,

Continued on page 25

Associated Hebrew Schools president Lou Greenbaum (left) and Keith Landy, chair of Canadian Jewish Congress, Ontario region, flank Associated junior high school student council presidents Erin Weinberg and Jordan Zeppieri at the conclusion of a letter-writing campaign that called for equal funding for Jewish day schools in Ontario. The drive netted over 2,000 letters, some of which were sent to Foreign Affairs Minister Lloyd Axworthy on the same day Canada issued its response to the UN. [Randy Spiegel photo]

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An artistic defiance

The year is 2000, some 55 years after the end of the Second World War and still there is no rest for the truth.

Will there ever be?

At this very moment in a courtroom in London, England, "historical truth" itself is on trial.

That is how the editors of *The Atlantic Monthly* in this month's issue (February 2000), describe the significance of the defamation trial launched by David Irving against Deborah Lipstadt, an American historian, for calling him "one of the most dangerous spokespersons for Holocaust denial."

The article, ominously titled The Holocaust on Trial, is written by D.D. Guttenplan. It is a powerful, wide-ranging, chilling piece, in which the mere posing of Irving's thesis causes the reader to shudder with sickening wave-like swells.

"How do we *know* that there really were gas chambers at Auschwitz? Or that millions of Jews were killed?"

We have heard and seen the dangerous spectacle of these questions cynically dripping from the mouths of malevolent poseurs, like droplets of poison falling into a reservoir of fresh water.

Ultimately the accumulation can, and does, cause harm.

It is therefore our duty, indeed the duty of all society, to constantly stream truth into the well-springs of history from which our younger generations drink their knowledge and information about the world they will inherit and for which they will one day be responsible.

Even as examinations and cross-examinations were being conducted in the London courtroom, the official propaganda organ of the ruler of Syria in Damascus, described the Holocaust as a "myth" that Israel and the "Zionist organizations exploit for their financial and political gain."

In London, Damascus and, undoubtedly, other places too, there is no rest for the truth nor respect for its sanctity.

But there are, throughout the world, sanctuaries of honesty. Thus, while the London trial continues, the haunting, stunning art exhibit, Memories of Terezin, is on display in the modest art gallery of the Istituto Italiano Di Cultura at 496 Huron Street in Toronto. It is an artistic defiance to the distorters of the truth and of the historic record.

Giorgio Celiberti with some of his works.

The exhibition, which runs until April 7, features the work of Giorgio Celiberti, one of Italy's most famous contemporary artists.

It is a *tour de force*.

Understated contrasts of pale and dark forces, of beiges and greys, of sharp symbols and rough textures, with the replication of walls, of confinement, of doleful and desolate inner spaces, the exhibition pays homage to the thousands of children who were brought to the camp on their way to Auschwitz.

Celiberti's pieces are abstractions capturing the pitiful contradiction of children and despair. In some works, we see the recurring theme of child-like stylizations of the human heart gathered together as if in an attempt at communal comfort. The artist himself describes the device as suggestive of "the hearts of those Jewish children, telling me what is a heart, where it is, how much and how it beats, in a breast, on a wall, in a memory..."

The canvases and the other materials on which Celiberti has left his impressions evoked in me a hush of emotions, a silent testament, a tearful imagining of the children whose lives passed through the surrealist territory of the Nazi kingdom.

Carlo Coen, the director of the institute, and whose initiative brought the display to Toronto, spoke briefly but poignantly to the visitors at the opening of the exhibit.

"My father told me never to forget what happened in the war. He told me to tell my children so that they will be able to tell their children. Never, ever forget," Coen recounted for the assembled, in explaining why it was important to bring Memories of Terezin to Toronto.

"How significant and symbolic it is that the Celiberti showing should be the first exhibit of the new century at the institute," Francesco Scarlata, the consul general of Italy, pointed out.

I left the celebratory opening of the exhibit last week, after a viewing of some 45 minutes, in awe of the artist's power. As I walked towards my car, in the chill and damp of a cold January evening in Toronto, I was warmed somewhat that the works I had just seen were a forthright, artistic defiance of those people in London and Damascus who would distort or deny truth.

For information about the exhibit, phone 416-921-3802.

MBD

SEE JN

THE TIES THAT BIND: Israeli Prime Minister Ehud Barak and Canadian Jewish Congress President Moshe Ronen recently met in Stockholm during the World Jewish Congress governing board meetings, just prior to the international symposium on Holocaust education, remembrance and research.

Attack on two seniors not hate motivated: police

Arrest expected soon

By FRANCES KRAFT
Staff Reporter

TORONTO — Arrests were imminent late last week in a highly publicized attack on two Jewish seniors on their way to Friday evening services last summer.

The incident, which took place Aug. 13 outside Torath Emeth Jewish Centre on Viewmount Avenue, was "without a doubt" not hate-motivated, said Det. Joseph Stubbs of the Toronto police, 13 Division, lead investigator in the case.

The police Hate Crimes Unit was involved in the investigation, which eventually pointed to a motive of mistaken identity, said Stubbs.

The attack on Silvain Miller and Jacob Lazar, who were 66 and 79 respectively, was related to an attack Sept. 25 on their neighbour, 63-year-old Lawrence Skolnik, in the parking garage of their apartment building at 2500 Bathurst St., said Stubbs.

Skolnik was punched repeatedly in the head and his watch was stolen.

Marco Forte, 21, a Toronto-area university student, was arrested in November and charged with one count of robbery in the parking garage incident. He was held in custody briefly before being released on bail. A preliminary hearing will be held Feb. 25 at Metro North Court.

Last Friday, Stubbs told *The CJN* Forte would be surrendering himself and would be charged on Tuesday of this week for the August incident as well.

A "known associate" of Forte, also 21, had yet to be arrested at press time.

A third person "who did not participate in the assaults but who was responsible for causing" the incidents, was being sought.

The motivation appears to have been a "bad business transaction," said Stubbs.

Miller said his bruises have healed, but "inside it's a little..."

The attack on Miller and Lazar followed by three days Buford Furrow Jr.'s shooting spree at a Los Angeles Jewish Community Centre, which injured five people.

The timing caused concern that there was a rise in anti-Semitic acts in Toronto, Stubbs noted.

Any time an incident occurs, police need to be aware of it, he stressed.

The summer attack spurred reports of previous egg-tossing incidents, which led to the arrest of young offenders for simple assault.

Now that the attacks on Miller, Lazar and Skolnik are nearing resolution, "it's important that people understand this was strictly a crime of violence, as ugly as that is," said Bernie Farber, executive director, Canadian Jewish Congress, Ontario region.

The police did "an admirable job investigating a complicated crime," he said.

"I don't think there's any indication to suggest an increase in violent crime against Jews as hate crimes per se."

TU B'SHVAT SEDER: Grade 8 students at Leo Baeck celebrate a Tu b'Shvat seder. This celebration of the Jewish new year for trees recalls creation, our relationship to the land of Israel and our commitment to make the desert bloom.

SAM LIPSHITZ

מיר באַגריסן

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We congratulate our colleague
Sam Lipshitz
on his 90th birthday
and wish him good health and many
more years of Jewish communal leadership

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Community forum reveals teen violence concern

By LEILA SPEISMAN
Staff Reporter

TORONTO – The anger and frustration felt by members of Toronto's Jewish community spilled out last week at a public forum on teen violence in the Jewish community.

During the question period, people in the audience slammed the Young Offenders Act and the coddling of young criminals, demanded that parents take responsibility for instilling values in their children, and complained about the media appearing to glorify violent behaviour and the pernicious effects of video games, television and movies.

The forum, held at the City Playhouse in Vaughan, was sponsored by the Flamingo, Markham, and Richmond Hill Chabad synagogues, the Jewish Russian community Centre, the Chabad Shtiebel and the Chabad Israeli Community.

While the program was part of the celebration of 50 years of leadership by the late Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, the impetus was the murder of 15-year-old Matti Baranovski in a North York park last November.

Canadian Jewish Congress president Moshe Ronen moderated a panel which consisted of Norman Blumenthal, a New York clinical psychologist specializing in adolescent psychology; Darcy Wallen, an independent consultant on teens at risk, also from New York; and Councillor Norman Gardner, chair of the Toronto Police Services Board.

Gardner, a strong advocate for changes to the Young Offender Act, said that while the government intended it to be a compassionate response to crime, the young see it as sanctioning their behaviour.

While crime statistics generally have declined, Gardner said, youth violent crimes have "more than doubled." As well, youngsters are coming to the attention of police at younger and younger ages.

In 1998, he said, nearly one quarter of all crimes were committed by those under 18. And the crimes were getting increasingly violent.

Disturbingly, the number of females involved in crime, including violent ones, has increased dramatically between 1991 and 1998, Gardner added.

Cartoons, television programs, and video games, and movies have spawned an increasing desensitization to violence, he said. "We take violence for granted. Even if the good guy wins, it doesn't matter how he wins."

Inflicting pain has become a source of entertainment, not revulsion, Gardner said. "Kids cheer at torture. They are learning to kill and like it."

Changes in family life, including divorced and single parent families, and children being brought up by nannies, can lead to gangs taking the place of family.

The murder rate would be higher, he said wryly, "if it were not for modern medical technology and the paramedics."

Wallen noted that the importance of parenting is reflected by a statistic on the root of bullying. She said 50 percent of bullies in schools have been bullied by others – particularly their parents.

Parents must be role models, she said, charging that they often depend on schools to fill the vacuum left by their own busy lives.

Children must learn that it is not imperative to win an argument, that avoiding confrontation is not weakness, that "real men" don't have to be aggressive and "real women" submissive, and that asking for help is a sign of strength, not of weakness.

She suggested family mealtimes and outings, and volunteering in their children's schools as ways parents can involve themselves in their children's lives.

Most of all, she said, "listen to your kids. Let go of your own opinions."

Children need and want limitations and guidance, she said. "They need to have a clear sense of right and wrong."

Blumenthal said that people used to think that teenage violence was something that "happened in the ghettos – it didn't happen to us." Now, he said, "it is epidemic [an] all over the world."

It is important to realize that attraction to cliques or gangs is part of a natural move in adolescence away from the home and family to the peer group, he noted.

The danger, he said, is when people turn the gang or clique into family, but a family where there is no controls, where a "mob psychology" can take over and which strengthens the teenage "sense of imperviousness."

He urged parents to not put down their children's friends. "Take an interest in them," he urged. "Spend a few minutes with them – introduce yourself as an adult into the group." This will prevent the youngsters "going underground" to an undesirable peer group.

Ronen noted that Canadian Jewish Congress and the Federations were establishing a task force on youth violence, which would include the Jewish Russian Community Centre, the Board of Jewish Education, Jewish Family & Child Service, Northview Collegiate (where Baranovski attended), and Police 32 Division.

A special guest at the event was Olga Baranovski and Eliot Korczak, the mother and stepfather of Matti Baranovski. Also present were Vaughan councillors Susan Kadis and Mario Racco and York Region councillor, Michael Di Biase.

After the forum, many members of the audience signed a petition urging reform of the Young Offenders Act.

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Stay tuned to future issues of The CJN for details.

Crown seeks to reopen Roma trial

By PAUL LUNGEN
Staff Reporter

TORONTO — An Ontario Crown attorney is seeking to reopen the evidentiary portion of a hate crime trial in the wake of a judge's ruling that there is insufficient evidence before him that Roma and Gypsy are interchangeable terms.

Maggie Lazaridis, last week, requested that Judge Russell Otter reopen the case to permit expert testimony to show that the two terms mean the same thing. Lazaridis was forced to make the application after defence lawyers requested the case against their clients be thrown out.

They argued that while the charges allege the promotion of hate against Roma, all the evidence referred to Gypsies. During the trial, the defence conceded that the Roma are an identifiable group persecuted by the Nazis during World War II. But they say, they did not concede the same for Gypsies.

Last week, Judge Otter refused to take judicial notice that the two terms are interchangeable, saying there is lack of uniformity about the terms in dictionary definitions. Some dictionaries consulted by the court defined Roma as Gypsy, especially a male, while others defined it simply as Gypsy.

Lazaridis told *The CJN* that throughout the trial, "we all understood the two terms were interchangeable."

The case arises out of a 1997 demonstration in front of the Lido Hotel where seven skinheads protested the presence of Roma refugee claimants. One protester carried a sign that said, "Honk if you hate Gypsies." Another carried a swastika flag.

Judge Otter said he would rule on March 24 whether he will reopen the case.

AT THE ISRAEL EXPERIENCE FAIR: Josh Hacker of Canadian Young Judaea tells Yvette Lobl, 18, about CYJ's Project Hagshama, a volunteer program for students age 18 to 24. The program was one of many Israel programs highlighted at the recent Israel Experience Fair held at the Promenade Shopping Centre in Thornhill. Several organizations participated. [Frances Kraft photo]

Greater Toronto Area

Mazon allocations reach new levels

By PAUL LUNGEN
Staff Reporter

TORONTO — An anonymous donation of $290,000 from a single benefactor last year, helped Mazon Canada reach new levels of allocations to organizations fighting hunger.

The donation, which came in installments of $200,000, $70,000 and $20,000, raised Mazon's 1999 allocations level to $534,600, its highest annual total ever. As an indication of the organization's growth, it took Mazon Canada more than seven years to reach a cumulative total of $500,000.

In 1999, Mazon's grand total of allocations since its inception in 1987 reached $2,156,045.

"Although we are thrilled to be able to make such a meaningful contribution into the national fight against hunger, we are sad to say that the number of Canadians requiring our help has not declined despite the improvement in our economy," said Jacqueline Kott-Wolle, executive-director of Mazon Canada. "It seems that more and more families and individuals are in great need."

Mazon, which calls itself "a Jewish response to hunger," raises funds through a variety of means and distributes them to frontline organizations that address the issue of hunger in Canada. The allocations are made twice yearly and recipient organizations are chosen on a non-sectarian basis.

Food banks and social service agencies that distribute food or run meal programs, receive grants ranging from $500 to $6,000. In Montreal, for example, Tomchei Shabbos received $2,500 while the Thunder Bay Boys and Girls Club received $2,500.

In 1999, "we funded our traditional programs, including food banks, which use our funds for the purchase of items which are not normally donated to them through food drives. These items include fresh fruits and vegetables, milk, bread, meats and other healthy items," Kott-Wolle said.

As a result of the last year's record level of donation, Mazon was able to give grants to 98 percent of applicants and still have $70,000 left over for its 2000 campaign.

It's not clear at this point whether Mazon's benefactor will favour the organization with another generous donation. The individual "is very dedicated to the issue of hunger in Canada...He's known to the community," but does not wish to be identified, she said.

One of the first major events for 2000 on Mazon's Toronto calendar is scheduled for March 28, when the second annual Kosher Gourmet Gala will take place at Roy Thomson Hall. Last year, approximately 450 participants helped Mazon raise $40,000. "We've already hit $30,000 in ticket sales ($50 each) and donations this year," Kott-Wolle said.

Twenty-nine kosher caterers, wine distributors and dessert makers are slated to participate in the event, which resembles a large cocktail party.

The Toronto event still has some distance to go to match the success of the Montreal Food Fest, which in its sixth year, in 1999, raised almost $200,000.

Other Mazon fundraising tools include its all-occasion cards, Passover greeting cards and simchah place cards. Mazon's first fundraising concept – in which hosts of simchahs were asked to donate three percent of their food bill – remains popular, Kott-Wolle said.

In other developments, Mazon announced it will host a Web site in the near future. Its address will be www.mazoncanada.ca.

For more information or to book tickets to the Kosher Gourmet Gala, Mazon can be reached at 783-7554.

JOSEPH'S DREAMS: Grade 4 students at Leo Baeck Day School chose a creative way to depict *Joseph's Dreams*, by putting on a puppet show, with puppets representing Joseph and his brothers, the sun, moon and Jacob and Rachel.

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The gavel in Canada's hand

After a hiatus of nearly four years, the Mideast multilateral discussions co-sponsored by the United States and Russia resumed last week for a one-day meeting in Moscow. It was hoped that the much publicized gathering would provide a high profile boost to the slow, cautious efforts towards peace and regional normalization.

Indeed, the day-long meetings did occasion a small measure of progress, as four of the five working groups were able to announce dates for the resumption of their discussions.

The multilateral talks were launched in 1991 at the peace conference in Madrid. Five working groups were established to attempt to resolve the issues of: water, economic co-operation, the environment, regional arms control and refugees.

Canada is the gavel holder of the working group dealing with refugees. It is an enormously complicated and electrically charged subject that touches upon the sorest aspects of the history of the conflict between Jews and Arabs in the land of Israel. It therefore requires the gavel holder to demonstrate wisdom, impeccable judgment and motives that are beyond suspicion. The keynote address delivered last week in Moscow by Foreign Minister Lloyd Axworthy for the refugee working group, however, offers little evidence that the gavel holder has the requisite qualities to chair these sensitive discussions.

In putting forth his vision for success, Axworthy suggested: "It seems that a solution with a largely regional focus, respecting the rights of the refugees and *offering them choices* as to their future, is most likely to receive the support of *the international community*." (our emphasis)

Can it be only by oversight that the minister used language that is loaded code in the conflict, words fraught with meaning and consequence to the parties? Without any delimiting phrase qualifying the "choices" to be offered to the refugees – such as "reasonable," "appropriate," "suitable," or even simply "some," how are the parties to interpret the minister's statement other than as including as one of the available "choices" for the refugees' future, their right of return?

It is certain – and the Palestinian Authority knows it to be – that Israel cannot accede to the right of return for Palestinian refugees. To do so would begin the process of the dismantling of the country.

It is therefore an unrealistic "choice" to be held out to the refugees and a careless, if not irresponsible, suggestion for the gavel holder of the refugee working group to make to them.

Knowing this, by excluding any reference to "the support of the parties" in favour of "the support of the international community," the minister seems to suggest that the collective will of the international community ought to be as determinative of the ultimate outcome of the refugee "issue" as that of the specific wills of the parties, in particular, of course, that of Israel.

The gavel that Canada holds in its hand should be a symbol of impartiality and of an undoubted commitment to finding a just and reasonable solution having regard to all of the circumstances that have led the parties to the negotiating table. Let it be used thus.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Dry Bones

OUR LAST PRIME MINISTER IS FACING A POLICE INVESTIGATION?!
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Singles meet their bashert

In response to the letter from Charles Abshez, "Database of Orthodox Singles" (*CJN*, Jan. 13), the Intersynagogue Singles of Greater Toronto has been in existence since the spring of 1998 as a group of individuals represented by a number of Conservative and Reform synagogues and organizations. Programs with Jewish traditional values and venues are planned as a group and as individual congregations to serve the social and spiritual needs of our Jewish singles. The efforts of this group have been most successful, bringing dynamic speakers, musicals and stimulating Oneg Shabbats to large audiences of Jewish singles. Through this group, many of our participants have met their bashert.

Claudette Edghill
Intersynagogue Singles
Adath Israel Congregation

* * *

Will referendum plague Israel?

The Israeli government has indicated during the peace talks with Syria that before a final phase is achieved, a referendum will be held to determine whether or not Israel should relinquish its control of the Golan Heights and return that land to Syria. Just as those of us in Canada agonize over the next referendum by the Quebec separatists, similar issues will be faced by the Israelis. What will be the form of the question? Will 50 percent plus one determine the final result? The ultimate irony is that the eventual return of the Golan Heights will be a favourable step forward in achieving peace in the Middle East while a vote for separation, while not necessarily resulting in war, will certainly create years of turmoil and uncertainty for the rest of Canada. In both Israel and Canada, it is imperative that logic and common sense prevail and that mutual trust be created by strong leaders.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

* * *

Hotel is not in Palestine

We wish to register our concern that in its recent promotional brochure's listing of "New Hotel Openings," Holiday Inn Priority Club indicates that the Bethlehem Jacir Palace Inter-Continental Hotel is located in "Palestine."

Bass Hotels and Resorts should be aware that there exists no internationally recognized geographical designation as "Palestine" and that informal use of the term is misleading and inaccurate. Bethlehem is situated in the area currently under the control of the Palestinian Authority, but there is no independent state known as Palestine. As the Middle East peace process evolves, the direct parties to the dispute will resolve territorial matters on a bilateral basis. Until then, outside organizations and agencies such as Bass Hotels and Resorts should avoid using terminology that prejudges the outcome of these complex negotiations.

We respectfully request that future editions of Bass Hotels and Resorts materials list the location of the Bethlehem Jacir Palace Inter-Continental Hotel as "Palestinian Authority," and not "Palestine." We thank you for your consideration of the above.

Harold Brief
Chair, Israel Affairs Committee
CJC

* * *

Asks about Rabbi Ernest Klein

I am looking for information about Rabbi Ernest Klein. He was the rabbi of the Nove Zamky community, Slovak Republic, from 1929 to 1944.

He was born 1899 in Satmari, Siebengebirgen, Romania. He got his PhD at the University of Vienna in 1925. He was elected rabbi of Nove Zamky community in 1929. In 1944, he was deported to KZ Auschwitz and later to KZ Dachau, where he was liberated. After the liberation he served as rabbi in his birth place of Satmari. After his emigration to France he was a rabbi of the synagogue on Rue de Montevideo in Paris (1950-1951) and in 1952 he emigrated to Canada and was rabbi at Congregation of Beth Yischak (or Yitzchak?) in Toronto.

He spoke 30 languages, 16 fluently, published a comprehensive etymological dictionary and was awarded a high Canadian order.

I found out that he was awarded the Order of Canada (officer) in July, 1978, and that he passed away 2/4/1983.

The Jewish community in Nove Zamky would like to know more about his life in Toronto, and would like to get in touch with the Congregation of Beth Yitzchak, his friends and/or family.

I would appreciate any help you can give to the community of Nove Zamky, and if you have any problems communicating with them in English, I can translate the letters for you.

Eugen Singer
1520-43 Thorncliffe Pk. Dr.
Toronto M4H 1J4
(416) 421-8324

* * *

Arab terrorism still a threat

I am writing you about your editorial (*CJN*, Jan. 13), titled "Civilized Nations Must Respond." I heartily concur when you say that the statements expressed by Ayatollah Ali Khameini and the speaker of Iran's parliament, namely that Jerusalem must be liberated and Israel wiped off the map of the world, must be addressed. As you very well put it, these sinister propositions must not be left unchallenged.

I believe it is also important to remember that the Arab terrorist organization covenant calling for the destruction of Israel, despite disclaimers from President Clinton on down, has neither been abrogated or amended.

Herb Landis
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The lie that produced Haider

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

Austria, a country that has never fully confronted its Nazi past seems destined to do so now as it conducts a pitiful romance with Joerg Haider and his Freedom Party.

The Austrians are not totally to blame for this situation. The republic that came into being after World War II was a product of sin – the sin of a historical lie.

Because of the rivalry between the world's powers after the war, the allies accepted the fiction that Austria had never been an integral part of the Third Reich but was rather an occupied country. The acceptance of this lie liberated Austria from the moral – and, to a large extent, legal – obligation to completely overhaul both its values and its political system.

The main problem is not Haider, who is being spoken of as Austria's future chancellor. Nor is it Haider's party, which emerged in the recent general elections as the country's second largest party. The real problem is the political hygiene of the Austrian nation, whose voters elected Kurt Waldheim as their president even after details emerged concerning his military past in World War II.

Joerg Haider [RNS/Reuters photo]

This is the same Austrian nation that is now showing increased support for Haider, while the world increasingly condemns his views.

Austria was never occupied by Hitler. The truth is that Austria voluntarily joined Nazi Germany, with the enthusiastic support of the majority of Austrian citizens. Austria was Adolf Hitler's homeland as well as the birthplace of Adolf Eichmann and many of the most detested war criminals of the World War II.

Haider is opposed to Austrian membership in the European Union; ironically, though, his inclusion in the next Austrian government will provide a tremendous impetus to extreme right-wing parties in Europe.

One of the key factors behind the rise of Nazism in Germany nearly 70 years ago was the great depression.

In contrast, Austria today enjoys robust economic health. Its unemployment rate is half the EU's average, while its annual inflation rate is only 1 percent and its social service system is considered one of the best in Europe.

It was neither hunger nor joblessness that led 27 percent of Austria's voters to cast their ballot for the Freedom Party. Apparently, the main reason was simply the fact that many Austrians are fed up with 30 years of Social Democratic rule – about half of which was spent in coalitions with the People's Party.

Haider has achieved such an eminent position in Austrian politics not only because of a desire for change within the Austrian nation, but also because of his encouragement of xenophobia.

A public opinion survey published last October indicated that half of all Austrians dislike foreigners: 59 percent of them believe that foreigners are responsible for a rise in the crime rate, 47 percent consider them a heavy burden on the country's social services, and 42 percent feel that foreigners are pushing Austrians out of the workplace.

The exploitation of these sentiments is one of the two major components forming the basis of Haider's extreme right-wing populism.

The second factor in Haider's rise to prominence is a nostalgia among Austrians for their "past" – Austria's more distant past, that is. Essentially, this nostalgia is a longing for the pan-Germanism of the 1920s, which helped pave the road for the Anschluss, Nazi Germany's incorporation of Austria.

It is quite possible that xenophobia in Europe nowadays does not necessarily mean anti-Semitism. Nonetheless, Haider has not left much doubt in people's minds as to where his sympathies lie.

Appearing before a conference of former SS members, he addressed his audience as "My dear friends" and even praised them for showing such deep loyalty to their principles.

On another occasion, he described SS members as "decent people of good character" and, 10 years ago, again at an SS gathering, he lauded "your self-sacrifice, which saved Europe," and went on to say that "today we need people like you who know the true meaning of the word 'homeland.'"

An Austrian war criminal who murdered civilians in Italy has been described by Haider as "a dedicated, loyal soldier."

Haider and members of his party realize that in post-Holocaust Europe, public figures openly espousing anti-Semitism doom themselves to the sidelines of political life.

Instead, Haider is currently settling for a more "moderate" policy of questioning whether there ever was a Holocaust.

It should be pointed out that – to anyone's recollection – Haider has not made even one anti-Semitic pronouncement in public. The Viennese newspaper, *Profil*, has even predicted that a government including the Freedom Party would actually accelerate the process of returning looted property to its Jewish owners, and would increase support for synagogues and Jewish schools.

According to *Profil*, this projection proves that Haider is not anti-Semitic. Haider's spokesperson recently declared that "the percentage of anti-Semites in our party is no greater than in any other Austrian political party."

If true however, that certainly does not say very much for Austria.

Far-right party agrees to join Austrian government

By RUTH E. GRUBER
Jewish Telegraphic Agency

The strong condemnation of Freedom Party leader Joerg Haider by the Europeans and the world community brought back memories of a Jewish-led campaign to isolate Austria in the 1980s.

Then, Kurt Waldheim was elected president despite revelations that he concealed a Nazi past.

The Haider controversy today bears similarities to the Waldheim affair, but in many ways it is strikingly different.

For one thing, much of Waldheim's support grew from a resentful backlash against world Jewish organizations – a reaction that was heavily, and openly, tinged with anti-Semitism.

This time, Jewish leaders have voiced sharp criticism of Haider, but have mainly stayed out of the spotlight.

Instead, Austria's 14 European Union partners, vowing to rebuff any anti-democratic trends within Europe, took on the battle to keep the Freedom Party, and particularly Haider, out of the halls of power.

Although Haider has appeared to have negotiated a position for his party in the next Austrian government, the EU's actions did give real weight to the pressure.

The restrictions which were applied to Austria during the Waldheim affair – including barring Waldheim from entering the United States – hurt, but they were more humiliating than meaningful.

Austria at the time was a neutral country seen as a buffer between NATO and the Soviet bloc.

But Austria joined the European Union in 1995, and EU sanctions would have a real material effect on the country.

"What we have is a new situation," said Edward Serotta, who directs the Vienna-based Central European Center for Research and Documentation. "The EU has never done anything like this before."

Serotta, like other observers, predicted that there will be some backlash and resentment against the EU threat, but said the changed international situation will play a role in what comes next.

The controversy over Waldheim led to two trends in Austria.

On one hand, it was the catalyst for a new openness in facing Austria's role in the Holocaust and led to numerous government initiatives supporting Jewish causes and accepting responsibility for wartime persecution of Jews.

"Whatever the combination of forces that impel it, there is now, for the first time in postwar Austria, a serious commitment to fighting racism and anti-Semitism," wrote Jewish scholar, Robert Wistrich, in a report last year on Austria and the legacy of the Holocaust.

On the other hand, he continued, "if the establishment has become more liberal in the wake of the Waldheim fiasco, the reservoir of provincial conservatism and of radical-populist protest remains formidable."

This negative trend coalesced around the Freedom Party and particularly around Haider himself. He was elected leader of the party in 1986 when he was only 37 and radicalized it into a hotbed of national populism that appeals to "Austria for the Austrians."

Israelis protest outside the Austrian Embassy in Tel Aviv. [Israel Sun photo]

Opinions

Jerusalem and Berlin

In the early 1950s, Israel's prime minister, David Ben-Gurion, and Konrad Adenauer, the new Germany's first chancellor, established relations on behalf of their two nations.

Rabbi Gunther Plaut in Toronto

At the time I was very dubious about it, I must admit. I had lived for 2½ years under Adolf Hitler and my infantry division had liberated the first concentration camp during the war. I saw with my own eyes what ultimate evil could do to human beings.

I am glad to say that Ben-Gurion had more foresight than I, for he believed that indeed Germany could and would reform itself, and that a relationship between the two countries represented a special opportunity for both. History has shown that the relationship has lasted for almost half a century already.

I have visited the new Germany from time to time on personal trips, as well as official study missions, to assess the state of the new nation – from the way it handled the memory of the Shoah to its new literature and theatre.

Recently, another notable event took place. The former German chancellor, Helmut Kohl, was in Jerusalem to lay the cornerstone for the Konrad Adenauer Memorial.

"For everyone who has a sense of history," said Kohl, "this is a great moment.

"After the Second World War no one believed that Israel and Germany would enter into close amicable relations, and the Konrad Adenaeur Memorial in Jerusalem is an important contribution to the tradition of our two nations working together for peace and security. Fifty-four years after the Holocaust, we who were apparently forever separated have indeed come together."

Jerusalem's mayor, Ehud Olmert, responded to the sentiments of Kohl in like manner: He called the former chancellor "a symbol of the responsibility of Germany vis-a-vis Israel and the Jewish people."

On Nov. 2, Kohl was invited to the Knesset to receive the Teddy Kollek Prize. Chairman Abraham Burg presented the award to him for his contribution to the betterment of the quality of human life and the development of Jerusalem.

That the centre is to be named after the first German chancellor was an idea of Teddy Kollek, former long-time mayor of Jerusalem.

The centre will be used for political, cultural and scientific conferences and has been built not only with public money, but also with the help of private enterprise. Businesses like the publisher of *Spiegel* magazine, automaker Daimler/Chrysler and Siemens Corporation are participating in financing the newest addition to the capital.

I know that there are still those who cannot and will not believe that Germany has ever truly repented and changed fundamentally. This is what I thought some years ago, but since then, I have become reassured that Israel's faith to the contrary has indeed been justified.

Teach the lessons locally, too

The two defining moments of 20th-century Jewish history are the Holocaust and the founding of the State of Israel. As North American Jews, we have among us those who survived the former, and those who helped to create and sustain the latter.

Jean M. Gerber in Vancouver

It is the former to whom I wish to speak. You, who survived the Nazi slaughter and came to Canada after the war, are doubly heroic.

First, you survived, an accomplishment that few of us can really appreciate, living as we do in a free country where Jews have come to occupy a respected place.

Second, survivors have become a living legacy to the youth of Canada. By telling your stories, sharing your lives in a way few of us would be willing to do, you have made the unthinkable a little more understandable to the people who hear you speak. By attempting to convey your pain and loss, you point the way to better understanding among the peoples who make up our country.

We know that every year survivors' numbers grow less. Yet you will leave those stories you have told, which have been captured on film and video; accounts written for families or published as books; and, perhaps most precious of all, the few artifacts you managed to save from the fire: a yellow star, ghetto money, a child's ring or shoe, a passport or identity card stamped with the dreadful twisted cross, photographs of dead families, a watch chain, letters from the ghettos, tffilin from a bar mitzvah held in the ghetto, *sforim* (books), a certificate of ordination or a certificate from a charity such as Keren Kayemet, the charity box your mother kept on the shelf. The list could go on and on.

Unfortunately, these few things snatched from the burning are now a commodity for many museums which, in good faith, are seeking to build a "collection" of Holocaust memorabilia.

One cannot quarrel with the significance of Yad VaShem, the Holocaust Museum in Washington D.C., or the Museum of Jewish Life in New York.

Millions of visitors, many with little or no first-hand knowledge of the Jewish experience, will visit these places and learn for the first time about the joys and sorrows of Jewish life.

Obviously, the first place these remnants of a lost life belong is with your families. But I believe the next place is in your own communities, where your children and grandchildren live, and where your lives have had an immediate and unique impact.

Most Jewish communities in Canada of size now have Holocaust remembrance and education programs which reach thousands of non-Jewish public school students every year.

Since 1974, Vancouver has sponsored Holocaust education symposiums which bring thousands of students together to hear first-hand accounts from survivors. These symposiums travel throughout the province to communities which have never seen a Jew.

The Holocaust Education and Remembrance Centre sponsors exhibits that help students and teachers understand not only how evil triumphed for a time, but how good people can make a difference.

The survivors, the core of this and any program on education and remembrance, have been generous in donating things which enhance that story. Vancouver's Centre now has hundreds of items which reflect the many experiences.

Yet survivors are being coaxed to donate this material evidence to museums far away from where they live. This loss, I believe, impoverishes our own community and its ability to teach the lessons of the Holocaust.

While the large museums of Jewish life are certainly important links in a chain of remembrance, they are not the whole story.

You had productive and important lives before Hitler destroyed your worlds; you have had productive and important lives here in Canada, in the communities where you settled, in the synagogues and schools where you worship and teach, and where your children and grandchildren live.

It would be a great loss to Canadian Jewish life if these things were disengaged from their local communities and exhibited far away from where their owners made new lives.

I do not for a moment want to denigrate the impact Yad VaShem has, or the fine presentation in New York, or the first claim that your families have on your memories.

However, before sending these precious things away from your own community, consider first the community in which you live, and the legacy you can leave for generations of its young people who may never hear a survivor speak or see that yellow star, that child's ring, or that tattered photograph of a lost world.

Producing vibrant communities

There it was – an item buried on page 23 of the Jan. 27th issue of *The CJN*. It was not really an item; rather, it was a picture and a caption in the On Campus section of the paper. You could be forgiven if you missed it.

Bruce Elman in Edmonton

The caption is titled Tackling Teacher Shortage, and goes on to note that York University's Jewish Teacher Education Program, in partnership with some entity called the Western Canadian Coalition of Jewish Education, has secured a grant in the sum of $185,000 from the Covenant Foundation in New York, to address the shortage of teachers at Jewish day schools.

Put this way, it is a fairly innocuous – and unimportant – community notice, indicating that York University will get a little money to study the shortage of teachers in Jewish schools.

The picture is fairly typical of community items as well. It shows four people standing in an office posing for the camera. Three of those in the picture represent York University. They are all smiling, as you would expect. The person who is smiling the most, however, is the other person – the short fellow second from the left. The caption indicates that he is Joshua Ben-Simon, the coalition co-ordinator.

Ben-Simon has good reason to smile, because he and his colleagues in the Western Canadian Coalition of Jewish Educators (its proper name), have a dream, and the grant from the Covenant Foundation is the first step along the road to the realization of this dream.

I should disclose from the outset, that Josh is an educator in the junior high program of the Edmonton Talmud Torah and is one of my son Joel's teachers. He is also a member of my shul and a participant in the ever expanding chavurah that learns together on Shabbat following Minchah. But this column is not about Josh or his colleagues in the coalition. It is about their vision.

The Western Canadian Coalition of Jewish Educators was founded in 1997 with the aim of working co-operatively to meet program objectives and personnel needs. It is supported by the professional staff and boards of day schools in Winnipeg, Edmonton, and Vancouver.

The coalition quickly ascertained that one of the most crucial challenges facing western Canadian day schools was the shortage of teachers. A program was developed with the assistance of York's Jewish Teacher Program, and the idea was "sold" to the Covenant Foundation, who agreed to provide initial funding – the first time the foundation has embraced a Canadian proposal.

Under the terms of the proposal, five students will be recruited every two years from the Jewish communities of Manitoba, Alberta, and British Columbia to enter York's Jewish Education Program. In addition to their studies in the university, they will acquire field study and practice teaching experience in schools in Toronto as well as Jewish day schools in Western Canada. Thanks to the good offices of Israeli Ambassador David Sultan, one year of the program will be spent in Israel, with Israeli institutes of higher learning assisting in the design and implementation of this part of the program.

Local communities in Western Canada will provide scholarship support of up to 50 percent of tuition and living expenses for the students. Students will graduate with a bachelor of education and will be certified to teach in public schools and Jewish day schools. In return, the students will commit to working for three years in day schools in Western Canada. As a former Maritimer, I know that if they come, they will stay.

The goal is to recruit and prepare highly qualified and extremely motivated teachers for our Jewish day schools. but the vision is something much grander – the vision is to promote and enhance Jewish life; indeed, the vision is nothing less than to ensure the viability and vibrancy of the Jewish communities in Western Canada. This is why the item deserves to be front page news.

Some time ago, I wrote a column about Jewish continuity. In it, I noted that many Jewish students from Alberta chose (or were forced by their parents) to go to university in Toronto. I said that Toronto had a special obligation to these students to provide them with a meaningful Jewish life on the campuses. I also said that we, in Edmonton, had a special obligation to the students who remained here at the University of Alberta to provide them with a rich and expressive Jewish life. I am happy to report that the newly formed Jewish Chaplaincy Association and the Hillel Jewish Students Association, under the leadership of president Lisa Joseph and vice-president Michelle Isaacson, are working hard to provide a meaningful Jewish life for students at the U of A.

And they are succeeding. The students are doing just fine, as I found out at their recent Shabbat dinner. Almost 90 students attended (one per every 2.5 members)!

Bricks and mortar by themselves, do not produce a meaningful and enriching Jewish life. It takes vision, commitment, dedication and hard work. It is through these qualities that we will produce viable and vibrant Jewish communities in Western Canada.

The Kirshner File

Poland and the Jews before World War II

The majority of Polish Jews were thrown into mourning with the death of Jozef Pilsudski – the prime minister of Poland – in 1935.

A revered though authoritarian figure, Pilsudski was hardly a philo-Semite. But he possessed certain virtues which Polish Jewry had learned to appreciate. He did not exclude minorities, including Jews, from his vision of the Polish state, and he resisted pressure to issue formal and explicit anti-Jewish decrees.

Sheldon Kirshner in Toronto

And while it is true that anti-Semitism increased within his Sanacja camp in 1933 and 1934, widespread outbreaks of anti-Jewish violence did not occur during his premiership.

With his untimely departure from the scene, the Jews, who constituted almost 10 percent of Poland's population, experienced a significant deterioration in their political status. Pilsudski's successor, Marshall Edward Rydz-Smigly, was not as fairly benevolently disposed to Jews as he had been.

As Emanuel Melzer writes in *No Way Out The Politics of Polish Jewry 1935-1939* (Hebrew Union College Press), Rydz-Smigly and his team perceived the so-called Jewish question as one of Poland's central problems. Its solution, they believed, would enable Poland to grapple with its economic and social ills.

These developments unfolded against the backdrop of Poland's evolving relationship with its powerful neighbor, Germany. In November 1933, Adolf Hitler offered Poland a 10-year non-aggression pact. The agreement was signed and sealed just two months later.

It had an immediate impact. The Polish government cracked down on Jewish newspapers and organizations which had been calling for a boycott of German goods. Furthermore, Poland renounced its obligation under the 1919 Treaty of Versailles to protect the rights of national minorities. Poland maintained that such obligations should be placed upon all states with ethnic minorities.

The upshot of these events was catastrophic for Jews. The far-right, anti-Semitic Endecja camp moved from a policy of verbal antipathy to one of outright violence to Jews, says Melzer, a Tel Aviv University scholar whose book is thorough and nuanced. This shift, in turn, prompted the governing Sanacja bloc to change its attitude toward Jews from one of tolerance to barely concealed enmity.

In one of its first punitive actions directed at the Jewish community, the government announced its intention to Polonize the economy. Catholic merchants and artisans from western Poland were encouraged to migrate into eastern areas where the Jewish population was much greater. In a related development, the regime not only promoted the formation of Catholic producers' and consumers' co-operatives, but granted them favorable credit terms. Local municipalities, meanwhile, forced Jewish merchants to vacate their stalls in markets.

The Catholic church also poisoned the waters. In February 1936, the primate of Poland, Cardinal August Hlond, published a pastoral letter accusing Jews of spreading atheism and revolutionary Bolshevism, and contributing to the decline of Polish morals through the publication of pornographic literature. Hlond, while condemning violence against Jews, urged Catholics to limit their contacts with Jews in the economic realm as much as possible.

There was, to be sure, opposition to the rising tide of anti-Semitism, particularly from left-wing and liberal circles. In Lodz, for example, a group composed of students, workers and priests published a weekly newsletter, *Wolny Czlowiek*, which countered anti-Semitic propaganda.

But in 1937, there was another turn for the worse. OZON, a new political bloc, was established under the leadership of Adam Koc, a conservative Sanacja loyalist. In Melzer's view, Koc's platform departed from the principle of the equality of all citizens of the state. By inferring that Jews were a foreign element in the body politic, and represented a danger to Poland's cultural and economic well-being, Koc broke with Sanacja tradition.

Melzer suspects that Koc's policy was a function of his desire to steal some of Endecja's thunder, and to guarantee that the reins of power would remain in Sanacja hands. Anti-Semitism was indeed a useful tool. Endecja used it to undermine support for Sanacja, while Polish conservatives saw it as a way to divert attention from Poland's internal problems.

Whether intentionally or not, Koc stoked the fires of anti-Semitism. In the second half of 1937, the Polish Merchants Union and the Organization of Small Businessmen, among other groups, intensified their campaign to remove Jews from Polish economic life so that they would be forced to emigrate.

According to Melzer, Jewish leaders did not respond effectively to the upsurge of anti-Semitism, whose violent manifestations took the form of pogroms and random attacks on individuals. Fragmented along ideological and religious lines, the Jewish community was deeply divided, with Zionists, socialists, communists, folkists and, of course, the fervently Orthodox.

Jewish political parties did not devote any great energy to parrying the concentrated attack against Jews in the economic field. Nor was the potential force of western Jewry exploited, he notes.

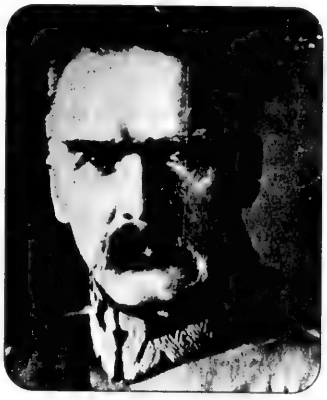
Throughout this calamitous period, the universities were a hotbed of anti-Semitic agitation and a stronghold of Endecja sentiment.

There were not only insistent demands to limit the number of Jewish students and professors (most of whom had obtained their positions before Polish statehood in 1918), but to remove Jews from student societies.

Worst of all, there were anti-Semitic spasms of violence and a demand for separate seating of Jewish students. The call for "ghetto benches," influenced by the passage of the 1936 Nurnberg laws in Germany, was especially pronounced in Warsaw, Lwow, Wilno and Krakow.

The Polish authorities condemned these manifestations of brutality and segregation, but took no concrete steps to outlaw them. The Bund – the Jewish socialists – was most active among Jewish organizations in the struggle against anti-Semitic activities on the campus. But the battle was lost when the government cravenly dropped its objection to ghetto benches.

Anti-Semitic forces, too, seized upon shchitah, demanding a ban on the kosher slaughtering of cattle. The issue was first raised in the Sejm (parliament) in 1923, but gained real legitimacy in the mid-1930s. On Jan. 1, 1937, the government passed legislation regulating the supply of cattle to kosher abattoirs and banning the practice in jurisdictions where Jews comprised less than three percent of the population.



Jozef Pilsudski

Emboldened by the anti-Semitic climate permeating Poland, a plethora of professional associations, ranging from the Polish Medical Association to the Polish Bar Association, restricted Jewish membership.

And in 1939, when Germany ordered Polish citizens without valid Polish passports to leave or face deportation, Poland failed to defend the rights of its nationals in Germany.

For obvious ulterior reasons, Poland supported the resettlement of masses of Polish Jews in Palestine. Pressing its agenda vigorously, Poland worked closely with the Jewish Agency, providing military training for Jews planning aliyah, and urging Britain to increase Palestine's Jewish immigration quota.

Clearly, Poland wanted its Jewish citizens to emigrate, the sooner the better.

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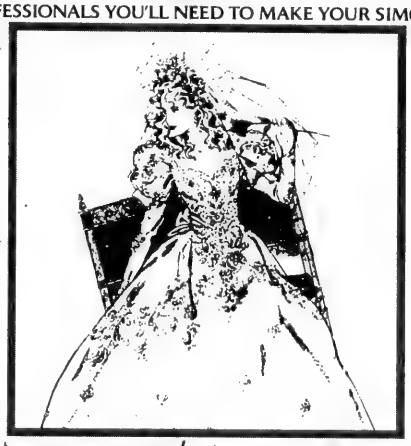

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SEE PAGE 33 FOR FURTHER DETAILS

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Books
Bernard Baskin

***The Price and Privilege of Growing Old*, by W. Gunther Plaut (CCAR Press).**

In his 86th year, Rabbi Gunther Plaut is still going strong. He still lectures, writes, studies, performs sundry rabbinical duties as senior scholar at Holy Blossom Temple and participates in community activities. He is quick to admit, however, that he suffers from lapses of memory and that his vaunted prowess at tennis and golf has faltered in recent years.

Anyone who has lived so fully and successfully as Rabbi Plaut, and continues to do so, should be listened to for wisdom and knowledge accumulated over the years.

This is an honest book that looks at life and death without illusion or subterfuge. When the author noticed, for example, that his face had taken on a leaner and more aged look, he was initially distressed. "Since I could do nothing about my image, my subconscious gave me the kind of advice that, I found out later, others have followed also: 'Don't admire yourself in the mirror.' Henceforth I stopped all attempts of self-admiration and looked only for what I needed to see, as for instance whether my hair (what was left of it) could pass a cursory inspection.

"For a while, I shaved in semi-darkness to lessen my displeasure at seeing myself, and when I looked, I focused on the spot where the razor was supposed to go, not on my face as a whole. But in time I got used to reality, more or less anyway."

Rabbi Plaut opposes the idea of keeping unhappy news about the death of a loved one from the elderly. He writes that he has never learned of a single case where imparting such news has killed anyone. He is sure that "older people's psychic structure is not as frail as others may think." Older people are aware of the reality of death and are not so easily shocked or shaken. "Long life has toughened them and has provided an emotional armour."

How does he spend his leisure hours, knowing that the time remaining is limited and precious? He discovers, interestingly, that reading isn't always a friendly option for the elderly. Why? Because it requires concentration, which means an expenditure of energy – not always available for older persons. He regrets that as a writer his reading is specialized and that he rarely opens a book for pleasure or relaxation. But he chides those elderly persons who offer excuses for not reading because of lack of time.

Like many before him, the author is resentful of those who want to relegate the elderly to the ash heap of society. He is eager to rescue the term "old" from its present disparaging connotation and raise it to the level where the elderly are given a heightened sense of self-respect.

It is possible to remain creative and useful at every stage of life? Certainly. Rabbi Plaut admires the famous cellist Pablo Casals, who at the age of 93, wrote, "Age is a relative matter. If you continue to work and absorb the beauty in the world about you, you find that age does not necessarily mean getting old. At least not in the ordinary sense. I feel many things more intensely than ever before, and for me life grows more fascinating."

Is religion an aid against loneliness and despair? It is no surprise that the author answers this question in the affirmative. "Having spent the major part of my life in a religion-based environment, I have consistently found that people with a strong belief in a meaningful universe – which, after all, is the foundation of religion – have a sense that each person's life is important and that a loving God provides each one of us with the kind of life support that helps us to be at peace with the world."

This conviction plus a pattern of regular religious observance adds structure to one's life – especially when the regimen of regular work or structured activity is no longer possible.

Finally, Rabbi Plaut remains hopeful about the existence of a soul and the reality of the afterlife. He wonders, will he be able to meet with loved ones and friends? Of course, he doesn't know, but he finds immortality a good possibility, even if he does not consciously strive to earn it.

This, the author's 24th book is enhanced by the lively humorous illustrations of Roy Doty, an award-winning cartoonist and artist.

Snow and Israel

By MARK MIETKIEWICZ

The recent snowfall in Israel provided a welcome diversion from the country's usual onslaught of political news (the peace talks, the Weizman affair, the election fund-raising scandal, etc., etc., etc.)

When the heaviest snowfall in half a century blanketed the country, so did photographers who managed to capture Israel as a pristine winter wonderland. Many of these amazing pictures are now available online. You can print them or even download and make them your computer's desktop picture.

My favourites are from the Associated Press **[http://news.excite.com/photo/ap/000128/04/int-israel-snow/1]**. There are over twenty wonderful shots of Jerusalem in white, including kids in Mea Shearim building an igloo, two men (unsuccessfully) pushing a car up a snow-covered road near the Tower of David and a shot of Palestinian children tossing snowballs outside the Dome of the Rock.

The *Jerusalem Post* also sent out its photographer to cover the city. You can take a look at several popular neighbourhoods in snow and then there's Meir who decided that cross-country skiing is faster than walking in downtown Jerusalem **[http://info.jpost.com/2000/Supplements/Snow/]**. And the photographer from Reuters took north to the slopes to capture an Israeli snowboarder airborne at Mount Hermon **[http://www.reuters.co.il/pix/html/FullRes/MDF21203.JPG]**.

Snow isn't an annual occurrence in Israel but when it does come, just a few inches can shut down the country, as was the case in 1992 **[http://www.negev180.k12.il/kkl/eisr50/fifth/k50-45.htm]** and then in 1998 **[http://www.cnn.com/WEATHER/9801/12/israel.snow/]**. There is a delightful two and a half minute CNN TV report available at this site.

You will need the free Vxtreme plug-in which I found quite finicky but did get to work **[http://download.cnn.com/vxtreme/]**.

In a normal winter, the Golan's Mt. Hermon is the only place you might find snow **[http://www.skiin.com/static/resorts/resort.pl/newe-at-main.en.html]**. Israel's only snow ski slope was opened in 1969.

There's a ski lift now, but originally mules were used to get up the slopes. Moshav Neve Ativ operates the ski run which at its closest is about 200 metres from the Syrian border. You can watch a 15 second video showing passengers on the ski lift and today's skiing conditions at Isracamera **[http://www.isracamera.co.il/rachbalbut.htm]**.

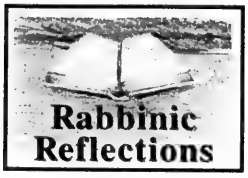
Another happy visitor to the snows of the Golan is "Reli" **[http://www.acay.com.au/~dissi/pictures/pictisr.htm]**. Reli is a two-year-old Saint Bernard who only gets to run through Israel's snow one day a year. She looks quite at home in the picture... but there's no word, though, on what's inside the oak keg around Reli's neck.

Although this year's was a particularly large storm, snow, of course, is nothing new to the Holy Land. Thousands of years ago the prophets were also moved by its beauty.

It was King David who said to God in Psalm 51:9, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" **[http://www1.snunit.k12.il/kodesh/bible/mthil051.html]**. And who knows what an ancient Jerusalem looked like when David was inspired to write these words of praise: "He sends the snow like white wool; He scatters frost upon the ground like ashes" (Psalms 147:16) **[http://www.jewishamerica.com/sabbath.htm]**.

* **

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.



Shul's ultimate mission

By RABBI ELIE KARFUNKEL

In this week's Torah reading, parshat Terumah, a verse states "They shall make a sanctuary for me so that I may dwell among them."

In this statement, Hashem declares that the Tabernacle, the Mishkan, which was built in the desert, will be His dwelling place, unconditionally.

Later on in the Tanach, in Kings 1, chapter 6, there is discussion about the building of the holy Temple, the Beit Hamikdash. Hashem says to King Solomon "This temple that you build, if you follow my decrees, perform my statutes, and observe all my commandments... I shall dwell among the children of Israel."

In regard to the Beit Hamikdash, Hashem will only dwell amongst the Jewish people if they live up to a specific ideal.

Here we see a stark contrast in terms. There are no conditions set for Hashem to dwell in the Mishkan, whereby residing in the Beit Hamikdash is dependent on the actions of the Jewish nation.

In order to resolve this difficulty, we must compare the structures of the Mishkan and the Beit Hamikdash. The Tabernacle was a mobile synagogue in the desert, made of cloth and boards. It was constantly being set up and taken down, and transported along with the Jews throughout their travels.

When building the Mishkan, the temporary nature of its structure did not allow for a sense of completion and fulfilment among those who contributed to its construction. They knew that erecting the Mishkan was just the beginning of their involvement, and that they would be expected to immerse themselves in its work and holiness even after it was built.

Therefore, Hashem did not need to make conditions to keep the Jewish nation in line. The mission of the Tabernacle was quite clear to them.

The Temple building on the other hand was by no means meant to be temporary. A magnificent building of stone, it was made to last for centuries. Therefore, it is very natural that its builders may have felt a sense of accomplishment after it was built, rejoicing over a job completed, and forgetting that the physical structure was just the beginning of their required involvement.

This was a very different situation than that in the desert. The people had to be reminded that their task was not over, and that the presence of Hashem in the Temple was contingent upon their continuous commitment to Torah and mitzvot.

Today, replacing the Mishkan and Beit Hamikdash are our shuls. We are quite blessed to have many beautiful synagogues across the country, boasting magnificent architecture and luxurious interiors.

However, the ultimate mission of a shul goes beyond its construction. Aside from its structure and aesthetic beauty, it must be made into a holy place, used for prayer, mitzvot, and sanctification of the name of God. Only then can we be guaranteed that Hashem will "dwell amongst the children of Israel."

THE FACES OF THE RESCUED: The people in these photos are from the remnants of the Qu'ara Jews in Ethiopia who recently arrived in Israel. The assistance of the communities of Jewish federations around the world helped make possible their return to Israel. The photos show the newcomers in Qu'ara (lower photo) and after their arrival in Israel.

[Photos by Avi Hirschfield courtesy of UIA Federations Canada]

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Orthodox rabbi creating animated series for Israeli TV

By LEILA SPEISMAN
Staff Reporter

TORONTO — Don't tell author, speaker, former pulpit rabbi and historian, Rabbi Berel Wein, that he "retired" to Jerusalem.

Teaching at Ohr Somayach and Beit Knesset Hanasi, writing a column for the *Jerusalem Post*, and continuing a busy schedule of speaking, and historical research and writing, is not exactly withdrawing from the world.

Now he has a new project, producing a series of animated films about great Jewish personalities, as a way to instil Jewish pride and Jewish identity.

The series, called Heralds of Destiny, will be shown on Israeli television.

Rabbi Wein is not among those who see modern technology as intrinsically evil. "Technology is neutral," he said. "It can be used to build an atom bomb, or to cure illness."

"Film," he told a gathering at the home of Toronto dentist, Steven Ingber, "is one of the great weapons of today. And the Orthodox world hasn't exploited it."

Rabbi Berel Wein

The subject of the first film is the seminal Torah commentator Rashi.

Rashi, Rabbi Solomon ben Isaac, lived in Troyes, France, from 1040-1105. His commentaries on the Torah and Talmud are considered to be one of the bases of Jewish study.

The choice, Rabbi Wein confided to *The CJN*, was from a "personal bias. Rashi is a hero to me. He was a wonderful teacher and role model."

More than that, the rabbi said, he admires his "compassion, his world view, his relationship to the non-Jewish world."

While the 54-minute film is animated, it is not a cartoon. Rather, it is a series of 15,000 hand-drawn watercolours, animated by studios in Israel and Bulgaria, by Russian, Israeli and Bulgarian animators.

The voices in the film include well-known actors Leonard Nimoy as Rashi, and Armand Assante. Paul Scofield is the narrator.

Rashi; a Light After the Dark Ages, directed by Ashley Lazarus, is the pilot for a six-part series on the Jews and history. Other personalities being featured are Maimonides, Abarbanel, the Baal Shem Tov, and Dona Gracia Mendes.

Before the meeting, Rabbi Wein talked to *The CJN* about his pride in the State of Israel, a pride he says is not political, but rather an emotional and religious state of mind.

"It is a privilege to pay taxes to a Jewish state in Jerusalem."

While he acknowledges that Israel is "not perfect," he says that "It is doing pretty good for only 52 years. There is more Torah being studied than anyplace since the days of the Babylonian Talmud. You can live a full Jewish life there. You can light Chanukah candles outside; you can build a sukkah in the park."

As well, he said, he is awed by the ingathering of the exiles.

"It is as if Canada took in 50 million people from 85 countries. Could Canada do that? Well, Israel did."

The agenda of American Jews, particularly the question of religious pluralism, is not a matter of interest to the Israeli public, according to Rabbi Wein. The difficulties arise, he said, from the definition of just what the state is supposed to be.

"Is it a light to the other nations? The beginning of the messianic era? A haven for Jews? A political entity? Because we can't define it, everyone is disappointed."

Rashi is a production of The Destiny Foundation, which also produces audiotapes, books, and educational tools, and arranges Jewish educational history tours, lecture series and encounter weekends.

The video is available in Jewish bookstores, directly from the Destiny office, 1-800-499-WEIN, or through the Web site, www.weindestiny.com.

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Greater Toronto Area

Intersynagogue singles offers community, social outlet

By FRANCES KRAFT
Staff Reporter

TORONTO — What do a night of jazz music, a talk on financial matters and an Oneg Shabbat dinner have in common? The three events are among the programs being offered this month by the Intersynagogue Singles, a joint venture launched last May.

The group's committee members, who meet monthly at Adath Israel Congregation, ensure that programs run by participating synagogues are varied and do not conflict with one another, said Linda Friedman, chair of the program committee for singles at Shaar Shalom Synagogue.

Most programs are geared for ages 35 and up, although some synagogues offer programs for younger singles as well. Programs are planned jointly or by individual synagogues, and events are already scheduled throughout 2000.

"People can pick and choose what interests them," Friedman said.

She praised office staff and clergy of participating synagogues for their practical support – taking reservations and printing flyers and, in the case of many of the clergy, teaching or leading Oneg Shabbat services.

For Friedman, the group offers a sense of community and a social outlet, she said.

She attended a recent Friday night dinner when her children were with their father. "Being single doesn't mean you don't want a Jewish experience," she said.

The group is "not really a dating service," Friedman noted. "If you meet somebody [like two couples who did meet through the program], it's a bonus."

Many participants are divorced and may have experienced a change in their social circles, said Jack Lambert, chair of Beth Tikvah Synagogue's Progressive Singles. The group offers "a way of establishing new connections...in what I would call a safe setting."

The joint effort was the brainchild of Claudette Edghill, who serves as Intersynagogue Singles' chair. When Beth Tikvah extended an invitation for a singles event to Adath Israel last year, it occurred to Edghill that even more synagogues could be involved.

Most programs attract 80 to 100 people, and one had about 150.

One of the "wonderful things," said Edghill, is the way the community is working together. Food at all the programs is kosher, she noted.

Sam Wales, chair of Beth Sholom Synagogue's singles committee, said that through the Intersynagogue Singles, he can get help – volunteers, for example – for his synagogue program.

He would like to see the scope of the intersynagogue program expanded even further. "How do we get to those people who are not coming out?" he asks.

As chair of the Intersynagogue Singles' newly formed marketing committee, which has yet to meet, Wales intends to address that issue.

"Jewish singles want to meet other Jewish singles," he said.

Participating synagogues include Adath Israel, Beth David B'nai Israel Beth Am Congregation, Beth Tikvah, Beth Torah Congregation, Beth Tzedec Congregation, Holy Blossom Temple, Shaar Shalom, Temple Sinai Congregation and the Lodzer Centre Congregation.

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Hart Pomerantz: A funny kind of lawyer

By ANNA TURKIENICZ
CJN Staff

Hart Pomerantz

TORONTO — Hart Pomerantz considers himself to be a lawyer by profession, but a humorist by birth.

Either way, Pomerantz convinced a sold-out audience at the the Law School Gala recently, that, he is, in fact, a very funny lawyer.

As the opening number of a show that featured former graduates of the University of Toronto Law School, such as Justice Rosalie Abella, former premier of Ontario Bob Rae, Justice Frank Iacobucci, and University of Toronto Chancellor Hal Jackman, Pomerantz managed to warm up the audience with his self-deprecating sense of humour.

"I don't know how I got into law school," he told the audience who had gathered to celebrate the 50th anniversary of the faculty of law. "I applied to pharmacy."

Pomerantz graduated from the University of Toronto Law School in 1965, and started work as a lawyer at a building at Queen and Richmond. "I spent the first month trying to find my office in that building," Pomerantz said in an interview.

At that time, in the '60s, he said he drifted into criminal law "because there seemed to be more criminals than anyone else."

Pomerantz also began writing and performing comedy. He wrote and performed for the *UC Follies* and the *Russ Thompson Show*, and then sold some material to Joan Rivers and Woody Allen.

"By 1968, I was in Hollywood writing material for the *Beautiful Phyllis Diller Show*," he said.

"When that show was cancelled, they forgot to tell me. So I went into work and found someone else sitting at my desk. I asked for my pen, and left feeling pretty downcast. In the hallway, I bumped into Dan Rowan and Dick Martin.

"Being a lawyer, I yelled 'whiplash. I mean, really, first my show is cancelled, and then I'm assaulted by two big Americans.'

"Within a week, I found myself writing for *Rowan and Martin's Laugh-In*, the top show in the U.S."

From there, Pomerantz went on to write and produce the *Hart and Lorne Terrific Hour*, a variety show that featured comedy intermingled with rock. Some of the musicians that appeared on the show were Cat Stevens, James Taylor, ShaNaNa and Lighthouse.

A later show called, *This Is The Law*, was cancelled by CBC "because of high ratings," Pomerantz said. "They do that sometimes at CBC."

Pomerantz said that making people laugh is therapeutic for himself as well as for the audience. "I hope comedy will be part of medicine one day," he said. "My mother always wanted me to be a doctor."

Hart and his wife Nancy, from Peterborough, have three children – Bill, Shauna and Jennifer. He grew up in Toronto, and is a graduate of the Brunswick Talmud Torah.

While he currently works as a civil litigator, one way he hones the comic side of his personality is by writing short stories.

One story, which he co-authored with Stephen Breslin, is a legal satire about a judge who changes a horse into a bird by judicial reasoning. The story has been published in 22 different journals, including the *Harvard Law Record*.

Many years ago, Pomerantz recalls driving writer and Nobel laureate Isaac Bashevis Singer, home from a book signing in Toronto.

"Singer said to me: 'So, what do you do for a *livink*?'

"I answered that I was a lawyer."

Singer then asked, "'There are two kinds of lawyers, crooked or dishonest. Which kind are you?'"

A funny kind, I think.

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Boys' Basketball (15-16 yrs.)	Mar.19,22,26 at 8:00pm in Gym2
Girls' Basketball	Apr.2,9 at 6:00pm in Gym2 / Apr.5 at 8:00pm in Gym2
Boys' & Girls' Golf	Feb.20 at 2:00pm in Room206 (meeting)
Boys' Soccer	Feb.27 at 6:30pm in Gym3
Boys' & Girls' Swimming	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Tennis	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Track	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Volleyball	Mar.26 / Apr.9 at 4:00pm in Gym3

Since the maximum Toronto contingents is 95 athletes, it is possible that some of the above sports or gender/age may not be represented at the Games. Not withstanding a fair tryout format, the final decision for inclusion on the team is at the discretion of the coaches and committee.
There is a one time $ 5.00 administration fee for tryouts and/or meetings.
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Michael and Joanna Stavsky.

Couple shares Shabbat food preparation

By BARBARA SILVERSTEIN
CJN Staff

Michael and Joanna Stavsky, a young observant couple in their early 20s, try to share cooking responsibilities.

But Michael concedes that after two years of marriage, Joanna does most of the cooking. However, on erev Shabbat, cooking is very much a "joint venture," he says.

"The division of labour saves time. With both people working, you can get the whole thing ready in 20 minutes and then have time to get ready for Shabbat."

Generally, they clean up together, he says. "Friday, people are rushing about. This chicken recipe is quick. It's ideal for Shabbat.

"We have a routine, where on Shabbat, I'll make a certain kind of chicken and she'll make the side dish."

Michael's dish is a barbecue chicken, he explains. "The main thing is a good barbecue sauce. The sauce I use has a smokey flavour. You baste it on as the chicken is cooking."

The Stavskys use an oven rather than a barbecue, he says. "We live in a small apartment. We're forced to improvise…

"We cook one whole chicken, and leave the oven on all Shabbat. Joanna likes the white meat. I like the dark meat.

"This dish is served garnished with potatoes, and salad with store-bought dressing. We're not that adventurous to start making our own."

BARBECUE CHICKEN

2 to 3-lb. chicken
1 bottle of barbecue sauce
¼ cup of orange juice
½ cup of dry red wine

Place the cleaned chicken in a shallow pan and cover with barbecue sauce (about one-third of the bottle). Add wine and juice. Gravy goes well on rice and mashed potatoes. Initial preparation process takes 8 or 9 minutes.

Start the oven at 400 and put chicken in for half an hour. Turn the oven down to 350 and continue baking the chicken at that temperature. After 1 hour of cooking add the rest of the barbecue sauce. Total cooking time is 2 hours.

When Michael and Joanna have more time, they prepare a spicy cholent recipe. Michael, who grew up in Los Angeles, introduced his father's cholent recipe to Joanna and her family. "I modified it," he say. "There was a lot of experimentation…Mine evolved from his, and I taught it to Joanna."

His secret ingredient is lamb, he says. "I don't use beef. Lamb gives the cholent a unique smell and flavour. Lamb in cholent dissolves almost entirely. It blends right onto the sauce."

CHOLENT

4 whole lambchops (2 to 2½ lb. of meat cut into 1 to 2-inch cubes.
12 to 13 new small potatoes, cleaned and cut in half with skin on
1 package (16 oz.) of cholent mix or two cups total of pinto, red kidney and white beans
½ tsp. of onion powder
2 tsp. of garlic powder
1 tsp. of paprika
1 tsp. of thyme
1 tsp. cayenne powder
2 tsp. all spice
3 tsp. of sugar – 1 bottle of barbecue sauce
3 cups of water
1½ tsp. salt
3 tbsp. kosher hot pepper sauce
2 cups of barley
4 or 5 regular size hot dogs cut into thirds

Rinse beans and soak them in 6 to 8 cups of water. Either pre-soak beans for 6 to 8 hours, or boil them for 2 minutes and let stand 1 hour. Drain and rinse beans.

In a large crock pot add all the above ingredients. Mix well with the addition of each ingredient. Let cholent cook on low for no less than 18 hours. Stir every few hours.

Continued on page 18

בס"ד

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Couple divides up labour

Continued from page 17

Serves 5 to 6. This recipe freezes well for later use.

Michael and Joanna divide up the labour to speed up preparation. Joanna cuts up the meat and potatoes while Michael adds the barbecue sauce and water, spices, barley and beans.

He says the barley soaks up a lot of water and sometimes the cholent gets dry as it cooks so it may be necessary to add more water.

For her part, Joanna says she tends to do more of the washing and cutting. "Michael is the 'bean person'. He also does the spicing That's his specialty...

"Michael's recipe drives me up a wall. He's always improvising. He usually doesn't measure. He just dumps it in."

She said that before trying Michael's recipe, nobody in her family liked cholent. "We never had a cholent made with anything other than beef.

"When he makes it for the family he sometimes leaves out the hot sauce or adds less. It works fine.

"When we were getting married I told Michael, 'I don't want to do all the cooking. My mother does all the cooking.'

"He told me he likes to cook. He came into the marriage with basic cooking skills."

She said cooking together is more fun. "I do most of the cooking during the week. It's not exactly my favourite thing.

"I believe household responsibilities should be divided equally between husband and wife. Doing the chores is more fun if you can talk together as you do them."

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

סעם ליפשיץ — אַ בן־תשעים

פֿון ש. סימכאָוויסס

שוין מער ווי אַ פערטל יאָרהונדערט, ווי עס קומט מיר אויס זיך צו באַגעגענען אָן מיטצוארבעטן מיט **סעם (שלמה) ליפשיץ** אין „קאָמיטעט פֿאַר ייִדיש" בײַ דער ייִדישער פּעדעראַציע אין טאָראָנטאָ אָן אין דער „ייִדישער קולטור גרופּע" בײַ אונדז אין שטאָט. אין די בײדע וויכטיקע ייִדיש־ווירקלעכע אינסטאַנצן איז ליפשיץ געווען אָן אין נאָך אַלץ דער רוח־החיים, דער סאָלידער און באַזאָרגטער טאָן־געבער אָן איבערגעגעבענער טורער פֿאַרן ווײַל פֿון ייִדישן קולטור־לעבן אין טאָראָנטאָ. יעדע אַרבעט פֿאַר אַט דעם ציל איז אים ליב אָן טייער, אָן אַלץ וואָס ער טוט אין גערנוויליק אָן מיט גרויס קענטאַקי. אפֿילו אײַנצוּ, אין זײַן טיפֿן עלטער, לאָזט סעם נישט אַדורך קיין זיצונג פֿון די בײדע קאָמיטעטן, אַדער די עפּנטלעכע אָונטן אָן צוניפֿקומען, וואָס זײ אַרדענען אײַן.

ווי דער לאָנג־יאָריקער רעדאַקטאָר פֿון ייִדיש־ענגלישן בולעטין „נײַע פֿראָטערנאַלע ייִדישע אָרגאַניזאַציע", ווי אויך דער געווען רעדאַקטאָר פֿון „ייִדיש ווינקל" איז דער „קענעדיען דושופֿיש ניוס", האָט ליפשיץ דערמוטיקט פֿיל ייִדיש־קענער צו פֿאַרעפּנטלעכן זײערע געדאַנקען אָן אַרויסזאָגונגען וועגן ייִדישע און אַלגעמיינע געשעענישן אָן פֿראָבלעמען.

אין משך פֿון יאָרצענדלעקער איז בײַ ליפשיצעס זײַט געשטאַנען זײַן טרײַע לעבנס־באַגלײַטערין **מאַניע ע"ה**, אַ באַאַבטע ייִדיש־לערערין אָן אויטאָריפֿ פֿון אַ בוך מעמוארן וועגן אירע יוגנט־יאָרן אין סאָוועט־רוסלאַנד. זינט מאַניעס אָוועקגײַן פֿון דער וועלט מיט אײַבער דרײַ יאָר צוריק, האָט סעם געפֿונען אַ טרײסט אָן אַנדערע שפֿאַר אין זײַן געזעלשאַפֿטלעכער אַרבעט אָן אין די פֿיל חברים אָן פֿרײַנד, וואָס ער האָט זיך דערוואָרבן אין משך פֿון די אַלע יאָרן.

מיט זײַן שרײַבערישן טאַלאַנט, מוט, ענערגיע אָן אַרגאַניזאַציאָנעלער דערפֿאָרונג טראָגט ליפשיץ צו אַ סך צו דער באַרײַכערונג פֿון ייִדישן לעבן אין שטאָט. מיר אַלע שאַצן אים הויך אָן האַלטן אים טייער. צו זײַן נײַנציקסטן געבורטסטאָג וויל מיר אים אַלע דאָס בעסטע. מיר האָפֿן, אַז ער וועט זײַן מיט אונדז נאָך אַ סך יאָרן.

— — — — — — —

נײַנציק ביז הונדערט און צוואַנציק

פֿון אַלעק סילווער

עס איז באמת אַ גרויסע פֿרײַד, וועלן מען קען עמעצן ווינטשן אַ „גליקלעכן געבורטסטאָג" („העפּי בירטהדיי"), אָן די פֿרײַד איז נאָך גרעסער, ווען דער געבורטסטאָג איז דער נײַנציקסטער. די פֿרײַד איז אַבער נאָר גרויס, וועלן די ווינטשן גיינען צו אַ מענטש מיט וועמען מען איז נאָענט באַפֿרײַנדעט שוין אײַבער אַ האַלבן יאָר־הונדערט. ספּעציעל האָט מען דערפֿון גרויס פֿאַרגעניגן, וועלן דער מענטש פֿאַרדינט די אַלע ווינטשן און דערצו נאָך אַ גרויס פּעקל מיט כבוד. אויב איר וויסט נאָך נישט וועגן וועמען איך רעד דאָ, וועל איך אײַך זאָגן. איך רעד דאָ וועגן **סעם (שלמה) ליפשיץ**, וועלכער וועט באַלד דערגרײכן דאָס נײַנציקסטע יאָר פֿון זײַן לעבן.

סעם ליפשיץ איז באַקאַנט אײַבער דער לענג און בריים פֿון אונדזער שטאָט, פֿון אונדזער לאַנד און אײַבער דער ייִדישער וועלט. דאָס איז נישט קיין גוזמא. אין פֿאַרלויף פֿון די יאָרן האָט ליפשיץ, צוזאַמען מיט זײַן פֿאַרשטאַרבענער פֿרוי **מאַניע** ע"ה, צוגעטראָגן זײערע בײַשטײַערונגען צו יעדן אַספּעקט פֿון ייִדישן און אַלגעמיינעם לעבן אין לאַנד און אויסער די גרענעצן פֿון קאַנאַדע.

איך האָב באַקענט ליפשיצן אין צוזאַמענאַנג מיט אונדזער דרוקערײַ פֿאַר, באַלד נאָך מײַן אָנקומען אין דעם לאַנד אין 1947. מיר האָבן געאַרבעט צוזאַמען, טײל מאָל ווי מיטאַרבעטערס, טײל מאָל ווי באַלעבאָס און אָנגעשטעלטער, אָבער שטענדיק אין די צוזאַמענאַרבעט געווען אַ צופֿרידנשטעלנדיקע פֿון בײדע זײטן.

נישט דאָ איז דער פֿלאַץ און נישט איצט איז די צײַט צו מאַכן אַ סך־הכּל פֿון זײַנע אַקטיוויטעטן, דערגרײכונגען, בײַשטײַערונגען און דערפֿאָלגן. מיר וועלן עס טאָן בשעת הכּשר, אין דער פֿאַסיקער צײַט. איצט וועלן מיר בלויז ווינטשן אים אַ מזל־טוב צו זײַן דער־גרײכן דעם נײַנטן יאָרצענדלעק. אין נאָמען פֿון מיר און מײַן פֿרוי, אין נאָמען פֿון דער רעדאַקציע, מיטן רעדאַקטאָר בראש, און אין נאָמען פֿון אַלע לייענערס און פֿרײַנד, שיקן מיר אײַבער די בעסטע ווינטשן צו אונדזער אַלעמענס פֿרײַנד, **סעם ליפשיץ**. זאָל ער זײַן געזונט און נאָך קענען אָנגײַן לאָנגע יאָרן מיט זײַנע טעטיקייטן לטובת ייִדיש און ייִדישער קולטור.

On Campus

Hamiltonian hopes to renew her Judaism in Israel

This is the first in a series of profiles of Birthright Israel participants.

By SIMONE JOSEPH
Staff Reporter

TORONTO — Jane Shkolnik, a 22-year-old Hamilton native, had little to do with the Jewish community when she was in high school.

"Playing tennis at the JCC, that was pretty much the extent of my involvement," she said.

Shkolnik was one of the lucky Canadians chosen, by lottery, to travel to Israel as part of the Birthright Israel program, launched by Charles Bronfman and Michael Steinhardt. One of the goals of the program is to reach out to unaffiliated Jews.

Shkolnik, who attended Hamilton Hebrew Academy, a Jewish day school, found that when she switched to public school "it wasn't a big deal that you were Jewish anymore...It [being Jewish] didn't come up in everyday conversation, she said.

She did not realize how important Judaism was to her until she moved back to Hamilton last year. Shkolnik had left Carleton's University's industrial design program to decide on a different career path, and found herself surrounded by few Jews because her Jewish friends were away at university.

As Shkolnik puts it, the eight months she spent in Hamilton in between studying at Carleton, made her realize what it is like not to have "a Jewish social safety net."

She remembers the time she told a non-Jewish friend she was going to synagogue on Saturday, and her friend asked, "What's a synagogue"?

Several incidents, she said, opened her eyes, and made her want to learn more about Judaism.

Once, one of her friends who comes from a Dutch background, asked Shkolnik questions about Judaism, and she did not know the answers.

While working at a sporting goods store as a manager, a co-worker, Kevin, asked why she was working in retail when she had been trained in industrial design. She responded that she was deciding which career direction she should take.

Jane Shkolnik

"He knew I was Jewish, and he said 'Jane – you're Jewish, you have to finish school. It's part of your culture," she said.

After these experiences, she decided to research Judaism. She went to Chapters bookstore and the McMaster University bookstore, and read everything she could get her hands on about the religion.

"In Hebrew school, you're 12 when you read this stuff and it doesn't always stick in your head," she said.

From this initial research, Shkolnik became so immersed in Judaism that she decided to return to Carleton University last month to study religion.

She feels this studying will enrich her Israel experience.

"I know the history behind every single spot I'm visiting. It's a really big deal for me," she said.

She was supposed to visit Israel about four years ago when she and a friend decided to tour Israel for one month, and Europe for two.

"We had the tickets, everything was set," she said.

But two days before her flight, there were bombings in Tel Aviv and her parents were worried about her travelling to Israel, so she spent three months in Europe instead.

She has never been to Israel, and is interested to see how people of so many different cultures and religions co-exist in such a small area of land, she said.

Shkolnik is especially interested in meeting the cross section of Jews from different parts of the world, such as Ethiopia and Russia.

"Here is a bunch of people and the only thing they have in common is the fact that they are Jewish – that is pretty cool," she said.

Birthright Israel beckons

By SIMONE JOSEPH
Staff Reporter

I walked into a small room at Adath Israel Congregation and scanned the three rows of twenty-somethings.

Comment

To my relief, I recognized one face – a girl who attended A.Y. Jackson Secondary School back in my high school days.

I later recognized two other graduates but the rest of the crowd were strangers – strangers with whom I would be spending 10 days in Israel, trekking in the Judean Desert, touring the Old City, exploring a Golan Heights winery, as well as other exhilarating adventures.

I attended this pre-program, a few weeks ago, because I am one of 1,000 Canadians visiting Israel this month as part of the Birthright Israel program, a project launched by Charles Bronfman and Michael Steinhardt, to bring young Jews from the Diaspora to Israel.

I have never been to Israel and while I am excited about visiting this Jewish homeland, I have to admit to having one tiny, nagging fear: What if I am not spiritually or emotionally moved by Israel? What if I don't feel what I'm supposed to feel or I feel nothing at all?

In an article in the *Jewish Telegraphic Agency*, an American participant of the Birthright trip was interviewed in Jerusalem and articulated a similar feeling.

She had just visited the Western Wall and said: "I was expecting to have this big profound experience, like I was going to get to the Wall and then tears were going to come, and it didn't happen. I was really upset. Actually, that made me cry, that I didn't feel anything."

What scares me is that because I am a Jew visiting Israel, people expect me to experience a spiritual moment that will alter the course of my life.

I was discussing this fear with our copy editor, Carolan Halpern, on the way home from work two weeks ago and one bit of wisdom she imparted eased my anxiety.

She said many people she has spoken to who have visited Israel experienced a moment or an aspect of the trip that stayed with them for life, even if they did not have a spiritually awakening episode.

So, that got me thinking, maybe I won't wail at the Western Wall or have a spiritually charged life-changing moment.

But I'm sure something – a moment, a site, a conversation – will touch me in a way I will remember for life.

In future issues of *The CJN*, I will file reports of my experiences on the Birthright Israel trip.

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Quebec man allegedly served in Nazi police unit

MONTREAL — Citizenship and Immigration Canada is seeking to denaturalize a second Quebecer for allegedly lying about his past Nazi ties to enter Canada.

On Jan. 31, 80-year-old Walter Obodzinski was charged in Federal Court with concealing his membership in a Nazi-run police unit in Poland when he applied to come to Canada after World War II.

He was granted Canadian citizenship in 1955, and has lived on Sillery Street in St. Leonnard for the last 25 years with his wife and daughter.

In 1997, Vladimir Katriuk was the first Montrealer charged with similarly lying about his Nazi past to enter Canada in 1951. He was convicted in January, 1999, and was stripped of his citizenship. He is now facing deportation.

According to court documents filed by federal prosecutors, Obodzinski allegedly joined the police unit in his native Poland in 1941, two years after the German occupation.

Forced labour camps

The unit, one of many used by the Nazis to fight partisans and eliminate political enemies, was implicated in the murders of 4,000 Jews and partisans and in sending 20,000 men, women and children to forced labour camps.

The documents state that Obodzinski was born in the Polish village of Turez, which was under Soviet control when the Germans invaded.

In 1944, Obodzinski, the documents say, transferred to France, joined the French resistance, and then later a Polish unit under British command.

The Crown is alleging that Obodzinski must have hidden his past or would never have been allowed into Canada.

His was the 17th deportation case brought to court as the result of work done by the federal War Crimes Unit.

Bessie Cohen

101-year-old imparts her words of wisdom

By MOURA WOLPERT

HAMILTON — The winner in a recent Words of Wisdom contest was 101-year-old Bessie Cohen's Life Story Documentation.

The contest was an International Year of the Older Person project of the Ontario Community Support Association and the Ontario Association of Non-Profit Homes and Services for Seniors.

The contest was sponsored by Private Recipes Ltd., a company producing meals specifically designed for seniors and Canada's largest supplier of Meals on Wheels.

Cohen imparted her words of wisdom to Barbara Edmond, a third-year McMaster University gerontology student.

Cohen became a resident of Shalom Village in 1988 and since 1996, she has been living in the adjacent nursing home.

Family is very important for happiness, says Bessie Cohen, and so are celebrations with family. However, it is not enough for the generations to remain close, she adds. "The young must be sure to respect their elders. Appreciate and value your family as well as your neighbour."

Never stop being physically active and socially involved, says Cohen. This is advice she follows herself. Active and involved all her life, "Bessie does not let *anything*, let alone *mere age*, stop her from having fun and interacting with friends," wrote the McMaster student.

Cohen's daughter, Gerri Goldberg of Dundas, Ont., calls her mother a people person, who likes having people around her and helping people.

Born in Lithuania, Cohen immigrated to Canada in 1913, joining family members in Hamilton, who were already settled here. She recalls much singing and dancing and celebrating on board ship to Canada.

In Hamilton, Cohen married Sol Sachs, a plumber, and together they raised a son and daughter. She is the proud grandmother of six and great-grandmother of 11. Sol died in 1947.

Cohen became an active member of Pioneer Women and was, says Goldberg, "a fabulous ticket seller. Nobody ever refused her." She was also, and still is, a wonderful baker and particularly enjoyed baking for various fund-raising projects.

In fact, says Goldberg, her mother still does some baking in the nursing-home kitchen although failing eyesight is beginning to make it difficult.

Stay involved for as long as possible by participating in activities that you enjoy, Cohen says to the young. "Family, community and continued activity are sure to bring anyone personal joy and delight. These are necessary ingredients for life, because happiness is the key to life."

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Coast to Coast

CJC Archives to stay put

MONTREAL — The recently renovated CJC National Archives will continue to call the Samuel Bronfman House "home" due to an agreement between Canadian Jewish Congress (CJC) and Concordia University.

Several Concordia departments, including the Institute for Canadian Jewish Studies and the Montreal Institute for Genocide Studies, will also be housed in the building.

The CJC Archives, which has the largest collection of documentation on Canada's Jewish community, will remain under Congress ownership and administration.

The CJC National Archives includes work areas designed to accommodate individuals, as well as student groups. Shelving areas have been added to make the rare documents more accessible.

"The new partnership with Concordia University places the archives into a vibrant academic setting ... [and] will positively affect the whole field of Canadian Jewish studies," said CJC Archives Committee chair, Dr. Norma Joseph.

National Archives director, Janice Rosen, and Concordia Institute chair, Norman Ravvin, have begun developing projects involving greater student use of the collections.

Last semester, a course on Jewish history in Quebec included a session at the National Archives. A joint launching of a book on anti-Semitism in the Social Credit party is planned for the spring.

In the past year, groups, including Jewish and non-Jewish high school and CEGEP students, have participated in programs about the history of anti-Semitism.

Non-Jewish francophone and anglophone adult groups have also visited the CJC National Archives in order to learn about Jewish culture and community institutions.

The Archives have recently received several new collections. Notably, a document and photographic record of the Lord Reading Yacht Club since its inception in 1946, compiled by the late Henry Vineberg, archivist and historian.

Norman Ravvin (at left) with students from his class on Quebec Jewish history, attend an orientation session at CJC National Archives, hosted by Archives director Janice Rosen (at centre).

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

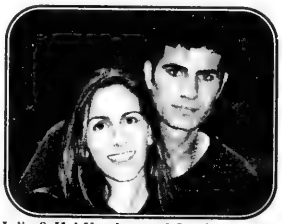
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Happy first birthday on Dec. 1 to Jesse Gale, daughter of Maxine & Josh Schulman. Love Bubbie Henna & Zayde Irving Pomeranz.

Happy fifth birthday to Spencer Schwartz, son of Mark & Bonnie. With all our love, Grandma & Grandpa.

Corey Diamond graduated from University of Waterloo. Mazel tov from parents Pam & Gary; Jeremy and Hogan; grandparents Sadie & Max Katz, Pauline Diamond.

Mazel tov to Henry Shanoff on his 80th birthday from his wife, Sylvia, children Alan & Joni, Carole & Gerry, and grandchildren Haley and Chelsea.



Julie & Hal Kershen and Jocelyn & Jack Goldberg of Israel announce the wedding of their children, Rachel & Guy, to take place in Israel in June.

Mazel tov to David & Jennifer Rosen, who were married Oct. 7 at Beth Emeth Bais Yehuda Synagogue.

Mazel tov to Mary & Moishe Perlmutar on your 50th wedding anniversary. Lots of love from your children and grandchildren.

Happy 45th wedding anniversary to Yona & Aharon Barzilay from their children, grandchildren, family and friends.

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What's New

By Miriam Hernan

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 14 is deadline for Feb. 24 issue and Monday, Feb. 21 is deadline for March 2. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Feb. 11

SOCIAL ETHICS

Beth Tzedec Singles and Intersynagogue Singles Oneg Shabbat dinner and program, Social Ethics-Street Help Project, following Kabalat Shabbat service 5:20 p.m. Special guests **Gordon, Nicky** and **Devon Simbrow**. $20. Prepaid reservations required. **Marlene** 781-3514, ext. 34.

Saturday, Feb. 12

GREAT NIGHT OF SKATING

Eastern Canadian Region United Synagogue Youth (ECRUSY) night of skating, hot chocolate, munchies and fun. For Jewish teens in Grades 9 through OAC. **Ilana** at the regional office, 905-738-1717.

CELEBRATE MARRIAGE

You and your spouse can celebrate your marriage, take pride in your relationship and the years of growth together. Dinner, fun, festivities, update wedding picture with veil and top hat, send chocolate candy grams, win prizes. 8 p.m. at Westmount Collegiate in Thornhill. Sponsored by Aish HaTorah. Reserve. 905-764-1818.

POT LUCK DINNER

Pot Luck dinner of milchik delights. Couples group of Thornhill B'nai Brith, 7:30 p.m., Gallanough Library, Arnold Avenue and Brooke Street, **Susan** 667-2762.

Sunday, Feb. 13

YUJJIES

YUJJIES (Young Urban Jew, 20 and 30 something) free lecture, Love as a Jewish Spiritual Value, with **Rabbi Neal Loevinger** 7:30 p.m. at Indigo Café, 2300 Yonge St. Sponsored by Kolel: The Adult Centre for Liberal Jewish Learning, the action committee for Jewish continuity of the Jewish Federation of Greater Toronto and the Les & Minda Feldman Family Foundation. 485-7007, ext. 222.

MONTESSORI OPEN HOUSE

Montessori Jewish Day School Open House 4 p.m. at Barbara Frum Library. Reservations not necessary. Child care available. 929-4830.

MUSIC AND PRAYER

Temple Sinai breakfast series topic, Music and Prayer: Enhancing Your Worship Experience, **Cantor Donna Faye Dower**, 10 a.m.

VALENTINE'S DANCE

Put on your dancing shoes and dance the night away to the golden oldies with D.J. Den at the Valentine's dance, 7 p.m. to midnight at the Bernard Betel Centre. Advance $5 (at ticket sales desk), $7 at door. **Dennis Wilson** 225-2112, ext. 114.

Tuesday, Feb. 15

LUNCH & LEARN

Sunnybrook Jewish Chapel is hosting a Lunch & Learn program, topic Moses: Man or Myth, 11 a.m. to 1 p.m. Facilitator is **Rabbi Barry Schneider**, chaplain of Sunnybrook and Women's Health Science Centre. Réserve. **Hilda Harris** 480-6100, ext. 3552.

FAMILY LIFE SERIES

Temple Kol Ami Family Life series continues with Bar/Bat Mitzvah: Putting God on the Guest List with **Rabbi Daniel Gottlieb**, 7:30 p.m. 905-709-2620, ext. 232.

Wednesday, Feb. 16

HEALTH ISSUES & IMPACTS

Prof. Leon Epstein, director, The Hebrew University of Jerusalem-Hadassah School of Public Health, speaks on World-wide Health: Issues and Impacts – Israeli and International Tikkun Olam, 8 p.m., Beth David B'nai Israel Beth Am Synagogue. Co-sponsored by Canadian Friends of the Hebrew University and Ve'ahavata: The Canadian Jewish Humanitarian & Relief Committee.

MAGEN DAVID ADOM

Toronto Chapter, Canadian Magen David Adom for Israel (supporting Israel's National Emergency Medical Service), meeting 7 p.m. at 788 Marlee Ave., Haifa Room, 3rd floor. Interested visitors welcome. **Cheryl** 780-0034.

PEOPLE IN POWER

Canadian Friends of Laniado Hospital 9th annual Dr. Joseph Well Memorial Lecture features author **John Loftus** who is currently writing a book on Jonathan Pollard. Topic: The Hidden Truth Behind People in Power: An Irish

Continued on page 23

Mom is so excited, she's telling the world!

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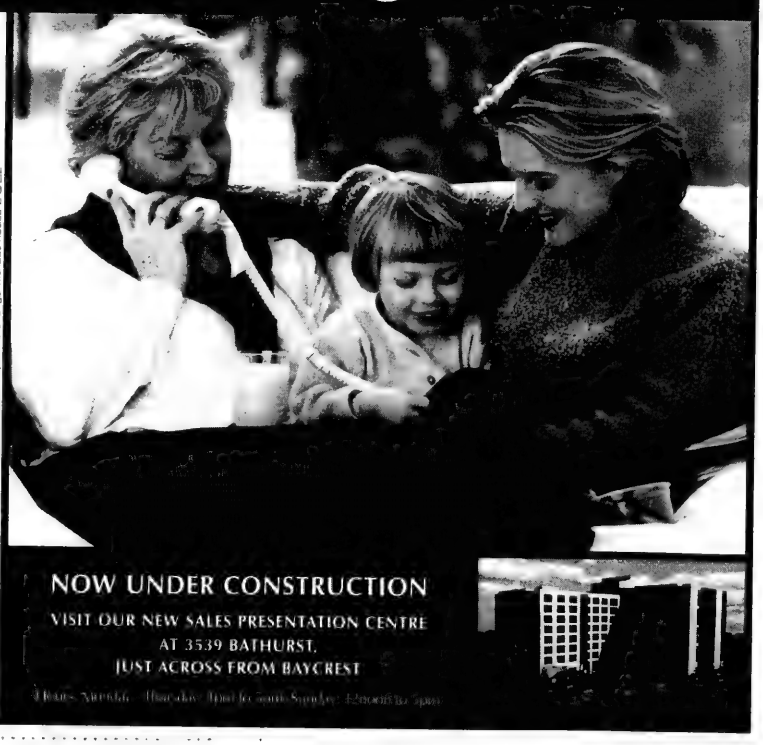

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What's New

Continued from page 22

Catholic's Perspective. 8 p.m. at Shaarei Shomayim Synagogue. $18 advance orders only. Proceeds to the Sanz Medical Centre-Laniado Hospital, Netanya, Israel. 785-8946.

JWI MARKHAM/UNIONVILLE

Jewish Women International-Markham/Unionville Chapter monthly meeting. Special guest speaker. New members welcome. For further information **Sheryl** 905-305-7026 or **Susan** 905-940-0286

BANKING-BACK TO BASICS

Baycrest Centre Wellness Education Group sponsors a session, Banking-Back to Basics, an informal round table discussion on day-to-day banking. Presenters are **Hilary Als**, branch manager, Canada Trust, and **Ruth Ingram** and **Maria Tsakiris**. 1:30-2:30 p.m. at the Wagman Centre, 55 Ameer Ave. **Judy** 785-2500, ext. 2340.

And What Else Is New

WOMEN FOR WOMEN

Toronto Hadassah-WIZO Women for Women breakfast, a women's health forum featuring **Dr. Gillian Hawker**, director, the osteoporosis clinical research program, Women's College Hospital, and a pilates demonstration with physiotherapist Tanya Crowell, Sunday, Feb. 20, 9:30 a.m., Sephardic Kehila Centre, 7026 Bathurst St., Thornhill. Tickets $25 in advance only. RSVP 630-8373.

SHABBATON AT THE MINSK

Shabbaton at the Minsk with **Rabbi Chaim Kramer**, author of *Anatomy of the Soul* , Feb. 11-12. $35 includes three Shabbat meals with learning, singing, socializing. Davening Friday Minchah 5:30 p.m., Saturday Shacharit 9:30 a.m., Minchah 4:45 p.m. Melaveh malka 9:30 p.m., live music, food, chassidic stories $10 or $5 for Shabbatoners. Anshe Minsk Synagogue, 10 St. Andrew St. in Kensington Market. 595-5723 or 789-5552.

NCSY CARLEBACH MINYAN

Due to the overwhelming response, the Carlebach Minyan which meets at NCSY, will now take place at Beth Avraham Yoseph of Toronto, 613 Clark Ave. W., Thornhill. The minyan was not held Feb. 4, but will resume at the BAYT on Friday, March 3. For more information, **Rabbi Glenn Black** 905-761-6279.

THE MUSICAL OLIVER

Associated Hebrew Schools Grade 8 students are set to perform the classic musical *Oliver*, directed by **Lynn Lurie** Saturday, Feb. 19 at 8 p.m. and Sunday, Feb. 20 at 2 p.m. at the Kamin Educational Centre auditorium, 300 Atkinson Ave., Thornhill. $10 adults, $6 students. $36 patrons (includes two Inner Circle tickets). Tickets available through the school 494-7280 or at the door.

SUPPORT GROUP

Jewish Parents and Families of Lesbians and Gays monthly meeting the 3rd Monday of every month, 7:30 p.m., Lipa Green Building, 4600 Bathurst St., 6th floor library. For information, Jewish Family & Child Service Intake, 638-7800.

TORAH TIDBITS

For singles of all ages: Socialize, have coffee, enjoy Torah Tidbits with **Rebbetzin Loretta Tanenbaum,** Wednesdays 7:30 p.m., Feb. 16, 23, March 1, 8, $5 at door, Beth Tzedec Congregation. For details **Marlene** 781-3514, ext. 34.

ROCK 'N' ROLL FANTASY

Beth Emeth Bais Yehuda Synagogue presents Rock 'n' Roll Fantasy, D.J., cash bar, pizza by the slice Saturday, Feb. 19, 8 p.m.

DONATED MERCHANDISE

Jewish Vocational Service of Greater Toronto is launching a new program that trains people for a career in the retail sector. As part of the training, participants will work at an in-house store located at JVS head office which will be stocked with donated items. JVS can use a variety of new merchandise, from clothing to household items to canned goods. Businesses that donate items will be listed as program sponsors. **Allan Fryman** 787-1151. ext. 247.

INFANT/CHILD CPR

St. John Ambulance course, ideal for new parents, nannies, grandparents, Sunday, Feb. 20, 9 a.m. to 1 p.m. at Beth Emeth Bais Yehuda Synagogue.$36. Receive certification. **Rhonda** 905-731-9441.

RESOURCE CENTRE

Family Resource Centre, Promenade Mall, Suite 313.

Drop-in hours: Tuesday, Wednesday and Thursday, 10 a.m. to 1 p.m. Wednesday and Sunday 1-4 p.m.

To register for the following workshops, call **Bernice Friedman** 905-882-8509.

Helping Kids to Blossom, a series for parents/caregivers: Raising a Mentsch, Feb. 16; Parenting by Example, Feb. 23; Developing a Healthier Lifestyle, March 1.

Child development series, a 6-session workshop for parents/caregivers. Learn what to expect at each stage of your child's development and how to parent effectively to maximize potential, reduce stress and foster self-esteem.

SINGLES SCENE

Beach Blast Volleyball for 25-38 group, Sunday, Feb. 13, 7:15 p.m., 15 Leswin (Orfus/Caledonia) **Rhonda** 905-731-9441.

Organized Trivia Nite for 30s, 40s and 50, Saturday, Feb. 26, 8 p.m. at Beth Emeth Bais Yehuda Synagogue. $7.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 10, lecture on education, **Mordechai Mishle;** Feb. 17, bingo; Feb. 24, dinner out; Sunday, March 19, Purim party, 7:30 p.m., light music, refreshments, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: *The Eddie Cantor Story* lunch time theatre downtown, Feb. 14, members $10, non-members $15; Casino Rama Feb. 23, March 8, during February and March $3 everything included for members; Atlantic City March 13-16, 4 dinners, casino bonus, 2 shows, taxi pickup, medical, taxes, gratuities, phone 395-7881 for details; Fitness Mondays 9:30-10:30 a.m. Membership renewal due.

Shaarei Shomayim Friendship Club is planning a trip to Israel in the spring. Upcoming day trips include cruises, theatre outings. *Fiddler on the Roof* Aug. 5 at Stratford. **Lena** 785-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Ve'ahavta, What is it? For whom?Why?, **Avrum Rosensweig,** executive vice-president, Ve'ahavta, Tuesday, Feb. 15, 10 a.m. Discussion following. **Bookie Kwart.**

Healthy Cooking with **Andrea Sturk** , Tuesday, Feb. 15, 1:15 p.m.

Women and Heart Disease, Heart and Stroke Foundation presentation on becoming Heart Smart Women, Tuesday, Feb. 15, 1:15-2:30 p.m.

Working Together For Change, When Relationships Hurt, 10 sessions, date to be announced. $10 for complete sessions. **Sheila Zane** ext. 133 or **Ruth Cohen** ext. 105.

Israeli Club Etrog: Do you speak Hebrew? Join members every Tuesday at 7 p.m. for movies, lectures, dances, sing-a-longs, bingo. Feb. 15, lunch out; Feb. 22, bingo; Feb. 29, free evening. **Anna** ext. 110.

Movie, *The Odd Couple* Sunday, Feb. 13, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

March Break Camp Fun Days, under the direction of **Michal Wenfeld** March 13-March 17 for ages 4-14. Funshop activities include A La Chef; Mad Science; Stamp Making; Learn to Juggle; Story Theatre; Magic Show, plus a wide range of fun-filled supervised programs including music, sports, games, swimming. Camp runs 9 a.m. to 4 p.m. Parents may register children for as many days as they wish. To accommodate working parents there is additional supervision to 5:30 p.m. for an additional fee.

Also, March Break Blue Chip Basketball Camp. Call for details.

Seniors' Calendar: Thursday, Feb. 10, 2 p.m., Natural Remedies: What We Can Use to Boost Our Immune System by **Dr. Elvis Ali,** naturopathic doctor; Thursday, Feb. 17, 2 p.m., film presentation of *Jackie Mason on Broadway*; Monday, Feb. 21, lunch time performance of *The Eddie Cantor Story* downtown, purchase ticket at Front Desk by Feb. 17. **Judy.**

PRESENTING BOOKS TO HOSPITAL; Temple Sinai Nursery School presented North York General Hospital, pediatrics ward, with a donation of 70 children's books, made available through fundraising efforts at the Temple Sinai Book Fair. Books will be used in the Oasis Playroom and Grace's Place, a surgical waiting room. Presenting these books to Beverley Ann Persaud, assistant unit administrator, are from left Chase Farbstein, Hannah Zuckerman, Ben Zuckerman and Blair Farbstein.

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Coast to Coast

Mr. Hersz Schor passed away in Nuremberg/Germany on September 20, 1998. He immigrated to Halifax/Canada on August 4, 1951. His parents were Efraim Schor and Rachel Schor, née König. Mr. Hersz Schor was born on December 26, 1911 in Cracow/Poland.

If you are related to Mr. Hersz Schor I ask you to urgently contact **Eva Meyer:**

Goldbachstr. 9, 90480 Nürnberg/Germany,
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email: rechtsbeistand.meyer@t-online.de.
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UJA Federation meets

By WENDY GOLDBLATT SCHNEIDER
CJN Correspondent

HAMILTON — Promoting dialogue among the Jewish community's various constituencies and raising awareness of the role the federation can play in unifying the community are among the goals of incoming federation president, Harvey Waxman.

At the UJA Federation of Hamilton annual general meeting last month, Waxman, a former JCC president with a long history of community involvement, outlined his vision for the next two years.

He said he believes fragmentation is the single biggest challenge facing the community as it confronts the changing demographic realities that have seen an annual death rate far outnumbering the birth rate. Waxman sees the federation facilitating a process by which community groups will come together to dialogue, set aside their differences and set priorities for the future health of the community.

Outgoing president Cheryl Greenbaum reviewed the accomplishments achieved during her tenure. She thanked her campaign team and fellow board members, whom she called "an amazing group of people working together for the sake of a caring and cohesive community," and spoke with pride about the community's flourishing Jewish schools, agencies and organizations.

She made special mention of two recently launched initiatives that she said will help ensure the health of the community for future generations.

The first is an endowment fund, the interest from which will ensure the ongoing funding of local projects.

The second is the Dor L'Dor Initiative, a program that seeks to reach out to a generation that has, until now, been reluctant to step into leadership positions in community institutions and develop as future leaders.

Greenbaum also referred to a November small Ontario communities mission to Israel and the former Soviet Union, an experience, she said, that had an impact on all those who went.

Hamilton participants in the mission personally delivered $12,000 raised at last year's UJA walkathon to a social service centre that feeds and cares for elderly Jews in Kiev.

The mission, said Greenbaum, was a wonderful way to end her term.

In a report on the UJA's Campaign 2000, campaign chair, Cele Steinberg, spoke about a narrowly averted crisis that occurred last spring, when a number of large gifts nearly did not materialize. The anticipated shortfall in the campaign's goals prompted several emergency meetings that ultimately served to rally community members, resulting in a campaign that topped the previous year's.

SINGLES EVENTS
is an advertising feature of *The Canadian Jewish News*
Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.
For rates or to place an ad, please call
MICHAEL at (416) 391-1836
***The CJN* encourages readers to direct any queries they may have on an upcoming event to the event's organizers.**

***GAMES JEWISH SINGLES PLAY! Sun. Feb. 20 at 7:30pm.** Beth Torah, 47 Glenbrook, Ages 21-39, 40-69. ***BRIDGE, Rummicube, Trivial Pursuit, Scrabble, etc. Early-Bird Bingo**, 7:30-8pm. Prizes, refreshments, $5.00. **105 couples have already met!** Free introductions, Mollie, 416-733-3634.

Back by popular demand! COFFEE, TEA & TORAH. Singles, come to Beth Tzedec. Socialize, have choice of coffees, enjoy Torah tidbits with Rebbetzin Loretta Tanenbaum, Wednesdays at 7:30pm, **Feb. 16, 23, Mar.1 & 8.** 1700 Bathurst, $5 at door. **Call 781-3514, ext. 34.**

Bringing People Together Introductions: Min. 1 engagement per mo. Ruth Friedman 905-731-5204.

Chabibi Promotions Presents a Jewish Bash. Sun. Feb. 13 at Plastique Lounge, 128 Peter St., (Richmond & Peter). Doors open at 9:30pm. Dress code in effect. Ages 19-30ish. Tickets $8-adv., $10-door. For tickets or info: www.chabibi.net, or Tracy 905-886-8874.

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Valentine's Day Singles Party, Sun., Feb.13, 7:30pm. Hava Nagila Night Club, 1118 Centre St. Modern live band, low cash bar. Just $10! Don't miss a chance to meet your soulmate! All Ages!

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As we all get set for what is sure to be a most feisty session of Parliament, it is time to catch up with who is hot and who is not.

Hot: (Former?) Reformer, Randy White is both "hot" and hot-under-the collar after having been dumped as House leader by Preston Manning. Promising to "set the record straight" on what Manning is really all about, White is seen as an honest and dedicated parliamentarian who is guilty only of having the strength of his convictions.

We would not want to rain on Mr. White's parade, but we cannot resist asking one, tiny question. If there is something to set straight about Manning, why has it taken Randy seven years to finally come forward?

Not: (Former?) Reform cum Canadian Alliance leader, Preston Manning made a big, very big "oops" by firing White (see above). For such a smart politico, Manning immediately sent chills throughout Reform country regarding his threshold for dissent. The trend has continued, and now any voice raising concern about the wisdom of Manning's continued leadership or the merits of the UA, risks "punishment." Just ask Edmonton MP Ian McClelland, who offered a career-limiting opinion that perhaps the new party should have a new leader to really set it apart from its Reform ancestor.

Hot: Rookie MP Irwin Cotler has used the two-month winter recess (my kid wants to know why he only gets two weeks?) to travel hither and yon, meeting with academics, students throughout the country, even squeezing in time to meet international conferenciers in Europe. His political manager, well-known Montrealer, Berl Wiseman, can, apparently, hardly contain the man. It has been a long time since such energy has been seen on the Hill…and people have taken notice.

Not: Jean Pelletier, the PM's chief of staff, who blew the call on tax breaks for-NHL teams, and then froze during the Billion Dollar scandal. Luckily, Fast Eddie Goldenberg has picked up the ball. The scandal may not have died down, but a lot of people are going to owe Goldenberg big time for his adroit management of the issue.

Hot: Gilles Duceppe, the leader of the Bloc Quebecois who stared-down that multicultural benefactor, Jacques Parizeau at the Bloc's recent convention. With that move, Duceppe has finally emerged as a leader that all Quebec nationalists can respect…except for those who really do want to separate from Canada.

Health

Montreal General Hospital program aids stutterers

By JANICE ARNOLD
Staff Reporter

MONTREAL — As a teenager, the sound of the phone ringing struck panic in Harvey Shuster. He didn't fear bad news; it was the thought of being unable to utter the word "hello."

Shuster, now 43, has stuttered since he was six. The anticipation of having to verbalize a troublesome consonant could make him tremble with anxiety.

That was until last year, when he enrolled in the fluency treatment program at the Montreal General Hospital, which he credits with finally helping him overcome his speech impediment.

Out of gratitude, Shuster has become a sort of poster boy for the program and has taken it upon himself, in agreement with the hospital, to voluntarily raise tens of thousands of dollars to keep it going.

He has singlehandedly brought in $21,000 for the program, and is not stopping there; he's going for $100,000. What is more remarkable, is that in order to raise this money, he made over 720 phone calls, many of them cold, to businesses, agencies and individuals, as well as to the media.

He spoke in the slow, deliberate way he was taught, no longer self-conscious about what people might think.

Approaching people this way would have been almost unthinkable only a couple of years ago because of his stuttering, which he describes as a severe disability.

There's no cure for stuttering, and like many other sufferers, Shuster's speech did improve after different types of therapy over the years, but after a few weeks, he slipped back into stuttering.

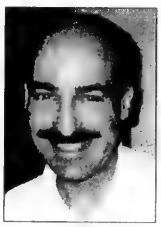
The Montreal General program is different, he says, because it teaches, not only the techniques of fluency, but also addresses the psychological and emotional aspects that often prevent stutterers from using the skills they've acquired when in uncomfortable situations.

In conjunction with the intensive therapy, participants immediately begin attending a self-help group, which they can continue with after they "graduate."

"Using your techniques at home or in ideal circumstances is one thing, but in the real world it is difficult to put into practice what you theoretically know," he said.

Today, Shuster still occasionally stumbles over words, but he knows what to do to get himself out of these lapses, and he's not embarassed to do so anymore.

"This speech program, unlike previous speech therapy methods I followed, has benefited me greatly. I can speak with controlled fluency in most situations in daily life. I'd say, that in 50 percent of pressured situations I can master the techniques. Before, it was virtually zero," said Shuster, who works in the financial department of Air Canada.



Harvey Shuster

"This is the only hospital in Quebec that currently has this self-help program supervised by a speech therapist, and it is vital to maintain its existence."

Jill Harrison, the director of the Montreal General's speech pathology department, congratulates Shuster on his efforts. "In doing so, he has become an ambassador for the program and for the hospital, educating hundreds of people about the nature and treatment of stuttering. The media exposure and contacts he has made have been invaluable in dispelling myths about people who stutter, and in offering hope to those unaware of our services."

Shuster would like to spare other children from the humiliation he suffered growing up. "Children can be very cruel. They imitated the way I talked," he said. "When we had to read out loud in class, I always hid behind my book, hoping not to be called on."

Shuster went on to earn a BComm in accounting and a certificate in management accounting at McGill University. Finding a job, however, was always difficult because doing interviews filled him with dread, worsening his stuttering.

At his bar mitzvah, he still recalls with horror that the last word he had to say was 'righteousness' and he could not get it out.

After years of on and off therapy, Shuster "gave up and accepted that I was a stutterer" for 14 years. That was until February 1999, when he began the Montreal General program.

"It was music to my ears when I heard that it taught not only techniques, but also addressed aspects like attitude and self-esteem."

Shuster says he has also found the courage to set straight, people who finish his words or sentences. "Doing that tells me you don't have the patience to listen to me. I just say, 'Excuse me, but I have not finished what I wanted to say."

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Ontario's position called 'shameful'

Continued from page 3

within Canada, decisions regarding education are ultimately for the provinces to resolve in accordance with their constitutional authority."

The response then conveys Ontario's position, which is that the province "has no plans to extend funding to private, religious schools, and intends to adhere fully to its constitutional obligation to fund Roman Catholic schools." Ontario also reaffirmed its commitment to the public education system.

Canada concludes by stating that it "affirms its commitment to the international human rights regime, and will continue to work with the provinces to this end."

That had community officials stunned.

The announcement was "shameful and disappointing," said Keith Landy, chair of Canadian Jewish Congress, Ontario region, on behalf of the recently-formed Coalition for Justice in Educational Funding. It is "as much a non-decision as it is a decision."

Canada has held itself out as a champion of human rights for decades. Now, it's "particularly disappointing to learn it lacks the political will to remove discrimination at home," he added. "Surely it can't be an answer to say that education falls to the provinces, and therefore [the federal government] is powerless to act."

He confessed the response caught him by surprise, as some community officials had predicted Ottawa would ask the UN for more time to craft an answer.

"It's certainly a disappointment, but it doesn't end the matter. It's one more setback in a fight that has lasted 25 years."

Waldman, too, said he found the response "really quite shameful. It doesn't make me feel like a proud Canadian."

He pledged that "pressure will not cease on the federal government, either from parents' groups or organizations. This answer does not get them off the hook."

The question now, said Bayefsky, "is how is Canada going to retrieve its standing in front of the international community?"

She said the UN will duly note that Canada has defaulted on one of its findings. The special UN rapporteur for human rights will hold a follow-up meeting sometime in March, she said.

"At some point, [the UN] will call in Canadian diplomats and Canada will be listed in a report in violation [of human rights statutes.]"

Canada's credibility on the international stage has been diminished, she said.

But, "this isn't the end of it. Now, it's up the prime minister and his cabinet to fashion a remedy."

The public's disappointment over Ottawa's response was registered at a rally of multi-faith parents Saturday night in Vaughan. Over 2,000 people crowded a conference centre to denounce the response and to call on all parents of children in independent schools to maintain a pressure campaign.

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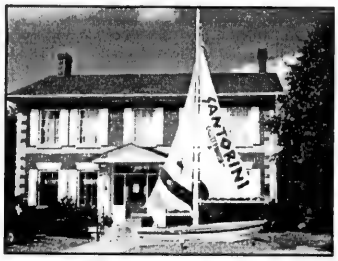
THE DINING GUIDE

ADVERTISING FEATURE

SANTORINI BAR & GRILL



Santorini is a Mediterranean restaurant with a Greek flavor, featuring grilled steaks, souvlaki, mezes, pasta, seafood and fresh fish. Enjoy a fresh salmon, swordfish or sea bass fillet, or a whole red snapper or sea bass. Every dinner includes taramosalata, pickles and salad appetizers, and a homemade loaf you slice to your taste; birthday or anniversary parties of more than four receive a free cake. In this fine house built in 1855, the private rooms with their inviting decor and electric fireplaces can seat 15 or 45 dinner guests; why not celebrate your special occasion here?

Open Mon.–Sat. 11:30–3:00 for lunch, after 3 for dinner. Sun. 12–5 for private parties, after 5 for dinner. Reservations recomended, required Fri. & Sat. Parking Thornhill Sq. in front of restaurant

288 John St., Markham
Phone 905-731-4400

STEAM CITY RESTAURANT

If you like your food fast, fresh and "Montreal style", there's a dining destination that's guaranteed to please. **Steam City** has developed a huge following for its hand-cut Montreal smoked meat, hand-cut fries, poutine, subs, and "steamies". This namesake item is a delicious steamed hog dog that has become as big a hit in Toronto as it is in La Belle Province.

Steam City opens for breakfast at 7 a.m., and offers a variety of traditional breakfast fare in addition to its regular menu.

You'll also enjoy the '50's-style retro decor, the bright and cheery atmosphere, and the service with a smile. It's a great place to bring the whole family!

Hours: 7 a.m. to 11 p.m., 7 days a week.
Wheelchair access.

1118 Centre Street (W. of Bathurst)
Phone 905-763-6131

LOBSTER ROYALE

Seafood and lobster lovers, come and enjoy. The Lobster Royale is **open on Monday, Valentine's Day**, for your romantic dinner. The lobsters range from one to three pounds, live from the tank, prepared for you either broiled or steamed. Start your meal with a superb Lobster Bisque or a divine Clam Chowder. Other fine fish delicacies are Alaska King Crab Legs, Orange Roughy and Fresh Atlantic Salmon and the meat menu includes Filet Mignon and Chicken Breasts. There is a certain tone here, not too formal; smart-casual dress goes well with fine table linen.

Hours: Closed Mondays
Tues. 5 p.m-.9 p.m.
Wed.-Sun. 5 p.m.-10 p.m.
Reservations advised for groups of 4 and up
Wheelchair access

7323 Yonge Street
Phone 905-707-0546

BIG AL'S HOUSE OF MARVELLOUS MEALS

Big Al carries on the tradition of a hearty dinner at reasonable prices. Favourites include New York prime rib steaks, BBQ ribs, and substantial soups like the beef brisket. There's even a tasty vegetarian steak. Round off your meal with a decadent slice of cake.

Want something lighter for lunch? Try a robust jumbo sandwich. The decor is California style, with carpets, black lacquer chairs, vibrant colours, and gentle lighting with lots of mirrors to reflect it. Regulars come for dinner and stay till closing; they love the place. Also, Big Al caters banquets and house parties.

Open Tue.-Fri. noon-10 p.m., Sat. & Sun. 5 p.m.-10 p.m. Reservations.

3434 Bathurst Street
Phone 416-256-7399

STEELES DELI

Do you love the tastes, textures and aromas of old-fashioned deli home cooking? Come to Steeles Deli. Their liver & onions have long been famous; likewise the gefilte fish, potato latkes and beef knishes; and Steeles Deli keeps the Montreal smoked meat tradition alive in Toronto.

There are healthful salads, and heart-warming soups in jars to take out. Most of the patrons are regulars, coming back to enjoy good food and a friendly, relaxed atmosphere. Bring the family; there's a special kids' menu. You can enjoy a beer or house wine with your meal. There's take-out and catering too.

Open Mon.-Fri. 10–9, Sat. & Sun. 9 –9
Wheelchair access.
Reservations advised for 6 or more.

180 Steeles Avenue West
905-881-8366

PAN ON THE DANFORTH

With an eclectic menu that has earned it an international three-star reputation, **Pan on the Danforth** is one of a kind. Rave reviews in many major newspapers and magazines underscore Pan's commitment to excellence.

Fish and seafood are up-to-the-minute fresh, and you simply haven't tried moussaka until you've tasted Pan's. Signature entrées include the Char Grilled Loin of Lamb with a fig and orange glaze; the Santorini Chicken, stuffed with spinach and feta cheese and served with lemon roast potato and seared rapini; and the *Kakavia*, a traditional seafood dish of shrimp, mussels, sea bass, calamari, onion, tomato, white wine and garlic crostinis. Even the desserts have an originality that will engrave them in your memory.

Hours: 5 p.m. to 12 midnight, 7 days a week.
Fully licensed. Wheelchair access.
Reservations recommended Fri. & Sat.

516 Danforth Avenue
Phone 416-466-8158

OHYA JAPANESE RESTAURANT

If you and your family like light, healthy food, low on fat and high on flavour, visit **Ohya**. Here you can sample tasty morsels like *maki* (rice rolled in nori seaweed, stuffed with fish, vegetables, eggs or seafood); or sushi (rice dumplings with sashimi fish dipped in soya or hot wasabi sauce).

Or maybe you'd prefer teriyaki steak, stir-fried in a teppanyaki or grilled on a robata. The warm, relaxing decor and the Japanese background music will initiate you into the pleasures of simplicity. And there's a menu for the kids, with fun finger foods like sushi pizza.

Lunch: Mon.–Fri. 11:30 a.m. to 2:30 p.m. Sat. & Sun. 12 Noon to 3:00 p.m.
Dinner: Sun.–Thurs. 5:00 p.m. to 10:00 p.m. Fri. & Sat. 5:00 p.m. to 11:00 p.m.
Licensed. Reservations recommended for Saturdays. Wheelchair access.

1102 Centre Street, Unit #7
Phone 905-882-6663

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Reservations recommended

3 Elmhurst Ave.
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Features

WAR VETS WELCOME NEW CANADIAN CITIZENS: Canadian Jewish War Veterans of the General Wingate Branch #256 Royal Canadian Legion recently hosted a reception for the newly invested Canadian citizens at the Scarborough Citizenship Court presided over by Judge Sigmund Reiser, C.M., seen here standing in the middle of the group. During the ceremony, all the veterans reaffirmed their oath to Canada and received their reaffirmation certificates from Judge Reiser.

[Photo by Al Rubin]

THE DINING GUIDE

ADVERTISING FEATURE

The Lobster Trap Restaurant

1962 Avenue Road
Phone 416-787-3211

Still serving satisfied patrons after 35 years. The Lobster Trap is Toronto's original lobster house. Unique in Canada, The Lobster Trap offers live lobster in the tank from one pound up to four pounds, prepared the way you like it; and the lobster bisque sets the standard for all others. Besides our delicious lobster, scampies, Alaska king crab legs, shrimps and mussels, there is also a selection of other fine fish dishes. Casual dress goes with the cozy atmosphere; and there is a special kids' menu. Lunches start at $4.95, dinners at $16.95. The Lobster Trap accepts all major credit cards.

Hours: Lunch Mon.-Fri. 11:30 a.m.-2:30 p.m.
Dinner 5:00-10:00 p.m.,
7 days a week

Gotham Grill

1206 Eglinton Avenue West
Phone 416-256-3131

EDDIE & CHERI RESTAURANT TOURS

Gotham Grill's best- loved specialty is baby back ribs. The steaks, from only the best cuts, are also popular; and many patrons go for the stir fries and brick oven- baked pizzas. The salads are truly special; the Gotham Greek, for example, boasts a dozen vegetables, abundant feta cheese, and creamy garlic dressing.

Gotham is a neighborhood establishment, with moderate prices and friendly service. People who arrive looking rushed, stay awhile to relax. The walls show photos from the '40s and '50s; you'll hear music from that era too, like the Mills Brothers and the Andrews Sisters. And there's a smoking bar.

Open Tue.-Sun. 5 p.m.-11 p.m.
Closed Mondays. Free parking.
Reservations recommended.

Mezes Greek Restaurant

456 Danforth Avenue
Phone 416-778-5150

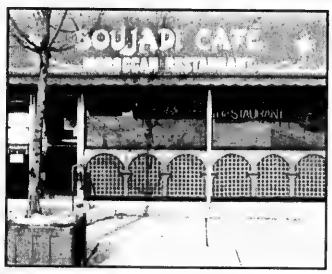
Mezes' obsession with freshness and quality has made it one of Toronto's busiest restaurants. Prepared to order from daily-fresh ingredients, each dish is true to the style of traditional Greek food.

Whether it's kalamari (one of Toronto's best), flaming saganaki (cheese pan-fried and ignited with brandy), or the astounding variety of appetizers, owner Sue Zindros and her sister, head chef Christine, offer you only the best.

"What we set before you," says Sue, "is what we serve and eat at home." Faithful to this maxim, Mezes sets a standard which explains why patrons keep coming back, and bring their friends.

Open 7 days noon to midnight
Fri. & Sat. to 3 a.m. Fully licensed.
Wheelchair access.

Boujadi Moroccan Restaurant



220 Eglinton Avenue East
Phone 416-440-0258

The wonderfully exotic flavours and fragrances of Moroccan cuisine are exquisitely presented at **Boujadi**, where meals are meant to be savoured slowly, mouthful by mouthful. Dishes are prepared fresh from scratch, resulting in a truly sensuous dining experience. Portions are large, prices reasonable, the service prompt and courteous.

Highly recommended is the *Marhaba*, a large platter including many popular Moroccan features such as couscous, vegetables, merguez, kafta, olive/lemon chicken and stuffed phylo pastry. A delectable variety of vegetarian dishes is offered as well.

Also noteworthy is the genuine warmth and hospitality of owner/chef Charles Obadia and his staff. A pleasurable visit, in every respect.

Hours: Wed. – Sun., 5:30 p.m. – 11 p.m.
Fully licensed.

Thai Flavors

1554 Avenue Road
Phone 416-782-3288

These days, Thai food is popular for its healthful, exotic quality, with Thai restaurants springing up all around Toronto. Once connoisseurs have tried other locales, though, they come back to Thai Flavours for authentic tastes in a Thai setting. Among the best loved dishes here are cashew chicken, lemon chicken and hot spicy fish. For vegetarians, there's delectable vegetable curry, or Thai style eggplant. There are lots of satays, rice dishes, soups and salads as well. The candle- lit atmosphere is cozy and friendly, ideal for you and a dear friend. There's take-out, delivery and catering too.

Open: Mon.-Fri. 11-3, 5-10;
Sat 12-3, 5-11; Sun 5-10
Call for reservations on weekends

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Mideast peace talks deadlocked on two fronts

By MITCHELL DANOW
Jewish Telegraphic Agency

NEW YORK — Israeli-Palestinian talks appear to be going nowhere fast, and prospects for reviving Israeli-Syrian negotiations appear equally grim.

U.S. Middle East peace envoy Dennis Ross returned home last weekend, after several days of talks with Israeli and Palestinian negotiators failed to secure any breakthroughs.

He had come to the region to help the two sides make progress toward reaching a deadline next week for drafting the outline of a final peace accord.

Instead, he found the two sides unable to break a deadlock on a different issue – namely, which lands would be included in an Israeli withdrawal from an additional six percent of the West Bank.

Palestinian officials want land near Jerusalem, but these areas were not included in the redeployment maps that the Israeli cabinet approved last week.

The argument is a familiar one. It first erupted last November when Palestinian officials demanded a say in which lands would be turned over in a previous Israeli withdrawal. Israel has repeatedly maintained that it has sole say in determining which lands will be turned over.

The earlier dispute was resolved in January, when Israel withdrew from an additional five percent of the West Bank and said it would be open to Palestinian requests for the next withdrawal.

This time around, Palestinian officials have dug in their heels, charging that Israel has turned a deaf ear to their request for areas around Jerusalem. Israel is remaining equally firm in its stance that it will make the final decision regarding its West Bank handovers.

The two sides cannot even agree on the current state of their negotiations: Palestinian officials are saying that the talks are in crisis, but Israeli leaders are downplaying the problems as temporary disagreements.

Meanwhile, both sides – now joined by Ross – are saying that next week's deadline for drafting the outline of a final peace accord will not be met.

At the same time, the Israeli-Syrian peace track – on a downhill course since talks between the two sides were suspended in mid-January – is looking equally unpromising.

Shortly after Syria suspended the talks, demanding that Israel give a written pledge to withdraw from all of the Golan Heights before negotiations resume, Hezbollah increased its activities against Israeli troops in southern Lebanon.

Given the widely held belief that Damascus gave the go-ahead to Hezbollah to step up the fighting against Israel, each new Hezbollah assault makes it harder for Israeli officials to find a way back to the negotiations with Syria.

In the latest of its attacks, Hezbollah detonated a roadside bomb last Sunday that killed an Israeli soldier and wounded at least six others.

Last week, Hezbollah gunmen killed three Israeli soldiers and, in a separate attack, the second-in-command of the Israeli-allied South Lebanon Army.

In retaliation, Israel made a failed attempt to assassinate a senior Hezbollah officer. This prompted Hezbollah officials to threaten to strike at northern Israel with Katyusha rockets.

Meanwhile, a majority of Israelis still support pressing ahead with the Syrian peace track, despite the Hezbollah attack last week that killed three Israeli soldiers.

According to a poll published over the weekend in the Israeli daily *Ma'ariv*, 67 percent of Israelis want to continue negotiating with Syria, and 61 percent said they believe Israel will be more secure if a deal is reached.

Nevertheless, 63 percent also said Israel should react forcefully to Hezbollah attacks in southern Lebanon.

Austria gov't concerns Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli cabinet Sunday expressed "deep concern" over the establishment of the new government in Austria with the participation of Joerg Haider's ultra-nationalist Freedom Party, but refrained from taking additional concrete action beyond recalling the country's ambassador to Austria, who returned to Israel last Friday.

A communique read out after the meeting by cabinet secretary, Isaac Herzog, stated that the Israeli government considers its "mission" to be "to warn against such a grave phenomenon of a western European government that includes neo-Nazi elements."

The communique added that "the historical lesson of the Holocaust teaches that such phenomena are unacceptable. They have no justification and we must not believe conciliatory words that cover up an ideology that advocates hatred and racism. Such phenomena must be eradicated."

This is a "black day for Austrian democracy," the statement said, and called on all the world's "enlightened nations" to take action and denounce the phenomenon.

Prime Minister Ehud Barak stated in the meeting that in his talks with world leaders, he had made it clear that a consistent and relentless effort to deal with the developments in Austria would be necessary, even if it takes months.

Israel, Barak said, cannot be in a position of "hesitating and stuttering" on this subject.

Industry and Trade Minister Ran Cohen (Meretz) called on the government to break off diplomatic relations with Austria, while Justice Minister Yossi Beilin stated that the new Austrian chancellor, Wolfgang Schuessel, had "sold his soul to the devil" – echoing the judgment in a famous trial of the 1950s in Israel related to the Holocaust – and proposed that Israel re-examine its relations with Austria in all spheres.

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Team keeps kippot, forfeits game

Ha'aretz Daily Newspaper Ltd.

NORFOLK, Va. — The coach of a boys' basketball team from a Hebrew school opted to forfeit a game rather than abide by the referee's request that the players remove their kippot.

Nathan Drory, coach of the sixth-through-eighth grade team at the Hebrew Academy of Tidewater, was preparing his team to play Sweethaven Christian Academy, last Thursday, when the referee told six of his players they could only play if they removed their kippot.

Four of the players are sons of rabbis, and the wearing of kippot is "not something we are going to be flexible on," Drory said. "We're going to wear them."

On Friday, Dick Bowie, commissioner of the Southeastern Virginia Officials Association, defended referee Virgena Norman's decision.

"If the clips were to come loose and stick someone in the eye, our $5 million liability insurance wouldn't cover it," Bowie said.

David Clark, Sweethaven's basketball coach, said his team has played Hebrew Academy in other sports and the issue never came up.

After the forfeit was official, the teams played anyway. Sweethaven won, 33-22.

"They were gracious, they were understanding, they were very good hosts," Drory said. "The kids were great on both sides. Our kids were very happy to uphold something they believe in."

Ulpanat Orot Girls School, a centrist Orthodox girls high school in Toronto is seeking a **Menahel/Menahelet** commencing August 2000.

The successful candidate will
- be responsible for: overall educational administration and programming; supervision of the Jewish studies faculty; Jewish studies curriculum development
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The Week in Israel

Jan. 31

• Alif Gondoz, an 11-year-old Turkish girl who survived that country's devastating earthquake last August was reunited in Israel with members of the Israeli army team that rescued her. She lost her entire family in the quake. She was in Israel for physiotherapy and to be fitted for an artificial foot.

Feb, 1

• U.S. Secretary of State Madeleine Albright described as "ridiculous" a Syrian newspaper article that referred to the Holocaust as a "myth," claiming Israel had exaggerated the Holocaust in order to further its own interests.

Feb. 2

• The Knesset held its first-ever debate on Israel's nuclear policy. While no substantive information was revealed in the debate, it broke a long-held taboo on public discussion of the subject. Israel has never acknowledged possessing nuclear weapons capabilities.

• Two Israeli businessmen were arrested for allegedly selling vehicles and military equipment to Iran. The sales were estimated at millions of dollars and include armored personnel carriers and spare parts. Eli Cohen, 50, and Avichai Weinstein, 32, were detained following an investigation that lasted more than a year and involved authorities in the U.S., Europe and the Far East.

Feb, 3

• Thousands of passengers were delayed at Ben-Gurion International Airport as Airports Authority personnel began a general strike. The union objected to the announcement of bonuses for 80 managerial staff while rank and file staff were being asked to absorb cutbacks.

Feb. 4

• The summit meeting between Prime Minister Barak and Palestinian Authority Chairman Arafat turned into a confrontation over the IDF's next interim withdrawal in the West Bank. Arafat rejected the Israeli withdrawal map owing to Israel's refusal to give him control of the Abu Dis area adjacent to Jerusalem and because Israel did not coordinate the details of the map with the PA.

Files from JTA and Ha'aretz

Iraq's Saddam defiant despite sanctions, raids

By SHELDON KIRSHNER

Mideast Analysis

More than a year ago, in Operation Desert Fox, American and British aircraft bombarded Iraq in a punishing 70-hour offensive. The raids were designed to prod Iraq into eliminating its weapons of mass destruction and long-range missiles. Fourteen months on, Iraq remains defiant and uncooperative, and its leadership firmly entrenched.

The crisis that originally began in August 1990 with Iraq's invasion and occupation of Kuwait has collided with the new millennium and has yet to be resolved. Late last year, the United Nations Security Council voted to establish a new arms inspection system in which the United Nations Special Commission would be replaced by a body known as the United Nations Monitoring, Verification and Inspection Commission.

But Baghdad has dug in its heels and rejected the plan, saying it will not allow inspectors back into the country until UN economic sanctions are unconditionally lifted.

And so the impasse between Iraq and the UN festers.

As a result, Iraq is free to rebuild its arsenal of chemical, biological and nuclear weapons. It is a great concern to the Israeli government, not only because Israel was hit by 39 Iraqi Scud missiles during the 1991 Gulf War, but because President Saddam Hussein recently called for Israel's destruction.

Clearly emboldened by its success in defying the international community, Iraq is holding fast to its position in the face of demands to comply with UN resolutions.

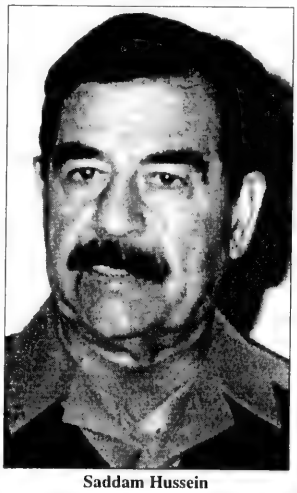
As a realistic diplomatic breakthrough recedes further into the distance, thereby enabling Baghdad to reconstitute its military base, the United States and Britain press on with a low-intensity, little-publicized war against Iraq.

In the past year, since President Bill Clinton's announcement that Desert Fox had inflicted "significant damage" on its weapons programs and military infrastructure, American and British jets have continuously attacked Iraq's air defences in the northern and southern no-fly zones. The exclusionary enclaves, which Iraq does not recognize, were created by Washington and its allies shortly after the 1991 war to protect Kurds in the north and Shi'ite Muslims in the south from repression by Iraqi forces. According to Iraqi figures, the raids, approximately 16,000 in number since Desert Fox in mid-December 1998, have killed almost 200 civilians and wounded twice as many persons.

The United States, Iraq's chief nemesis, defends the air strikes as a measured effort to isolate Hussein and weaken his regime. The policy, however, has not really succeeded, and even Washington tacitly acknowledges that a stalemate exists.

In a remarkable display of resilience, Iraq has not only repaired factories and barracks bombed in late 1998, but rebuilt anti-aircraft batteries, radar sites and communication centres attacked since 1999.

And because UN arms inspectors have been kept away from Iraq for at least 14 months now, there is no one to systematically monitor Iraq's capabilities, which are purported to be considerable.



Saddam Hussein

During this interregnum, Hussein has bolstered his strength, as Israel has suggested. Until recently, he refused to admit inspectors from the International Atomic Energy Agency to check Iraq's uranium stockpile.

At the UN, meanwhile, Hussein has cleverly created deep-seated rifts within the Security Council. In addition to denouncing the air raids of the past year, Russia, China and France have urged the United States – the world's sole superpower – to lift sanctions. Most observers believe that these disagreements have had the effect of encouraging Iraq to resist UN pressures still more strongly.

Although sanctions have not deterred Iraq from rebuilding its armed forces, they have impoverished much of its population. The UN oil-for-food program, under which Iraq is permitted to export $7 billion worth of petroleum products annually in exchange for being able to import agricultural, medical and educational supplies, has somewhat eased conditions. But sanctions have enfeebled its economy and isolated Iraq on the world stage.

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Despite release of three, Iranian Jews still concerned

BY JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — The release on bail last week of three Iranian Jewish prisoners has raised hopes for their future, but there is still concern that they and the other 10 accused of espionage will not receive a fair trial.

Last Wednesday's release followed earlier announcements that a trial is imminent for all 13 of the imprisoned Jews.

"Obviously we're glad about this development, but we can't forget there are 13 people, and we won't start celebrating until all 13 are released," said Sam Kermanian, secretary general of the Los Angeles-based Iranian American Jewish Federation.

The three released are Navid Balazadeh, 16, the youngest of the defendants, his uncle Nejad Bouroghi, who is a religious leader in the city of Isfahan, and Omid Tepilin of Shiraz, Kermanian said.

The 13 Jews – religious and community leaders – have been held in a jail in the southern Iranian city of Shiraz since the spring. They have been accused of spying for Israel and the United States but have not been formally charged. Both Israel and the United States have vehemently denied the accusations against them.

They face the death penalty if convicted.

The three released will still face a trial should the government bring formal charges against them, Kermanian said, "but I'm hoping this indicates that their files, like the others', don't include sufficient evidence to bring charges, and that's why they decided to release them."

Malcolm Hoenlein, the executive vice-chair of the Conference of Presidents of Major American Jewish Organizations, said of the release: "If this is a positive message, we receive it as such, but it's a very limited one."

Advocates for the prisoners still worry that the accused will not receive a fair trial.

They also believe a trial is not likely to occur until after Iran's upcoming elections.

Many observers believe that the arrests and accusations are part of a power struggle between conservative hard-liners and President Mohammad Khatami, who has made overtures to the west.

The Feb. 18 elections are being seen as a contest between the two forces vying for power.

Iranian officials have not detailed the evidence against the suspects, but hard-line elements of the judiciary reportedly have said documentation of the alleged crimes proves their guilt.

The case sparked an international outcry, and those working on behalf of the detained have alternated between public and private diplomacy to press their cause.

In recent months, American Jewish advocates – while hoping for the prisoners' release – have also been working to try to ensure that the prisoners receive a fair trial.

"Our preference is they should be released now," Hoenlein said.

"They've suffered enough, no matter what they've done, and none are guilty of espionage."

A trial might be better than endless delays, said Hoenlein, but it "has to be public with representation and outside participation as has been promised all along."

Kermanian agreed, saying a trial presents an opportunity for Iran to "show to the world that it's serious about its declarations regarding the rule of law, its civil rights; or, depending on the outcome, to essentially prove they are not serious."

He expressed concern about the judicial process, especially that the Jews be given lawyers and that the lawyers be given adequate time to review the charges and prepare a defence.

Peace talks coming home

By RON CSILLAG
Staff Reporter

Middle East peace talks are returning to Ottawa this spring.

The Refugee Working Group, one of five working groups that form the multilateral round of peace negotiations, is scheduled to meet in the capital May 16-18. Canada chairs the RWG; it is sometimes referred to as the group's "gavel holder."

The last time the RWG met in Ottawa was 1993. But there have been several rounds of talks in other world capitals since.

Mideast experts agree that the subject of Palestinian refugees – those who fled or were expelled from Israel in 1948 and 1967 – are among the most contentious of the outstanding issues facing Israel.

In a speech in Moscow last week, Foreign Affairs Minister Lloyd Axworthy summed up Canada's contributions to date, and said the beginning of permanent status talks between Israel and the Palestinians "suggests a new phase for the RWG."

Addressing foreign ministers from a dozen other countries which form the multilateral group's steering committee, Axworthy said a solution "respecting the rights of the [Palestinian] refugees, and offering them choices as to their future, is most likely to receive the support of the international community."

Some observers said the reference to offering Palestinian refugees "choices" seems to indicate a shift in Canada's stance. Canada's long-standing policy in the Middle East has been never to pre-judge the outcome of talks.

And by offering refugees a choice, is Canada saying that millions of Palestinians should be allowed to return to their former homes in Israel, if that is their choice?

The Canada-Israel Committee doesn't think so. A CIC official last week, said Axworthy's remark is not all that worrisome, as Canada is more likely to look for practical solutions, in line with the international community, such as allowing Palestinian refugees and their descendants the right to re-locate to third countries, or to compensate them financially.

Indeed, Canada played host last fall to a conference on monetary compensation for Palestinian refugees.

Axworthy listed some of Canada's most visible contributions within the RWG:

• The RWG has visited refugee camps in the West Bank, the former Gaza Strip, Jordan, Lebanon and Syria. These have served as a way for refugees to air their concerns and needs to the international community.

• Canada and Kuwait have funded a project, to be completed by year's end, to repatriate close to 500 Palestinian refugee families from an abandoned military installation in the Sinai called Canada Camp, to Gaza.

• Canada's contribution to UNRWA (the United Nations Relief and Works Agency for Palestinian Refugees in the Near East) has increased more than 40 percent since 1997. And over the past five years, Canada has contributed over $130 million to programs aimed at increasing direct contact between Israelis and Palestinians.

Axworthy also called for collaboration between the five working groups.

The group on water rights will meet in April. The economic group is slated to meet in Jordan May 8; and the environment committee is to meet in Tunisia May 13. Only the group on arms control is still on indefinite hold.

Over the decades, there has been wide disagreement on the number of Palestinian refugees. The UN puts the figure at 3.5 million (including those displaced by the 1967 Six Day War). Israel estimates the total is around two million, while Palestinians have said the number is over five million.

Following the 1948 War of Independence, 726,000 Palestinians became refugees. Only 156,000 remained in Israel proper.

Israel has always categorically ruled out the right of Palestinians to return to their pre-1948 or pre-1967 homes because the resultant influx of millions of Arabs would threaten the Jewish majority – and thus spell the end of the Zionist dream.

But since bilateral and multilateral peace talks began in 1991, Israel has become more receptive to the compensation of Palestinians who lay claim to pre-state property or who have suffered as a result of being uprooted.

Estimates of financial compensation have ranged from $7 billion to $10 billion.

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Mr. Death a study in vanity and self-deception

By SHELDON KIRSHNER
Staff Reporter

A mouse of a man, Fred A. Leuchter, Jr. is a specialist in "humane execution systems." He designs and repairs gas chambers, electric chairs, lethal injection devices and gallows. Not the sort of guy, you'd think, who'd seek out publicity.

Yet, perversely enough, Leuchter went out of his way to call attention to himself. In an incredibly naive act of self-destruction which ruined his career, he aligned himself with the forces of darkness – Ernst Zundel and his band of Holocaust deniers – by writing a report supposedly proving that the Holocaust never occurred.

Leuchter's fatal foray into Holocaust denial is the subject of *Mr. Death: The Rise and Fall of Fred A. Leuchter, Jr.*, a surprisingly droll and ironic documentary by Errol Morris scheduled to open in Canadian theatres on Feb. 11.

By taking Leuchter at face value, Morris lets him destroy himself in piecemeal fashion. By the time he is through with this pathetic creature, Leuchter emerges as a misguided figure of ridicule who can only blame himself for his precipitous downfall.

A study in vanity and self-deception, *Mr. Death* begins as a straightforward profile of a geeky, self-satisfied technician who describes his calling in clinical detail. Leuchter – who drinks 40 cups of coffee and smokes six packs of cigarettes a day – professes to be a proponent of capital punishment rather than "capital torture."

As he casually discusses "the mechanics of execution," Leuchter, a resident of Malden, Mass., comes across as an individual who genuinely believes that he is doing the world a great service. Indeed, he conveys the earnestness of a virginal choir boy who can do no wrong.

Thirty minutes into *Mr. Death*, Zundel – the German-born, Toronto-based neo-Nazi propagandist and publisher – appears malevolently on screen. It is 1988, and Zundel is on trial for spreading false information with the intent to incite racial hatred. He needs an expert witness to disprove the historically established fact that Jews were gassed at Auschwitz.

In short order, Leuchter accepts an assignment to examine the "alleged" gas chambers at Auschwitz. He goes to Poland with his new bride, a genial Dunkin Donuts waitress whose grasp of geography and history is as uncertain as his own. As might be expected, Morris mines the absurd comic possibilities of this situation to the hilt.

Leuchter, the self-styled forensic investigator, methodically takes illegal samples at Auschwitz and Birkenau in an attempt to show that the walls of the gas chambers contain no traces of cyanide.

Back home in the United States, Leuchter has them tested. Claiming that the tests vindicate his theory that no gassings took place in Auschwitz, he publishes *The Leuchter Report: The End of a Myth*, which is praised to the heavens by Zundel, British revisionist David Irving and their ilk.

Although the report takes its loathsome place in the pantheon of Holocaust denial literature, the judge in the Zundel trial treats it as information and not as evidence, and Zundel is eventually convicted.

Leuchter's credibility is also tarnished by a chemist who declares that the laboratory tests which scrutinized his samples were unscientific. His reputation is further undermined by a historian who questions Leuchter's research methods. If Leuchter had bothered to look, he would have found irrefutable evidence about gassings under his nose, in the archives of Auschwitz.

If nothing else, *Mr. Death* is a cautionary tale. After he is interviewed on prime-time television, Holocaust survivors and Jewish organizations take aim at Leuchter's credentials.

It is all downhill from there. He is indicted in Massachusetts for practising engineering without a licence. As a result, Leuchter loses prison contracts and his business flounders. In a final indignity, his wife divorces him, as his life lies in tatters.

In self-defence, Leuchter claims that he is not an anti-Semite, just a man looking for the truth.

Regardless of whether Leuchter is sincere, it is abundantly clear that he is a simple-minded naif, as well as the author of his own misfortune. That, essentially, is the resounding message of *Mr. Death*, a documentary which rivets the imagination.

Leuchter a 'self-absorbed person,' director says

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Fred Leuchter, Jr. did not know what he was getting into when he foolishly aligned himself with Canadian Holocaust denier Ernst Zundel, says Errol Morris, the director of *Mr. Death*, which opens across Canada on Feb. 11.

Vanity propelled Leuchter into an ill-fated relationship with Zundel and his band of Holocaust deniers, said Morris in a telephone interview from his home in Cambridge, Mass.

Morris' documentary, which has garnered favourable reviews in the United States, is a chilling and ironic portrait of a man who ruined his career as an execution technician by associating himself with the likes of Zundel and company.

In 1988, Zundel, on trial in Toronto for publishing false information about the Holocaust with intent to incite racial hatred, hired Leuchter to conduct a forensic investigation into the use of poison gas at Auschwitz.

After taking samples from the former concentration camp and having them tested, Leuchter concluded that gassings never took place there. His findings were published in *The Leuchter Report*, hailed by Zundel and revisionist British historian David Irving as a refutation of the Holocaust.

Morris, who describes Leuchter as a vain, self-absorbed person who wears blinders, said he continues to be "totally oblivious" to the moral dimensions of his activities on behalf of Zundel.

To this day, despite evidence to the contrary, Leuchter maintains that no gassings took place in Auschwitz.

Given what he has done, Leuchter is a "de facto anti-Semite," said Morris, who is Jewish and whose Polish-born mother lost relatives in the Holocaust.

Yet, he added, Leuchter is not an ideological anti-Semite. In his conversations with him, Leuchter never uttered anything that could be construed as explicitly anti-Semitic, noted Morris.

"Leuchter believes that what he is doing is heroic."

Morris was careful not to portray Leuchter in satanic terms. "It's scarier to see Leuchter as a person rather than as a demon."

Leuchter still lives in Malden, Mass., next to his mother's house. "His work in execution technology is over. He's working on what he claims is the world's fastest modem."

[Cont'd on page 33]

Authors & Poets

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Play takes an analytical look at brides

By BEN ROSE
Staff Reporter

Gabrielle Epstein in *Trousseau-True Nature* running until Feb.12.

TORONTO — It will be anything but hearts and flowers that the audience sees in a new play called *Trousseau-True Nature.*

The Toronto premiere is a co-production by Urge and One Yellow Rabbit's High Performance Rodeo of Calgary. The play ran in Calgary in January.

"I think people are confused about marriage and its relationship to love," said Gabrielle Epstein, who appears as a singing, dancing and clowning bride.

"It's a blown-up exaggeration of the whole marriage process," she said.

A graduate of Toronto's Ryerson Theatre School in 1989, Epstein is a performance artist who has trained in Canada, England and the United States.

She has been a teacher of yoga, something she has brought into her work with Urge, which she joined in August, 1998.

Women improvise their differing theatrical skills and she said that she has found a forum with Urge to develop and express her creative experiences and interests.

Epstein has always explored her love for improvisation, movement and the visual arts through collaborations with various Toronto fringe companies and experimental filmmakers.

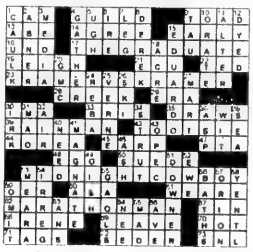
Trousseau-True Nature takes an analytical look at brides, exploring their internal emotions, but not without humour, as the four brides also play the instruments of a wedding band at a country reception hall and later morph into animals.

The bride's flower bouquet, traditionally a source of much interest at every wedding, lands in the audience, with hilarious results.

The other brides are played by Katherine Duncanson, Fides Krucker and Linda Catlin Smith. The director is Joanna McIntyre.

Trousseau-True Nature, running as part of the du Maurier Theatre Centre series at Harbourfront, Feb. 9 to 12. Tel. 416-973-4000.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.



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Actor/playwright scores theatre double-header

By BEN ROSE
Staff Reporter

TORONTO — Actor and playwright, Alex Poch-Goldin has two plays in the same theatre and they're running at the same time.

Both plays are about people on the lower echelons of power in their respective societies.

Upstairs in the Factory Theatre Mainspace, Poch-Goldin has a lead in *Belle,* a play about blacks fighting for their rights in post Civil War America. It runs from Feb. 10 to Mar. 5, coinciding with Black History Month in Ontario.

Poch-Goldin's play, *Jim and Shorty,* about the powerlessness of a native Canadian and two retirees, is running downstairs in the Factory Studio Theatre from Feb. 3 to 26.

Belle, written by Torontonian Florence Gibson and directed by Ken Gass, takes place in the mid-1860s, a volatile time for blacks. The play highlights the tribulations of blacks during that period.

The action centres on a black woman and her husband as they make their way north after the Civil War, crossing paths with a white suffragette, and J.T. Lackley, the character played by Poch-Goldin.

Lackley, an ambitious young Republican upstart, tries to convince blacks to support his party. He returns to the south disillusioned about politics, his scheme to trap the black vote in shreds.

"But even Lackley is not a villain in the true sense, because he acts true to his own experience," Poch-Goldin told *The CJN.*

He also spoke about *Jim and Shorty.* After a successful run at last summer's Fringe Festival, *Jim and Shorty* has been extended by Poch-Goldin into a full-length play.

Big Tom, the native Canadian character, had only one short speech in the original play, however, he was given a major part in the extended version.

As an actor, Poch-Goldin may be remembered by Toronto audiences for his portrayal of Louis Ironson, the sensitive artist, in *Angels in America.*

Alex Poch-Goldin

Eye on Arts

by Bill Gladstone

THE LATEST IN FILM, MUSIC, THEATRE & ART

The Toronto Jewish Film Society, North America's only Jewish film society, presents *Summer in Goulette* (Tunisia 1995), a "delightfully comic reminiscence" that takes place in the seaside suburb of Tunis called Goulette in the summer of 1967.

Single tickets may be purchased for $8 at the door, 15 minutes in advance of screenings. Jackman Hall, Art Gallery of Ontario. Feb.20, 5:15 & 7:45 p.m. 416-924-6211.

Music

• **The Budapest Ensemble**, one of the oldest, yet freshest folk ensembles from Central Europe, presents Csardas, a celebration of Hungarian national dance. Directed by **Zoltan Zsurafszki**, the production features young folk dancers from Central Europe. $26.50-$50. Roy Thomson Hall, Feb. 13, 3 p.m. 416-872-4255.

• Orchestra Toronto presents An Evening with Beethoven, a classical music concert with renowned soloist **Morry Kernerman**, featuring the *Violin Concerto in D Major* and *Symphony No. 5*. **Douglas Sandford**, conductor. Adults $18. Leah Posluns Theatre, Feb. 26, 8 p.m. 416-467-7142.

• Folk DJ, an international pool of folk music deejays, has voted *Under the Mediterranean Sky* by Canadian singer-songwriter **Tsufit** as one of the top albums of 1999. The albums features Hebrew songs, original songs in English and some comedic songs. It is available at Chapters, Indigo and HMV. [www.tsufit.com.]

Theatre

• **David and Ed Mirvish** present the Canadian premiere of *Enigma Variations*, by French playwright **Eric-Emmanuel Schmit**, starring **Donald Sutherland** and **John Rubinstein**. $26.50-$66.50. Royal Alexandra Theatre, Feb. 17 to April 1.

• A new adaptation of *2 Pianos 4 Hands*, the smash hit comedy, features two women, played by **Shari Saunders** and **Karen Woolridge**. $30-$36.75. Markham Theatre, Feb. 22 to 26. 905-305-7469.

• The Civic Light Opera Company presents *The MGM Revue*. This world premiere of an original musical revue features sequences from famous movie musicals such as *Singin' in the Rain, Gigi, The Wizard of Oz, Seven Brides for Seven Brothers, An American in Paris, Meet Me in St. Louis* and many others. Adults $15. Fairview Library Theatre. March 22 thru 25, 8 p.m. 416-203-7839.

Book News

•*The Last Album*, by **Ann Weiss**, features 2,400 photographs found in 1945. Rather than depicting the nightmarish images of violence and death commonly associated with Hitler's Europe, these photos resonate with life as they show Jews at play, at work, at school and on vacation, in settings both familiar and remote.

The photos were taken before the Nazis began their "Final Solution" of the Jewish problem. Due from Penguin Canada in July.

The Great Outdoors

• Toronto Winterfest 2000 offers an evening of entertainment featuring **Sharon, Lois and Bram** and skating champions **Jennifer Robinson**, **Jamie Sale** and **David Pelletier**. Many other performers are featured during this weekend of wintertime fun. Mel Lastman Square, North York, Feb. 11, from 7:30 p.m. Sharon, Lois and Bram also perform at Nathan Phillips Square on Feb. 12 & 13 at 12:30, 2 & 4 p.m. Admission free. 416-338-0338 or [www.city.toronto.on.ca.]

At the Galleries

•A Show of Hands, a Toronto gallery of contemporary craft, is seeking entries for Judaica 2000, a contemporary Judaica exhibit scheduled for May. Works are to be original, one of a kind, signed and dated where possible.

"From menorahs to seder plates, havdalla sets, donation boxes to prayer shawls...." Deadline for portfolio submissions to jury is March 13. 1016 Eglinton Ave. W. 416-782-1696. [www.ashowofhands.com.]

Mr. Death the author of his own misfortune

Continued from page 31

Although, in Morris' words, *Mr. Death* depicts Leuchter as a "misguided idiot," Leuchter liked the film. "He thought it was fair."

Zundel, from whom Morris bought clips of Leuchter at Auschwitz, liked it as well. "Talk about being damned with great praise," said Morris.

He disagrees with critics who argue that *Mr. Death* aids and abets Holocaust deniers by giving them a platform.

"There is a mistaken idea that lies, misrepresentations and untruths just go away if you don't address them. My view is different. When someone says something untrue, you address it. My film makes it clear that *The Leuchter Report* is wrong, wrong!"

Mr. Death, he explained, ties to understand the mechanics of Holocaust denial, the original perpetrators of whom were the Nazis.

As he sees it, Holocaust denial is losing currency. "People are standing up to it and exposing it as a total lie."

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Jewel of the Adriatic recovers from ordeal

By SHELDON KIRSHNER
Staff Reporter

DUBROVNIK, Croatia — Besieged and shelled by Serbian forces from October 1991 to May 1992, Dubrovnik – the jewel of the Adriatic – has all but recovered from its ordeal.

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For the first time in years, tourists are returning in fairly significant numbers, although the good old days of the 1960s and 1970s remain a fond memory.

Famous for its stunningly beautiful architecture, its romantic views of the azure Adriatic Sea and its balmy Mediterranean climate, Dubrovnik had the misfortune of being caught in the crossfire between Croats and Serbs when Yugoslavia broke up in a welter of recrimination.

During the Serbian siege, shells rained down indiscriminately on the city, claiming the lives of 391 civilians and soldiers and causing $2.5 billion in damage.

Never before in its long history had Dubrovnik been so violated by warfare.

Such was the devastation that seven out of 10 roofs had to be replaced in the aftermath of the fighting.

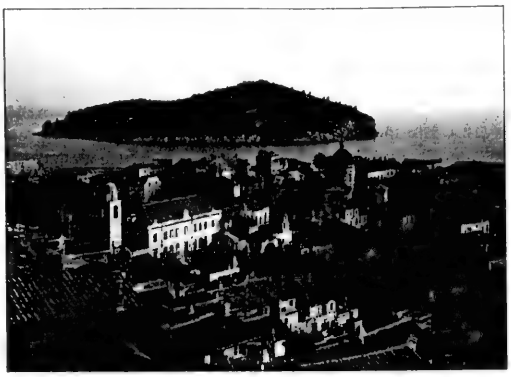
Even Dubrovnik's venerable synagogue – the oldest functioning Sephardi shul in Europe – took a hit.

Now, more than eight years after the catastrophe, Dubrovnik, known for its exquisite walled old quarter, has more or less returned to normalcy.

Streets that were ripped up have been paved over and building facades have been repaired. But one last task has yet to be completed – restoring all the interiors.

By this measure, the synagogue, which survived both a major earthquake in 1667 and the deprivations of World War II, is in a fortunate position. It sports a new red-tile roof and its sanctuary has been refurbished. It is back in business, ready to accommodate local Jews as well as visitors.

The synagogue, on ulica Zudioska, is the most vibrant symbol of Dubrovnik's long-established Jewish community. It is just off the Stradun, the main thoroughfare in old Dubrovnik.



Panoramic view of Dubrovnik [Sheldon Kirshner photo]

Jews have lived here since the 14th century, although a formal community did not arise until the 1500s.

Jewish traders, artisans and professionals were attracted to Dubrovnik, a free city state until the 1808 French occupation, because of its strategic locale.

Free city state

Once called Ragusa, Dubrovnik was on the crossroads between the Balkans and the Mediterranean, an independent republic which prospered as a seafaring power.

Hobbled by disabilities until full emancipation was granted in 1873, the Jewish population of Dubrovnik was never a force to be reckoned with numerically. When Germany invaded Yugoslavia in 1941, it was home to only112 Jews, according to Dr. Bruno Horovic, the community's current president.

Although occupied by the Italian army, Dubrovnik was administered by a fascist Croatian government under the leadership of Ante Pavelic. His Ustashe regime relegated Jews to second-class citizenship, and worse.

Since the Italians had a policy of not deporting Jews to death camps, several thousand Jewish refugees from various parts of Yugoslavia, especially Bosnia, found something of a haven here.

During this period, a local Jewish family, the Tolentinos, removed Torah scrolls, prayer books and ritual objects from the synagogue and hid them for the duration of the war.

The shul itself was converted into a storehouse by the Italians, said Horovic, a man of 75 whose ancestors settled in Dubrovnik in the 19th century, when it was ruled by the Austro-Hungarian Empire.

Under German pressure, Italy resettled Jews in Dubrovnik on offshore islands in the Adriatic. Horovic was in an internment camp on the island of Rab when Italy capitulated in 1943. He spent the rest of the war as a partisan in mainland Yugoslavia.

By his estimate, 27 Jewish residents of Dubrovnik were killed before it was liberated from the Germans in 1944.

After the war, some of the survivors left Yugoslavia, immigrating to Israel. Today, a grand total of 44 Jews live in Dubrovnik, renowned for its steep cobbled streets, its quaint narrow lanes, its Gothic and Renaissance facades, its picturesque marina and its high defence walls.

These walls, which are over two kilometres long and up to 25 metres high, encircle Dubrovnik and can be walked. It makes for a wonderful stroll, particularly on a warm, sunny day.

***

For further information, contact the Croatian National Tourist Office in New York City. 212-279-8672. Lufthansa Airlines flies to Croatia via Frankfurt. Lonely Planet's guide, *Croatia*, distributed by Raincoast Books, is well worth reading.

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Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Congratulations

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The Canadian Jewish news

CAMPS

Advertising Feature

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Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

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Advertising Feature

CAMPS

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This year the Bloor JCC joins with the Island Yacht Club to offer a **Taste of Sailing**. In the heart of the Toronto Islands, campers learn basic sailing skills and enjoy other camp activities such as tennis, swimming, games and sports. **Mad Science** returns to the Bloor JCC with new activities and programs designed to stimulate the minds and imaginations of children 6-12 yrs., with hands-on participation and fascinating demonstrations.

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The sports and recreation program is also an integral part of the formula with afternoons dedicated to supervised team sports and off-campus activities. Sundays are reserved for planned outings and cultural trips are organized as necessary extensions of the language program.

If you wish to receive a brochure and application form or would simply like further information you may contact the school in the following manner:

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CAMPS

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Situated on a magnificently wooded lakefront setting 2-1/2 hours from Toronto, the camp is designed to help youngsters 8 to 16 years old develop their physical, social and personal skills —all in a supportive, non-competitive and fun environment. Every child's self-image and Jewish identity is also enhanced by being part of a community that includes Rabbis, Rabbinic students, educators and mature youngsters who have chosen to spend their summer working at Camp George.

Every parent can appreciate how important it is to choose the right summer camp for their child. So although Camp George already offers youngsters tennis, volleyball, basketball and multi-purpose courts plus all the boating, water skiing, arts and crafts, camp-outs and indoor/outdoor games children have come to expect from a summer camp, emphasis during the winter has been placed on expansion, adding new cabins and resources to accommodate mushrooming camp enrollment and off-season bookings.

Camp Director Jack Feldman who, besides a Master's Degree in social work, brings to Camp George a wealth of experience drawn from camps in the U.S. and Canada, is urging families to avoid disappointment and get their enrollment applications in as soon as possible for the remaining vacancies.

Families who want additional information or registration forms can contact Camp George at 905-762-1581.

More information and literature is also available from the Rabbi, Educator or President of any Reform synagogue in Canada.

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CAMP GEORGE
A camp institute of The Union of American Hebrew Congregations and The Canadian Council for Reform Judaism

Everything you expect from a summer camp... and more!

Call NOW... while there are still openings!
(905) 762-1581

Top camping at low costs

Camp Eitan has been directed by Rabbis Michoel Levine and Moshe Weinberg for the past 21 years.

Both teachers at Eitz Chaim Schools, they offer the most in camping for the lowest price. The prices are the same as last year and include door-to-door bus transportation within a designated area, hot kosher lunches (under COR supervision) and basic instructional swimming.

Also included are gymnastics, overnights, computers, arts & crafts, weekly trips and a varied sports program. The camp is located in Eitz Chaim Schools and offers modern air-conditioned indoor facilities for rainy day activities.

A recent innovation in our boy's division is our baseball camp, offered at our same low price. Coaching, video instruction, practice and game situations are aimed at helping campers at the lower skill levels, as well.

Our older girls' division designed to meet the needs of girls grades 3-5, also offers an optional baseball camp.

In our preschool division, special daily events, preschool classrooms, playground equipment, a weekly theme and a caring staff provide the younger child with a safe and happy summer experience.

For more information, or a brochure please call (416) 781-2333.

בס"ד

Camp Eitan

Quality camping for tots to teens

BOTH SESSIONS: $855
JULY: $495 - AUG.: $445

Same price as last year!

Includes: •Door-to-door transportation
•Hot kosher* lunches •Computers •Sports •Gymnastics
•Overnights •Basic instructional swimming •Trips
•Basketball clinics
•BASEBALL CAMP

**Under the supervision of the Kashruth Council of Toronto*

Call for brochure: **(416) 781-2333**

Advertising Feature

CAMPS

PASSOVER & SUMMER

ELITE CAMPS

BASKETBALL CAMPS
For Boys & Girls 7-15 Years Old

Held at the BJC
Session includes:
•Skill building instruction • 3-point contests
• Foul shooting & Hot shot competitions
• 1-1, 2-2, 3-3, 5-5, Tournaments
•A chance to be invited to our All Star Camp
•Excellent staff-to-camper ratios
•Guest speaking by University Coaches
•Free camp t-shirt

Both Coed & Girls Only Sessions

For further information call
(905) 762-0127

BASKETBALL ONTARIO SPALDING

Bathurst Jewish Centre

Camp Ramah inspires today's youth

Camp Ramah, on Skeleton Lake offers a quality camping program in the framework of traditional Jewish practice. Under the directorship of Rabbi Mitchell Cohen, Ramah offers the total camping experience for children in grades 3-10. Our safe and comprehensive waterfront program staffed by certified instructors is a highlight for our campers. Sports is an integral part of every camper's development, focusing on skills, teamwork, and sportsmanship. Arts activities allow each camper to realize their creative potential through projects, performances, and individualized instruction. Outdoor programs take full advantage of the camp's beautiful setting while raising our camper's environmental awareness. New and improved facilities have made Ramah a wonderful recreational experience.

Judaica, Hebrew, and Israel programming are a regular part of the camp day. Jewish texts are taught by young adults in an informal setting. Hebrew is spoken, heard and often becomes second nature at camp. Shabbat, prayer and ritual observance assume special qualities when experienced and shared with friends.

Ramah continues to offer a unique one month program for campers with special needs. The Tikvah ("Hope") program gives adolescents ages 12 and older an opportunity to enjoy every aspect of camp while defining their own Jewish identity.

Staff is often former campers who return to Ramah because of the deep-rooted commitment to the Ramah environment. Young people develop skills and leadership, enduring friendships and a Jewish consciousness that help them become vibrant members of their family and home community.

OCA accredited member camp

GREEN ACRES DAY CAMP

❖ **Fabulous** country site in Markham. Door-to-Door transportation provided
❖ Ages 4 to 13 yrs; CIT's 14 & 15 yrs
❖ 3 **heated** outdoor pools
❖ On site **waterslide park**
❖ Swim school calibre aquatics program
❖ Sports, camp shows, overnights, riding, 'hands on' farm animal program and **lots of camp activities you won't find anywhere else.**

Call **(905) 887-1400** For a Colourful Brochure

OUR STAFF MAKES THE DIFFERENCE!
Now interviewing for summer camp staff positions.

VISIT US ON THE WEB: **www.CampGreenAcres.com**

CAMP RAMAH מחנה רמה

CAMP RAMAH IN CANADA

The Max and Beatrice Wolfe Campus

We wish to thank our Jewish Community for once again helping us reach
A FULL ENROLLMENT FOR 2000!
Applications for Summer 2001 will be accepted after the summer.

Ramah Family Camp
for parents and children to share a Ramah camping experience together:
Wednesday, August 23 - Sunday, August 27, 2000

Watch for **Ramah Family Institute (RFI)** programs in your community.
Call for more information.

Camp Ramah in Canada
491 Lawrence Ave. W., Suite 400, Toronto, Ont. M5M 1C7
Telephone (416) 789-2193 • Fax (416) 789-3970
E-mail: CampRamah@compuserve.com
RAMAH – The Camping Arm of Conservative Judaism

THE JEWISH CAMP COUNCIL OF TORONTO
3995 Bathurst St., Suite 200
Downsview, ON M3H 5V3
Tel: (416) 630-1180
Fax : (416) 630-8561

• **CAMP NORTHLAND - B'NAI BRITH**
- a child's world - a total living experience located on 750 acres in Haliburton, Ontario
- a creative Jewish environment offering swimming, sailing, waterskiing, canoeing, kayaking, windsurfing, tennis, basketball, landsports, biking, Judaic and cultural arts programs
- registration and staff hiring is now underway

• **FRIENDS OF NBB**
- alumni and others provide fundraising support for Camp Northland-B'nai Brith
- become a "Friend" and receive a tax-deductible receipt for your donation, be entitled to "Mini-Camp" August weekend and "Friends Day" exclusively for "Friends" and their families

• **REUNION 2000**
- all former staff and campers can join in for an exciting and memorable afternoon of entertainment, food, photos, memorabilia, camp lore and renewal of friendships
- call for more information and add your name to the mailing list

• **VISIT OUR WEBSITE www.campnbb.com**

All programs provide food service under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto

Call now for more information regarding upcoming events and registration

UJA FEDERATION
No one gift changes more lives.

Camp Moshava is the Camp of choice!

Camp Moshava, the only Orthodox, Zionist, Bnei Akiva camp in Canada, is situated on 250 acres of beach front property in the beautiful Kawartha Lakes region.

In our continuing effort to improve the camp, we have recently expanded our kitchen facilities and are in the midst of building two state-of-the-art bunks for the 2000 summer season. Says Camp Director Shimmy Wenner "... we are meeting the needs of today's camper as well as increasing enrollment."

Moshava has a Beit Midrash and outdoor Beit Knesset, an unparalleled indoor Recreation Centre featuring a regulation size basketball court as well as an indoor/outdoor stage. The camp boasts an extensive high ropes course, rock climbing wall, mountain biking course and ball hockey rink.

Moshava has a 2 week camper-in-training program designed for grade 2 graduates. The camp's regularly scheduled days include instructional swimming in a heated pool, canoeing, waterskiing, a full sports program, thematic arts & crafts and drama. Special days include colour war, sports day, canoe trips, overnights, hiking, nature trips and horseback riding.

What makes Camp Moshava unique goes far beyond facilities, events and personalities. The atmosphere that exists amongst staff and campers is truly a special one. Only those who have actually encountered a Shabbat at Camp Moshava, can truly appreciate what the experience is like! Camp Moshava is not just a summer camp experience, it's the experience of a lifetime!

For more information call Shimmy Wenner - Camp Director, phone: (416) 630-7578, fax (416) 630-8301, e-mail **moshava@interlog.com**. Visit our new and interactive website **www.campmoshava.org**

CAMP MOSHAVA

Camp Moshava is "SOLD OUT" for the 2000 season!!
Thank you for your support!!

Camp Moshava is now accepting Staff Applications! To receive an application, call Shimmy Wenner at the camp office.
Phone: (416) 630-7578, Fax: (416) 630-8301,
E-mail: moshava@interlog.com.

You may also download a staff application on our "new" and "interactive" website at:
www.campmoshava.org

Camp Moshava is "The Camp of Choice"

COR

CAMPS

At Remediation Plus learning & fun go hand in hand

Does your child show signs of dyslexia? Common signs are problems in translating language to thought (in listening or reading), or translating thought to language (in spelling, writing or speaking).

Sometimes other learning problems, e.g. with math, exist alongside these. Dyslexia is neither a disease, nor a result of low intelligence or motivation. Its causes are differences in the structure of the brain People with dyslexia have unique strengths and weaknesses. Though they learn differently, they often have special talents in visual, spatial and motor integration. Many excel in art, athletics, architecture, graphics, electronics, mechanics, drama, music or engineering.

If your child shows signs of dyslexia, ask Remediation Plus about their summer camp for children from Grades 1-8. Remediation Plus teaches children to overcome cognitive difficulties with the Orton-Gillingham method. Based on 50 years of research at Harvard and Yale, this process has a proven record of success.

The essence of this method is phonemic awareness. Children learn to distinguish the vowels and consonants which make up the sounds, or phonemes, of language — and to grasp them in sequence, understanding language as a series of sounds.

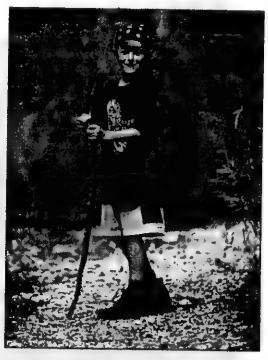
Children are tested before and after the camp. The results must be seen to be believed: skills can improve by as much as 2 grades. Also, the children's progress improves their self-esteem and social skills. The camp runs from 9 a.m.-5 p.m. each day. You can drop your child as early as 8:30 a.m., and pick up between 4:30-5 p.m.

The morning is devoted to language remediation. Following lunch, the afternoon is entirely recreational, full of fun activities such as visits to parks, social events, and day trips, including a visit to a studio. In many afternoon games and events, children have opportunities to use the skills they learn; but the emphasis is on fun. Physical activities include swimming, basketball and other sports.

Remediation Plus keeps mind and body in balance; learning and fun go hand in hand. Staff are professionally skilled, and have strong empathy with children. With 1 counsellor for every 4 campers, your child receives the personal attention that shows he or she is important.

The camp runs for 4 weeks, Tues., July 4—Fri., July 28. Call soon, as the deadline to register is May 1: 416-785-4666.

R+ Remediation Plus Day Camp



Learning has never been this fun!

R+ Camp is a full day camp for children with difficulties in reading, writing, and spelling. Our goal is to assess your son or daughter's difficulties and set customized remedial programs that will have a significant impact on their skills and improve their school performance. Your child will also enjoy a full afternoon of activities, establish new friendships and build their self-esteem.

For more information and a free brochure, call (416) 785-4666
www.remediationplus.com

ACTIVITIES INCLUDE:

· SPORTS ·
· OUTDOOR ACTIVITIES ·
· FIELD TRIPS ·
· DRAMA & ART ·
· CO-OPERATIVE GAMES ·
· SOCIAL SKILLS ·

Camp Shalom - Better than ever at 52

Camp Shalom is getting ready to celebrate its 52nd year in the upcoming 2000 camping season. Located on beautiful Lake Muskoka, the camp has established itself as an exceptional Zionist Jewish camp for boys and girls aged 8-13 in the Gravenhurst area of Ontario.

Shalom campers experience the joys of a terrific summer vacation, under the care of a well-trained staff, with a better-than-3:1 camper-to-staff ratio. As a not-for profit camp affiliated with Canadian Young Judaea and accredited by the OCA, Camp Shalom imbues its campers with a sense of Jewish history, cultural values and the centrality of Israel in Jewish life. The Camp Shalom ethic promotes the ideals of mutual respect, sharing and fair play in interpersonal relationships.

Camp Shalom features an individualized program wherein each child is free to choose from over 25 daily activities including canoe, sailing, ropes, baseball, basketball, tennis, inter-camp sports, archery, self-defense, gymnastics, dance, fitness, beach volleyball, mini-golf, daily instructional swim, waterskiing, kayaking, drama, arts & crafts, photography, expanded tripping program, nature, scouting, music, camp newspaper, sports house leagues, and more. As well, we are proud to announce our **new rock climbing, media program and golf activities**. The media group will update the Camp Shalom website daily.

The Camp Shalom staff is looking forward to the upcoming summer and the privilege of sharing another wonderful season with so many fortunate campers. Come join our family!

Visit our website
www.camp-shalom.com

CAMP SHALOM

- **A premier residential camp on beautiful Lake Muskoka for 8-13 year old boys and girls**
- **Jewish history/culture/Zionism**
- **Highest standards of programming and staffing**
- **Full land sports, tennis, waterskiing, sailing, canoeing, fitness, ropes course, arts & crafts, drama, media, archery, photography, self-defence, guitar, music, camp band, tripping and much more!**
- **Glatt Kosher kitchen**
- **Peanut-free camp**

SOLD OUT FOR 2000!
Accepting names for our 2001 mailing list.

For further information call
(416) 783-6744

Advertising Feature

CAMPS

FunQuest Camps

Discover Why We're The Fastest Growing Camp in the GTA

Tel. (416)760-3492 Fax. (416)352-5477

FunQuest runs programs during all regularly scheduled school holidays including summer, winter, and spring breaks, as well as PA Days and pre/post summer periods.

Our program information is frequently distributed through several of the GTA's Jewish private schools in association with their parents association.

FunQuest Summer Camp

Come with us to such fun and exciting places as:

Wild Water Kingdom, Ontario Place, SportsWorld and much, much more!

From $199.95 A Week

- ✓Lunch and Snack Provided (Strictly Kosher Available)
- ✓Door-to-Door Transportation
- ✓Low Camper to Staff Ratio
- ✓Weekly Registration Accepted

In its third successful year of operations, FunQuest Camps Ltd. guarantees campers the ultimate summer camp experience. Campers will make life-long friends while enjoying Toronto's most exciting attractions. Optional overnights and extended days are also available to campers who seek to enrich their summer experience.

Mid-Winter Break

	Thursday February 24	Friday February 25	Monday February 28
Morning	Playdium	Cosmic Bowling	Laser Quest / Putting Edge
Afternoon	Coliseum	Beach Blast	Mad Science

Daily Registration Accepted for our Mid-Winter and Spring Break Programs!

Spring Break is our Spicy Spring Sites Progam!

March 13th -17th

April 17th - 19th & 24th - 28th

In its third successful year of operations, FunQuest Camps Ltd. guarantees campers the ultimate camp experience. Our summer camp programs feature one exciting outdoor attraction each day, while our winter and spring programs features two exciting activities each day.

Camper safety is the #1 priority of FunQuest. Staff members, who are at least 18 yrs. old and who have prior summer camp and child care experience, are hand picked by the directors. Staff are trained in FunQuest's extensive safety guidelines and operational procedures and use this training in a setting that maintains a **camper to staff ratio no greater than 5:1**. Staff members with First Aid and CPR qualifications are present at all times.

Call (416)760-3492 to speak to the FunQuest directors and to receive our Annual Guide which outlines our programs, policies, and other important information.

CRESTWOOD VALLEY DAY CAMP

In the fabulous wooded valley at Lawrence and Bayview

- Superior camp experience
- Warm caring qualified staff
- For ages 2½ - 10
- 1/2, 3/4 or full days
- Advanced programming for 7-10 year olds
- Door to door transportation
- Wholesome lunches and snacks provided
- Four heated pools • Red Cross Instruction
- Land Sports • Archery • Soccer Leagues
- Fine Arts • Nature Farm • Computers
- 4 day overnight camp experience

BASEBALL TRAINING CAMP
BASKETBALL CAMP
MUSICAL THEATRE

Rochelle Wise - *Director*

(416) 444-9595

An international camp experience in Israel

Camp Tapuz, established in 1981, brings campers together from as far afield as Los Angeles, Toronto, London, Sweden, Belgium, France and of course, Tel Aviv and Haifa.

Campers join us on our supervised flights, or directly at camp in Israel, where they spend from 1-5 weeks enjoying a unique combination of camp activities and touring Israel. They also enjoy meaningful Jewish and Zionist experiences, visiting the sites of Israel and understanding them through the eyes of their Israeli counterparts.

Accommodation is on kibbutz with all regular kibbutz facilities (clinic, dining-hall, shop etc.) close at hand. Rooms are air-conditioned and sports facilities include swimming pool, basketball and tennis courts, soccer field and a camping ground. Staff are all army graduates with experience in counselling.

There are 4 separate programs for different age groups, as well as activities for the entire camp like "colour war" and "Tapuz Israel day."

Food is kosher and creative, non-denominational Shabbat services are held.

For over the past 18 years, Tapuz campers have forged life-long international friendships, maintained by e-mail, letters and returning to Tapuz year after year. We welcome you to join the world-wide Tapuz family.

Please phone our toll-free number for more information and our colourful camp brochure: **1-877-TOTAPUZ (1-877-86-82-789) or 1-914-478-1974.**

CAMP TAPUZ מחנה תפוז

THE International Summer Camp of Israel

Over 18 years of fun and success

Four programs for ages 8-18

*Trips throughout Israel *Friends from around the world *Kosher food *Kibbutz facilities *Sports *Gadna *EXCITING TEEN TOURS!!!

For more information please call us:
Toll-free: 1-877-TO TAPUZ (1-877-86-82-789)
Main office, USA: 1-914-478-1974 Main office, Israel: 011-972-2-678-4451
Surf to us at: www.tapuzprograms.co.il; E-mail: ToTapuz@aol.com

CAMPS

See Israel like never before

Betar Israel - Summer 2000 trip: July 9—August 6, ages 15,16-17. The trip is a North American trip and it will leave from airports in Canada (Toronto) and the USA (New York).

In the **1 week leadership seminar program** we will join forces with our counterparts in Israel. Israel Betar is one of the biggest and most experienced youth move-ments in Israel. The seminar will be guided by top Israel Betar educators and will include meeting with discussion groups with Israeli youth in your age group. The topics will touch all the major questions that the State of Israel and the Jewish people face today. During the program you will visit interesting sites and important places across Israel. The leadership program will also give you tools to become a young educator in your community.

The **2 weeks touring all over program** offers 2 full weeks of touring all the most attractive Israeli sites. Visitg all the "must see" Jewish sites, Jerusalem and the Western Wall (Wailing), Tzfat and its old city. For the nature lovers, the touring will include actually getting off the bus an walking in Israel's wonderful outdoors.

As you know, every Israeli has to serve in the Israeli Army, 3 yrs. for guys and 2 for girls. This **1 week unique outdoor experience program** brings you a little closer to understanding this unique experience.You will sleep in tents, learn to navigate and read a map, learn to build a fire and read the stars. The guides of this special program are very experienced and frequently work with youth from the Diaspora.

Call us at the Betar office: 416-781-7683. E-mail: betar@ljci.com Website: http://www.betar.org/toronto

Betar - Israel 2000 Trip

Leadership Program in Israel

July 9 - August 6, 2000
Age 15 - 16 - 17

After a successful summer in 1999
Betar presents
Israel like never before

- Tour Israel's exciting sites (Jerusalem, Massada, Galilee, Golan, Negev and more)
- Leadership Program with the Betar Youth Movement in Israel
- Meet new friends from Israel, USA and Canada
- Participate in a unique outdoor activity (Gadna)

Cost: $2,900 U.S. - $3,900 CDN.
(includes flight)

For more information call Betar:
416-781-7683 or Fax: 781-1753
E-mail: betar@ljci.com
Web: http://www.betar.org/toronto

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp director Rabbi Mendel Bernstein at **(905) 731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

Advertising Feature

CAMPS

Another exciting year at Camp B'nai Brith Ottawa

Camp B'nai Brith of Ottawa is a privately owned overnight camp located in the foothills of the Gatineaus, 45 minutes outside of Ottawa. We have a long and successful camping history of well over 60 years. Our camp prides itself in welcoming children from all over the world. Although we are a private Ottawa camp we treasure our many campers from Montreal, Toronto, New York, Florida, Israel and even the Caribbean.

Camp B'nai Brith has a varied program to stimulate children with many different interests. We offer an extensive number of different programs such as drama, arts & crafts, dance, tennis, basketball, miniature golf, all camp programs (Grey Cup/Super Bowl, World Cup, Colour War, etc.) and tremendous camp spirit. Our waterfront overlooking the Ottawa River has a sandy beach which is home to our vast watersports. They include waterskiing, windsurfing, kneeboarding, kayaking, canoeing, sailing and a Catamaran. Our Olympic size pool, which has been refurbished this year, allows campers to enjoy swimming away from the hub of activities at the beach. Camp B'nai Brith of Ottawa is very proud of our extremely successful Red Cross aquaquest program which offers all levels of instruction up to and including Bronze Cross.

Camp B'nai Brith of Ottawa offers a kosher kitchen (under C.O.R.) and is also a PEANUT SENSITIVE camp. In addition, we offer a Judaica program which is fun but yet traditional. This includes weekly Shabbat services. We also have an indoor gym, dance studio,recreation hall and an on-site infirmary which has a full time doctor and nurse.

One area we are most sensitive to is the anxiety of our younger campers coming to camp for the first time. To ease this situation we have instituted 2 very successful programs. Firstly, we offer our 2 wk. starter camp for new C.B.B. campers aged 7-10. The other is our Big Brother/Big Sister program which pairs younger campers with older campers prior to and during camp to help campers feel more at ease.

If you are interested in giving your child an active, stimulating and exciting summer camp experience then Camp B'nai Brith of Ottawa is the place to be. For more information please call Morley Mason at (613) 228-8495.

Israeli camp offers variety and fun

The Ramah Jerusalem Day Camp offers an outstanding Israel-Jewish experience for English-speaking children from abroad, entering kindergarten through grade 8. The camp is located at the Israel Goldstein Youth Village, in the San Simon neighbourhood of Jerusalem, a beautiful, rural site located only 10 minutes from downtown. Campers are taken on 3 outings a week which allow them to explore and discover the magic of Jerusalem and its surroundings. The other 3 days the campers are involved in a rich assortment of fun-filled activities (sports, arts & crafts, nature, music, drama and swimming), many contributing to the Israel oriented theme of the camp. Hebrew language is introduced through songs and games. All this is within an environment of Jewish tradition.

Date and fees of sessions: 1st session, Sunday, July 2-Friday, July 21, $500 per child; 2nd session, Sunday, July 23-Friday, Aug. 11, $500 per child; 1 wk. session/s, Sunday-Friday, $210 per child.

Ramah Programs in Israel

Jerusalem Day Camp

For English-speaking children from abroad entering kindergarten - grade 8

summer fun, an Israel experience, Jewish tradition

JULY 2-JULY 21 AND JULY 23-AUGUST 11
(weekly sessions also available)

For details:
P.O.B. 31709, Jerusalem 91316 Israel
Fax: 011-972-2-6792069 Email: ramah@ramah.org.il

Israel camp for girls fosters individual growth

Overnight camps have long been recognized as an excellent supplement to a year-round Torah education. Camping fosters varied opportunities for individual growth. Group living, independence, formal as well as informal learning, song, dance, drama, swimming, etc. are just some of the benefits offered in this natural surrounding

But ... a new dimension has been added at N'Vei Ashdod. For the past 16 years N'Vei Ashdod has provided all these things, and more .... in Eretz Yisrael where everything takes on a special flavour.

Lively, *frum* girls from all over the world come to Camp N'Vei Ashdod and forge lifelong friendships. It is indeed rare to find so many girls from so many places, blending so naturally. Perhaps it is the love for Eretz Yisrael which brings them so close together.

Situated in beautiful central Israel, in a tranquil, fully enclosed, modern campus with an enormous pool, beautiful grounds and air-conditioned dining room, N'Vei Ashdod combines learning, sports, fun and excitement with extensive touring throughout Israel.

The girls travel across the country in air-conditioned buses with the finest tour guides available. The whole time, security is top priority.

Shabbos, whether in camp or outside, is particularly special; picture Shabbos in the old city of Jerusalem, or in the *Ir HaKodesh* of Tzfat. Guest lecturers, *Talmidei Chachomim*, authors and well known Torah personalities add an extra dimension to the Israel experience.

N'Vei Ashdod, the touring camp for girls ages 10-17 in Israel is now in its 16th summer.

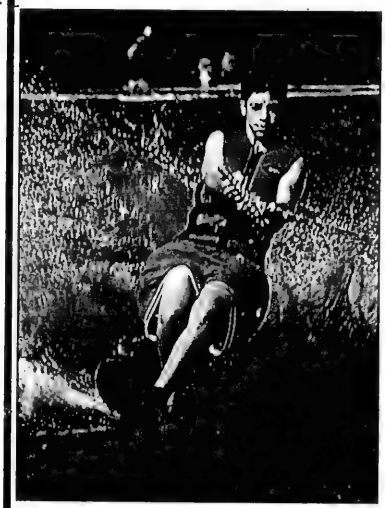
For information call **(718) 261-4322** or **1-800-2-ASHDOD**.

Camp B'nai Brith of Ottawa

CAMP B'NAI BRITH of OTTAWA

privately owned camp for over 60 years

Featuring:
Olympic-sized Swimming Pool, Indoor Gymnasium, and full waterfront program.
On-site medically staffed infirmary.



Check this out!
- *Washrooms and Showers in each bunk
- *Kosher Kitchen (under C.O.R.)
- *Tennis Program
- *Computers
- *Drama
- *Arts & Crafts
- *Judaic Programs
- *Certified Red Cross aquaquest program
- ***A PEANUT-SENSITIVE CAMP**

•Baseball Field & Basketball Court
•Complete Mini-Putt Course

In Ottawa call: Morley Mason, Camp Director, 613-228-8495
In Toronto call: Cathy Indig, Head Counsellor, 905-764-5517

CAMP N'VEI ASHDOD

"AT BEAUTIFUL T.O.M. IN THE SHARON NEAR NETANYA" FOR FRUM GIRLS AGES 10-17 JOIN GIRLS FROM AROUND THE WORLD FOR OUR 16th YEAR OF THRILLING EXPERIENCES!

- 6 MEMORABLE WEEKS OF LIVING, TOURING, & HIKING IN A TRUE TORAH WAY
- ALL SPORTS FACILITIES ON PREMISES
- LIGHTED OLYMPIC POOL
- MODERN DORMS
- AIR-CONDITIONED DINING ROOM

UNDER DIRECT SUPERVISION OF RABBI MEYER FENDEL

IN NEW YORK CALL
718-972-3347
OR 718-261-4322
1-800-2-ASHDOD
OR WRITE TO:
141-24 71st RD.
FLUSHING, N.Y. 11367

A SUMMER OF "AWESOME" EXPERIENCES

CAMP N'VEI ASHDOD * * SUMMER 2000
CALL FOR EARLY BIRD SPECIAL NOW

CAMPS

WE HAVE IT ALL ...

CENTRE CAMP

- ✓Daily Instructional and Recreational Swim
- ✓Music, Dance, Drama and Arts & Crafts
- ✓3 Gymnasiums
- ✓Climbing Wall
- ✓Indoor Airconditioned Facilities
- ✓Overnights
- ✓Large Outdoor Swimming Pool
- ✓Basketball, Tennis & Beach Volleyball Courts
- ✓Environment & Nature Programs
- ✓New Outdoor Sports Facilities
- ✓In-line Skating Arena
- ✓Jewish Heritage Programs
- ✓S.C.O.R.E. Sports
- ✓Optional Lunch Program
- ✓Indoor Fun Centre
- ✓Theme Days and Special Events
- ✓Full time, On site Nurse
- ✓Extended Hours
- ✓Safe & Friendly Depot Bus Service
- ✓Special Needs Integration
- ✓Jewish Children's Museum
- ✓Specialty Camp Programs & Clinics

LOOKING FORWARD TO SEEING YOU THIS SUMMER
Jeff Krupski, Camp Director and Sue Rosenblat, Program Coordinator

CENTRE CAMP 2000

For more information on Centre Camp 2000, to receive our brochure or to register for one of our many wonderful programs, please call the Camp office at (416) 636-1880, ext. 378.

Bathurst Jewish Centre

United Way of Greater Toronto — Without you, there would be no way.

UJA FEDERATION — No one gift changes more lives

WESTCOAST CONNECTION

CANADA • USA • EUROPE • ISRAEL

• ACTIVE TEEN TOURS • OUTDOOR ADVENTURES •

For Ages 13-17 / 17-20

OUR 2000 LINE-UP INCLUDES TOURS OF:
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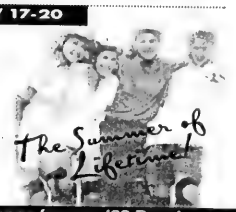

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- *Children's House Day Camp* — 22 Church St. N, Stouffville — 905-640-2905
- *Fenside Day Camp* — York Mills & Victoria Park, North York — 416-444-2441
- *Rockford Day Camp* — Bathurst & Steeles, North York — 416-663-6286
- *Rosedale North Day Camp* — Bathurst & Hwy. 407, Thornhill — 905-771-6820
- *Shaughnessy Camp* — Don Mills & Sheppard, Don Mills — 416-499-6500
- *Stornoway Day Camp* — Bayview & Hwy. 407, Thornhill — 905-707-6805
- *Three Valleys Day Camp* — York Mills & Don Mills, North York — 416-443-9414
- *William Armstrong Day Camp* — Markham Rd. & Hwy. 7, Markham — 905-471-4099
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Camp Katonim has 1-8 wk. sessions for children 3-14 years old. There is also a CIT program for 15 & 16 yr. olds. The staff is mature, experienced and energetic, dedicating themselves to ensure that your children have the best camping experience possible. For 55 years, Camp Katonim has continued to provide the highest quality camping adventures and many wonderful lasting memories.

For more information call the Camp Director David Finkelstein: Toronto **416-410-9460**, Keswick **905-476-2121**. See our website at **www.katonim.com**

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Bus service available from Thornhill and Richmond Hill.
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For information, registration or for staff inquiries please call:
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For the 8th year, Reena is sponsoring a Summer Cottage Program during the months of July and August, for teens, (over 16) and adults with a developmental disability.

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Director: Adele Fogle
Tel: 519-824-2660 / 1-800-599-7539
Fax: 519-824-0180
E-mail: aviation@sympatico.ca
Located just east of the city of Guelph and a short drive from Toronto, the exciting atmosphere of the airpark introduces young people aged 14-17 to the world of aviation. The camp incorporates ground school theory and flight training. Enrich your child's life by offering them an introduction to becoming a pilot.

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Contact: Baruch Liveraut
Tel: 416-781-7683
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Director: David Turner
Tel: 819-566-0227, ext. 219
Fax: 819-922-8917
E-mail: summer@bcschool.qc.ca
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Program Director: Florence Marantz
Tel: 416-924-5211
Fax: 416-924-0442
E-mail: bloorjcc@echo-on.net
Bloor JCC summer programs and day camps, July 3-Sept. 1. Tots to preteens. There's something for everyone this summer at the Bloor JCC. Creative arts, sports, sailing, outings, swimming and science. ½ day programs for pre-schoolers. Full day camps for children 4½-12 years. For information, please call 924-6211.

CAMP ARROWHEAD
30 St. Clair ave. W., Suite 900, Toronto, Ont. M4V 3A1
Director: Eric Shendelman
Tel: 416-927-2001
Fax: 416-927-2013
E-mail/Website: www.camparrowhead.isfun.net
A fabulous value-packed waterfront day camp offering co-ed programs for children ages 3-15 on Lake Simcoe. Lots of activities, including instructional swim, ski/wake boarding, sailing, canoeing, crafts, ceramics, shows, overnights, tons of land sports plus more! Staff carefully selected. Camp Arrowhead provides a safe, fun, challenging environment with lifetime memories.

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P.O. Box 23108, Ottawa, Ont. K2A 4E2
Camp Director: Morley Mason
Tel: 613-228-8495
Fax: 613-228-8496
Toronto contact: Cathy Indig
Tel: 905-764-5517
Fax: 905-707-9834
A privately owned, *peanut sensitive* camp in the foothills of the Gatineau park 45 minutes from Ottawa. Spectacular waterfront area with a sandy beach encompassing a full waterfront program. Camp programs include an Olympic-size pool for swim instruction, all sorts of landsports, arts & crafts, drama, computer program, dance instruction and Judaic programs. Kosher kitchen (under COR) and full medical staffed infirmary on camp premises, and an introductory 2 week starter camp for younger children. Registered charitable institution therefore, a portion of fees is tax deductible.

CAMP EITAN
475 Patricia Ave., Willowdale, Ont. M2R 2N1
Director: M. Levine
Tel: 416-225-1187 / 416-781-2333
For boys and girls, ages 3-12. Provides door-to-door transportation, hot kosher lunches (COR) and basic swimming instruction. Prices are the same as last year: July session, $495; Aug. session, $445; or $855 for both sessions. A recent innovation in the boys' division is a special baseball camp at our same low cost, and basketball clinics. Our campers are sure to enjoy this popular feature.

CAMP GEORGE
36 Atkinson Ave., Thornhill, Ont. L4J 8C9
Director: Jack Feldman
Tel: 905-762-1581
Fax: 905-762-1585
E-mail: cmpgeorg@idirect.ca
As Reform Judaism's 1st Canadian camp, our programs are designed to help youngsters 8-16 develop their physical, social and personal skills in a warm and nurturing Jewish environment. Superb water sports and game facilities are located in a magnificently wooded lakefront setting 2½ hrs. from Toronto.

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#16 - 5763 Oak St., Vancouver, B.C. V6M 2V7
Administrator: Beverly Pinsky
Tel: 604-263-1200
Fax: 604-261-1209
Website: www.camphatikvah.com
Camp Hatikvah for campers ages 8-15 is located on Lake Kalamalka in the Okanagan Valley - one of the best sites in Canada. Waterfront activities include waterskiing, canoeing, kayaking wake & knee boarding & swimming. Our campers gain from the expertise of our qualified staff of 75. Programs stress Jewish values and individual creativity. At Camp Hatikvah Summer 2000 will enable your children to spend the best summer of their lives.

CAMP KATONIM
9 Four Winds Dr., Unit 1011, North York, Ont. M3J 2S8
Director: David Finkelstein
Toronto tel: 416-410-9460
Keswick tel: 905-476-2121
Website: www.katonim.com
E-mail: katonim@excite.com
An exciting overnight camp experience in a day camp setting on Lake Simcoe. Swimming, waterskiing, canoeing, sailing, overnights, land sports, camp shows, theme days, arts & crafts. Transportation from Thornhill, Richmond Hill and Newmarket. 1-8 wk. sessions for children 3-15 years. Providing summer fun for 55 years.

CAMP KEHILA
7026 Bathurst St., Thornhill, Ont. L4J 8K3
Contact: Salomon Beldeb
Tel: 905-669-7654, ext. 223
Fax: 905-669-5138
Join us at Camp Kehila for a summer with memories to cherish forever. Enjoy the superior facilities, which include: indoor heated pool, air-conditioned gym, parkland-outdoor fields, world class computer lab, and an appreciatin of Sephardic Judaism. To book your child for the early bird special contact Salomon at 905-669-7654, ext. 223.

CAMP MOSHAVA
159 Almore Ave., Downsview, Ont. M3H 2H9
Director: Shimmy Wenner
Tel: 416-630-7578
Fax: 416-630-8301
E-mail: moshava@interlog.com
Website: www.campmoshava.org
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CAMP N'VEI ASHDOD
Director: Rabbi Meyer Fendel
N.Y. Tel. and Fax: 718-261-4322
Toll-free: 1-800-2-ASHDOD
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Contact: Denise Harris or Ellen Nash
Tel: 416-630-1180
Fax: 416-630-8561
Website: www.campnbb.com
A residential camp for boys and girls 7-15, on 750 acres in the picturesque Haliburton Highlands. Programs are designed to meet the needs of each age group. Campers are offered waterskiing, windsurfing, canoeing, kayaking, sailing, tennis, drama, arts & crafts, nature, sports, and Judaic cultural programs. Food services supervised by COR.

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491 Lawrence Ave. W., Suite 400, Toronto, Ont. M5M 1C7
Contact: Rabbi Mitchell Cohen
Tel: 416-789-2193
Fax: 416-789-3970
E-mail: campramah@compuserve.com
Camp Ramah is located in Muskoka and is appropriate for children ages 9-16. At Ramah we believe that the summer is an important time for growth. We offer a full range of exciting activities while fostering Jewish commitment and values.

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Contact: Registrar
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Fax: 416-736-9971
Summer fun. Family style. Over 50 years of providing fun and safe children's day camp programs designed by experienced staff. Renowned swim program. For children 4-15 years. Door to door transportation. Ask about express busing!

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788 Marlee Ave., Toronto, Ont. M6B 3K1
Executive Director: Malka Klein
Tel: 416-783-6744
Fax: 416-783-9363
Website: www.camp-shalom.com
Camp Shalom (founded 1948), non-profit Zionist overnight camp, in Gravenhurst, Ont. on Lake Muskoka. 240 campers, ages 8-13 for each 4 wk session. Kosher (COR). Activities include Jewish programs, ropes course, waterski, canoe, sail, kayaks, instructional swim, tripping, baseball, tennis, landsports, arts & crafts, jazz, drama, cooking, newspaper, singing & dance, mini-golf and media. Our 52nd year!

CAMP SHOMRIA
1111 Finch Ave. W., Ste. 456, Downsview, Ont. M3J 2E5
Camp Director: Noam Massad
Tel: 416-736-1339
Fax: 416-736-1405
Co-ed, 115 campers, ages 8-16. Located on scenic Otty Lake. Programs focus on Jewish identity, progressive Zionism, kibbutz, building lasting friendships, group co-operation, social and community awareness. Waterskiing, tubing, kayaking, canoeing, instructional swim, Israeli singing, dancing, drama, crafts, photography, theme days and much more! Run by Hashomer Hatzair Youth Movement (affiliated with the Kibbutz Artzi Federation in Israel) for over 60 years.

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Director: Eli Gordon
Toll free: 1-877-86-82-789
Fax: 02-679-0008
Unique, exciting, educational, fun-filled summer-camp experience in Israel for 8-18 year olds. We have participants from all over North America, England, Europe and Israel. Camp activities include arts & crafts, sports, trips throughout Israel and lots more. Kosher food, creative Shabbat services.

CAMP YOSSI
120 Old Colony Rd., Willowdale, Ont. M2L 2K2
Contact: Helene Rudolph
Tel: 416-449-5153
Fax: 416-449-9831
E-mail: kidsfun@pathcom.com
Camp Yossi! Junior Day Camp for the younger camper (3-7) in a Reform Jewish setting. Our unique format has generated a great deal of interest. Located on 6½ treed acres, we have a nurturing staff, enriched programming including state-of-the-art computers, sanitary splash pools, talented specialists, a special "kids-play&learn" room plus much more. Open House, Sun., Apr. 9, 3 p.m. Bring the kids! Info: 416-449-5153.

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4588 Bathurst St., North York, Ont. M2R 1W6
Director: Jeff Krupski
Tel: 416-636-1880, ext. 378
Fax: 416-636-5813
Centre Camp offers exciting activities for children ages 2½-14 years through 1/2, 3/4 and full day programs. All full day participants will receive daily instructional and recreational swim, sports, drama, nature, climbing wall, music, arts & crafts, dance and Judaica. Specialty camps are available in the arts and sports. Optional lunch program.

CAMPS

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Contact: Ann Szabo
Tel: 905-889-2690, ext. 2215
Fax: 905-889-3827
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Fax: 416-444-2127
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4588 Bathurst St.,
North York, Ont. M2R 1W6
Director: Stephanie Splitter
Tel: 905-762-0127
Fax: 905-764-1200
Elite Camps offers young athletes the opportunity to improve their basketball skills. Experienced instructors will lead campers through skill building sessions and competitive games. Elite Camps is an accredited member of the Ontario Basketball Association and offers both Summer and Passover programs. Camps will be held at the BJC.

GREEN ACRES DAY CAMP
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Directors: Leon Hochglaube,
Eddy Bogomolny
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Features a fabulous country site in Markham which includes 3 heated outdoor pools and an on-site waterslide park. Varied camp program includes sports, camp shows, overnight, riding, "hands-on" farm animal program, recording studio, baseball clinics, karate, ropes course. Door-to-door transportation provided by the camp.

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Richmond Hill, Ont. L4B 1B9
Director: Jason Zweig
Tel: 416-760-3492
Fax: 416-352-5477
E-mail: http://go.to/funquest
Website:
www.funquest@home.com
FunQuest runs programs during all regularly scheduled school holidays including summer, winter and spring breaks. FunQuest also runs PA day programs and during the pre/post summer periods. FunQuest takes campers to the GTA's most exciting attractions under the watchful eyes of trained and motivated staff.

LUBAVITCH DAY CAMP
770 Chabad Gate,
Thornhill, Ont. L4J 3V9
Director: Rabbi Mendel Bernstein
Tel: 905-731-7000
Fax: 905-731-7005
We cater to children from ages 2½-12. Our camp features trips, hot lunches, crafts, sports, door to door transportation, instructional swimming, a Torah atmosphere and a creative playground. We offer a large discount for registering before March 15th and a further discount for each additional child.

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Contact: Howard or Noel Esakov
Tel: 905-731-4433
Fax: 905-731-1356
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RAMAH JERUSALEM DAY CAMP
P.O.B. 31709,
Jerusalem 91316 Israel
Contact: Mrs. Nancy Lewitt
Tel: 011-972-2-6790243
Fax: 011-972-2-6792069
In North America: National Ramah Commission
Tel: 212-678-8881
Fax: 212-749-8251
E-mail: ramah@ramah.org.il
The Ramah Jerusalem Day Camp offers a unique "Israel experience" for English-speaking children ages 5-13 Dates July 4-23 and July 25-Aug. 13 Hrs: Sun.-Thurs. 8 a.m.-2 p.m., Fri. to 1 p.m. Price: $480 per 3 week session, or $190 per week

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989 EGLINTON AVE. W.,
Toronto, Ont. M6C 2C6
President: Jo-Anne Gross
Camp Director: Jeff Bryce
Tel: 416-785-4666
Fax: 416-785-6111
Bright kids with language difficulties need an opportunity to conquer concepts that they need in order to overcome reading, writing and spelling problems. Each student attending the camp will receive academic testing and a customized remedial language program based on the test findings The camp will be 1/2 day (9-12) remedial and recreational from 12-5 daily. July only. Student teacher or counsellor ratio/ 4:1

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Contact: Registrar
Tel: 416-736-4657
Fax: 416-736-9971
Get in the game. Stay on target. Four 2 week clinics. Specialize in 1 of 5 sports each clinic: tennis, baseball, basketball, soccer and golf, then dabble in the rest. Certified coaches with camp experience. Top line equipment and facilities. Door to door transportation.

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143 Glenmanor Way,
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Tel: 905-763-7915
Fax: 905-763-7479
Website: www.come.to/shendys
If you are looking for experienced and well trained instructors, small classes and a friendly atmosphere, then Shendy's Swim School is for you. We provide programs in all Red Cross and Lifesaving levels. Shendy's Swim School is an 8-year commercial member of the Ontario Camping Association, and provides many leadership and recertification classes for camp staff.

UPPER CANADA DAY CAMPS
Head Office: 2900 John St.,
Markham, Ont. L3R 5G3
Tel: 905-946-1113
Camps in North York, Thornhill and Markham for children ages 6-12 years. Bus trips to places like Wild Water Kingdom, Ontario Place, etc. Swimming, sports, arts, science, computer. Monday-Friday, 7 a.m.-6 p.m.

WESTCOAST CONNECTION TRAVEL CAMP INC.
1865 Leslie St., #218,
Toronto, Ont. M3B 2M3
Director: Fran Grundman
Tel: 416-447-3303
Fax: 416-447-3875
Website:
www.westcoastconnection.com
We are in our 18th year of providing teens from Canada and the USA a summer of a lifetime! Whether it's an Outdoor Adventure Program or an Active Teen Tour, 3 weeks or 4-6 weeks, we have the program for you! We'll explore Western Canada, the USA, Europe and Israel. Prices start at $3200. New for 2000! - Park City Golf & Tennis. Israel Experience (ages 16 & 17, or 17-20).

ZODIAC SWIM & SPECIALTY CAMP
2788 Bathurst St.,
Toronto, Ont. M6B 3A3
Directors:
Rick, Ellen & Andrew Howard
Tel: 416-789-1989
Fax: 416-789-5525
Website: www.zodiaccamp.on.ca
Amazing indoor/outdoor Forest Hill C.I. (Bathurst & Eglinton) campsite. 6.5-15 yr. old Specialty Program (1 of tennis, basketball, golf, gymnastics, "creatures and creativity", rollerblading, science & technology, performing arts). 3.5-6.5 yr. old "Kid-vantage" program. Daily Zodiac swim instruction. Fun and professional activities, superb camp experience. Four 2-week sessions.

Beverly Abramson

Photo exhibit explores lives outside our own experience

By MIRIAM CHINSKY
Special to The CJN

TORONTO— Beverley Abramson's deepening awareness cuts through her camera lens to find the striving, the moments of bliss and scenes of contentment in the divergent cultures of Israel and Mexico.

Her exhibition of black and white photographs, like short stories, involve us in lives which may be within or outside our experience.

Here are the BEACH BOYS, probably retirees, relaxed on the ubiquitous plastic chairs, apparently without a care in the world.

The man in the foreground is absorbed in his newspaper, the others lean back, peacefully doing nothing. They aren't bored; there is simply a sense that they have earned their rest. The setting is Gordon Beach, Tel Aviv, but it could just as easily be Miami Beach, Fla. ocean to Mexico. See and feel both poverty and tenderness.

TERESA is the unmarried relative who lives with her brother's family in San Sebastian Abasolo, scrambling to help earn a living and

Abramson notes that even amid their poverty, the villagers of San Sebastian Abasolo choose to have pets. In MARINO, Teresa's husky teenage nephew is seen gently cradling a small rabbit in his arms.

TURKEY DINNER focusing on several recently hatched turkeys crowded around a dish of grain, suggests that while these youngsters are now enjoying their dinner they will, as adults, themselves become turkey dinner!

In this current series of photographs, Abramson combines black and white clarity with caring insight to produce a show of technical merit and warmth.

The exhibition running until Feb. 20 at the Koffler Centre of the Arts (4588 Bathurst St. 416-636-1880) honours the memory of Nate Katz, Irving Strom and Lance Barash.

Abramson's experience in reportage and fine art photography has paved the way for a new enterprise – portraits of families, children, pets and executives.

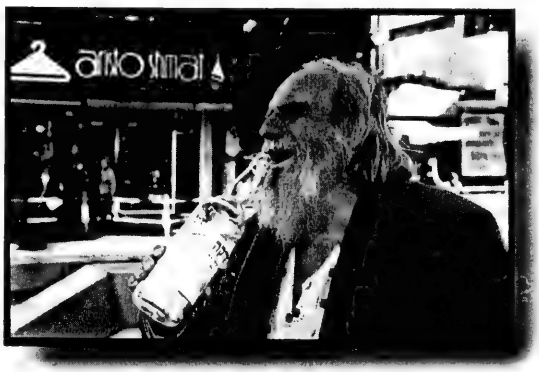
ABSOLUT BLISS is in total contrast to BEACH BOYS. On Tel Aviv's Nachalat Binyamin, a scruffy, long-haired imbiber, his jacket over pyjamas, tilts a bottle of vodka to his open mouth. For the moment he is in a happy world of his own but where does he go from here and where does he sleep tonight?

ROMEO AND JULIET (Omar and Nadia), a very young boy and girl, face each other joyfully against the sweep of the Judean Desert. They are the children of Bedouin shepherds and in anticipation of Abramson's visit, they have dressed their best.

Abramson has brought some bright red nail polish for Nadia who has insisted that it be applied before the picture is shot. Although she wears a pretty blouse and skirt, she is capable of hefting a grown sheep with ease.

Now, travel across land and giving of herself to the children.

The struggle and love are in her face. Chickens and turkeys run in and out of the house scarcely noticed but Teresa has her own pet pig.



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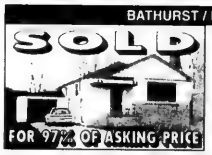

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A RARE FIND - $2,500,000.
Gorgeous reno'd residence nestled on parklike 88 x 250 ft. grounds. Loads of table land. Inground pool. Hot tub & whirlpool. CAC. Great for entertaining. Circular drive, attached garage *Edith Weiss.

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AVENUE RD./LAWRENCE - $649,000.
Beautiful custom built 4+ bdrms. home in prime location. Features Paris kitchen, main fl. family rm., crown mouldings, skylight, marble ensuite. Fin. lower level. Built-in garage. *Leslie Dennis.

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MIDTOWN CONDO - $249,000.
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INCOME PROPERTY - $669,000.
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LESLIEVILLE VICTORIAN - $339,900.
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264 SOCIAL ANNOUNCEMENTS

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GOLDHAR, David - on Jan. 22, 2000, late of 77 Huntley St.
BENYES, Victor - on Jan. 23, 2000, late of 3 Warwick Ave., #3.
KADISH, Freda - on Jan. 23, 2000, late of 100 Antibes Dr., #2104.
ROSEN, Bella - on Jan. 23, 2000, late of 4300 Bathurst St., #812.
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USPRICH, Ann - on Jan. 25, 2000, late of 1035 Eglinton Ave. W.
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Israel & the Jewish World

Argentina vows to solve bombings

Ha'aretz Daily Newspaper Ltd.

STOCKHOLM — Argentine President Fernando de la Rua has promised the Israeli minister of Diaspora affairs, Michael Melchior, that he will try to expedite investigations into two bombings of Jewish sites in Buenos Aires.

In 1992, 29 people were killed when the Israeli Embassy was bombed; and there were 86 fatalities following the 1994 bombing of a Jewish community centre.

Nobody has been convicted in either case, and Israeli officials have criticized the way the Argentine authorities have conducted the investigations. Foreign Minister David Levy called them "an open sore."

Others have blamed close economic ties with Iran for the apparent Argentine apathy. Judicial authorities in Argentina have linked Iranian-backed groups to the bombings.

The pledge was made to Melchior when he met with de la Rua last week in Stockholm at an international conference on preserving the memory of the Holocaust.

Melchior said de la Rua's offer showed that the new president was determined to "build a new image of Argentina and fight against anti-Semitism."

David Levy

Michael Melchior

The pledge showed courage, Melchior said in a phone interview. "Coming to Stockholm was not easy for him."

An Argentine government report has said that at least 9,000 Argentines "disappeared" after being arrested by the military regime. Human rights groups say the true figure is closer to 30,000.

Argentine Jews estimate that at least 1,500 of those who "disappeared" are Jews.

There were a significant number of Jews among the junta's perceived opponents, although some were targeted by authorities as much for their Jewishness as for their opposition to the regime.

Jews were often singled out for rougher treatment at detention camps by military personnel who openly espoused anti-Semitic doctrines.

Melchior said the main goal now is to track down the bodies to give them a proper Jewish burial, and to provide the families with a sense of closure.

Melchior quoted de la Rua as saying he would try to amend Argentine law to make it possible to bring those responsible to justice, and to offer immunity to former officials of the military regime who are prepared to testify against them.

STILL IN CUSTODY: Daniel Weiz, a suspect in the murder of Matti Baranovski in Toronto, appeared in a Jerusalem court last week where he was told that he would be held in custody until his formal extradition hearing. *[Israel photo]*

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Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests AD#1253

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Divorced female, petite, attractive, professional, early 50's, energetic, fun loving, interested in healthy life style, passionate, love to try new things, enjoy dining, dancing, art, the outdoors. Seeking a male, professional, good disposition, healthy attitude, with similar interests & qualities. AD#1575

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Single Jewish female, 5'5", brown hair, brown hazel eyes, non smoker, kind, sincere, attractive, exciting. Seeking a tall, Jewish male, 6', 45-55, handsome, funny, honest, caring, sensitive, non smoker, single Dads OK. AD#1122

LET'S ENJOY LIFE
Single mother of a 7yr old daughter, 5'9", 36, enjoy movies, long walks, phone conversations. Seeking a male, sincere, stable, a real go getter, confident AD#1314

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Single female, 5'6", blue eyes, short dark hair, attractive, has everything in the right place, romantic, sensual, spiritual, down to earth, positive attitude, enjoy sports, music, outdoors. Seeking a male, non smoker, established, with a zest for love and life. AD#1412

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Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

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LET'S SHARE LIFE
Single Jewish female, attractive, kind, warm hearted, intelligent, loving, enjoy nature walks, painting, reading, dancing, theater. Seeking a male, 50+, with similar interests to share life to the fullest AD#1089

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Single female, seeking a male, 60ish, intelligent, single, with strong ties to Israel AD#1448

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Single female, 37, honest, sincere Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship AD#1237

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Single Jewish female, young looking, spirited, 50, 5'4", auburn hair, hazel eyes, compassionate, voluptuous, nice smile, enjoy talking and listening to people. Seeking a Jewish male to share laughter and tears with AD#1488

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Single female, 65, 5'1", European background, attractive, love animals, cultural events, theater, concerts, movies Seeking a gentleman, not too old, heavy or short, with similar interests AD#1261

GREAT FRIENDSHIP
Single female, 55, recently widowed, employed, seeking a male to go out on weekends, dining, dancing, and especially friendship AD#1149

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Widowed female, 61, European, independent, family oriented, 4 grand children, enjoy hiking, dining, dancing, travelling, the outdoors. Seeking a male, caring, compassionate, understanding, with similar qualities and interests. AD#1490

Men seeking Women
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Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, basically someone who is nice! AD#1591

SHARE MY WORLD
Single male, 5'11", mid 40's, brown hair and eyes, university educated, employed, well mannered, well travelled, from upper class family, enjoy hiking, informal dining, Chinese food, movies, sports. Seeking a female, 31-41, attractive, for casual dating, leading to lasting relationship. AD#1033

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fairly fit, non smoker, non drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, with similar interests, non smoker, for friends first relationship. AD#1083

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

LET'S TALK
Single Jewish male, young looking, 45, 5'11", university educated, fully employed, good mannered, enjoy restaurants, movies, walks down town, sports events, travelling, nice smile. Seeking a female, 34-41. AD#1620

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachuter, skydiver, scubadiver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life AD#1238

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44 AD#1725

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel Seeking a female, honest, warm, caring, sensitive, can express feelings easily AD#1059

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests AD#1130

BE MY SABBATH QUEEN
Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT
Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

MAKE MY DREAMS COME TRUE
Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

LASTING RELATIONSHIP
Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music, travelling, long walks. Seeking a Jewish female, attractive, down to earth, long term relationship. AD#1484

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Sports

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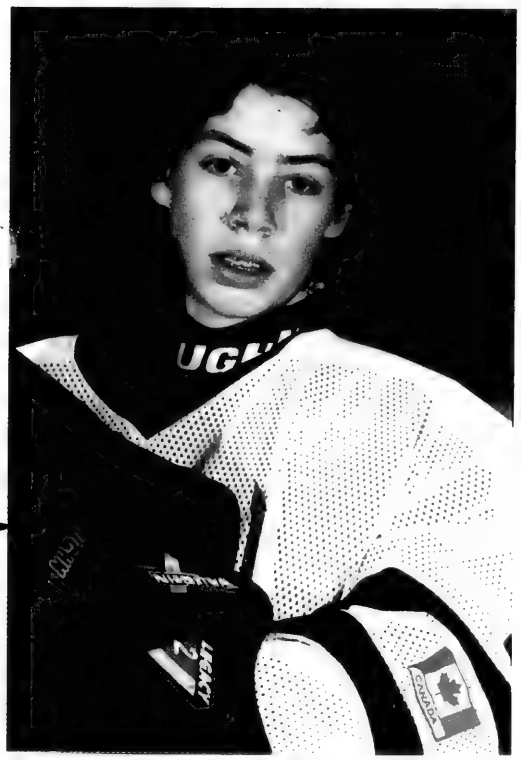
Gherson played in world under-17 tournament

Star goalie a prospect for OHL's Sarnia Sting



Robert Gherson

By PAUL LUNGEN
Staff Reporter

TORONTO — Not many youngsters pushing 16 have to make decisions that may affect the rest of their lives. Most are more concerned with less weighty matters, like school, sports and girls. But when you're an exceptional athlete, you're also an exception to the rule.

Toronto native Robert Gherson is a star goalie with a bright future, who will soon be faced with the tough decision of whether to play next year in the Ontario Hockey League (OHL) or to hold out for the offer of a college scholarship.

Gherson stops pucks for the Wellington Dukes, a team in the Provincial Junior "A" Hockey League (OHA) but last year, as a bantam, he was drafted by the Sarnia Sting.

The Sting have expressed an interest in him suiting up with them next season, and it appears they're willing to give him lots of ice time as a rookie. But there's always the chance of being offered a scholarship to an NCAA school in the United States, and so he must ponder his options.

When you have the kind of talent Gherson possesses, you can sit back and let the offers come to you. Gherson, who played for Ontario at the World Under-17 Championship in Timmins last December, has been courted by a number of big name sports agents who want to add him to their stable of talent. Following an interview with *The CJN*, Robert and his father Maurice, were scheduled to meet with a high profile agent who represents numerous NHL stars.

Gherson admits he's faced with lots of decisions, "but I don't think about it too much. I rely on my coach and my dad."

Last year, playing bantam AAA for the Toronto Marlboroughs, was even more stressful. Undrafted at the time, Gherson was aware that the stands were usually full of junior scouts.

"It was so weird, thinking about a team that might want to draft you," he said. "This year, it's easier not worrying about being drafted."

So far this season, Gherson has racked up a 2.72 goals against average and three shutouts while playing in most of his team's big games.

His goaltending coach, Jon Elkin, has worked with Gherson since he was nine and believes the youngster "is a top prospect for his age. He made the under-17 team as one of the top two goaltenders his age in Ontario. He's a prospect for the NHL draft (in 2002), but that's a long way off.

"He has the capability to do something special in hockey."

Gherson, who stands six feet tall and weighs 140 lbs., "is quick and he has good focus," Elkin said. "He's very good under pressure. He has tremendous ability to stop the puck, due to his athletic ability."

Elkin, who serves as goalie coach for the NHL's Calgary Flames, and who runs his own hockey school, believes Gherson should flourish if he decides to play in Sarnia next year.

"He was drafted into a good situation. He's their guy. They're focused on him and that will give him a good opportunity."

"Rob is ready to make the jump...For his age, he's one of the top one or two guys in the OHA."

Under Elkin's tutelage, Gherson has adopted the butterfly style perfected by goalies in Quebec, and which reached a pinnacle with future Hall-of-Famer Patrick Roy. Goalies using the butterfly rely on good positioning to face the shooter, cover the lower part of the net from post to post with the pads, and wait for the shooter to make the first move.

"I don't react as fast, but I'm patient and usually I have good positioning," Gherson said. "I'm also a good skater."

In the rough and tumble OHA, which makes the NHL and the OHL seem like the ice capades, "aggressive," if not outright dirty hockey, still rules. Games against arch rival and division leaders Lindsay are particularly tough. Lindsay, which has a league-wide reputation for instigating fights against opponents' top players to get them out of the game, also has a history of attempts to intimidate the goaltender.

"They bump you and try to get you off your game," Gherson said. "In one game against Lindsay, one of their players slashed me with a two-hander on the wrist. They scored and the linesmen saw the slash, but the goal counted."

In an average game, Gherson faces 25 shots. Shooters in junior A are better than those in bantam and they're much better skaters, he's learned.

Gherson had a good start to the year and based on his play, was invited to try out for the under-17 team. He made the team but got into only one exhibition against Finland and a tournament game versus Team Atlantic, which Ontario won 11-2. Sitting on the bench, he watched Ontario lose 2-0 to Russia in the final.

The Russians played a very determined defensive style, pulling all five skaters back into their end on Ontario forays and crowding the front of the net, giving the Canadians very little to shoot at, he said.

"We couldn't get any quality shots. Plus, we were really tired. We had played the United States the day before and won in a shootout. We played four games in four days."

Gherson is already looking forward to the playoffs (the Dukes sit in second place) and afterwards to a busy summer of workouts and preparation for Sarnia's camp. He's also looking forward to trying out for next year's Under-18 team and another chance to represent his province. Ultimately, he'd love to fulfill a childhood dream and play in the NHL.

"I've always believed in myself. I never believe something's impossible. But I've got to work really hard," he said.

Warming up for Team Ontario

The Inside Back

Stockholm Syndrome

Canada's wholly unsatisfactory response to the United Nations on the subject of Ontario's discriminatory school funding policy (see page 3) came on the heels of another statement Ottawa issued at the end of the recent Stockholm conference on Holocaust education, remembrance and research – this one only slightly more gratifying, but only because it was re-drafted at least twice.

As I was saying...

By RON CSILLAG

First, it should be noted that among the 46 countries at the historic conference, Canada was among those left off a list of delegates who made oral statements. My sources tell me this greatly upset and embarrassed Deputy Prime Minister Herb Gray, who led the 10-member Canadian team. Gray reportedly demanded an explanation from our embassy in Stockholm, whose response is unavailable.

Of the countries that did address the conference directly, many either apologized outright for their inaction or their miserly immigration quotas during the Holocaust, or read out a list of their failings and inaction during the period. This would have afforded Canada the perfect opportunity to explain its dismal none-is-too-many policy on Jewish immigration before, during and even after the war.

At any event, Canada ended up drafting a final written statement a little over a page long. The original document, which landed on my desk last week, reads as though it was scribbled on a cocktail napkin at the 11th hour. It's a bland paean to multiculturalism that notes Canada's commitments to UN covenants on genocide and throws in some platitudes about the importance of the Holocaust as a touchstone for further understanding.

There's no reference to Canadian history, no reference to our record on prosecuting war criminals. And while the draft says that "Canada has identified as one of its first steps, the development of a systematic Canada-wide study of Holocaust education in our 10 provinces and territories," it then admits that this study won't be conducted by Canada at all, but rather by B'nai Brith Canada's League for Human Rights!

To his credit, Gray rolled up his sleeves and sat down with MP and delegation co-chair Irwin Cotler; Moshe Ronen and Nate Leipciger of Canadian Jewish Congress; Rochelle Wilner and Karen Mock of B'nai Brith; and human rights advocate David Matas, and rewrote the draft late into the night.

The result was a document more than twice as long that excised nothing from the original, but added paragraphs citing Canada's closed-door war-era immigration policy on Jews, and (at the insistence of Matas) one on the need to learn the fate of Swedish war hero, Raoul Wallenberg, who rescued more Jews from Hitler than did Canada, and is Canada's only honorary citizen.

Because many more cooks were contributing to the stew, the document was also to contain a reference to the fact that it was not until 1987 that Canada enacted legislation to bring Nazi war criminals to justice (the implication being: shame on Canada). But my copy of the second draft shows this entry as scratched out.

Gray, Cotler, Ronen and Leipciger left the conference before it ended, and Ronen, at least, was surprised to learn, upon his return to Toronto, that the final, *final* document issued by Canada left out two things: The paragraph stating that Canada could have done more to save refugees fleeing the Holocaust, and, to Matas's dismay, the one on Raoul Wallenberg.

Matas is a circumspect fellow. He displayed no anger at the exclusion of the Wallenberg reference (a few years ago, armed with a government grant, he conducted extensive research into Wallenberg's fate). He did say, last week, that Ottawa simply "wasn't in a position to make a bolder statement."

But he did rue the fact that Canada did not confront its past at the conference and did not show initiative to do more than the minimum.

Ronen, for his part, was more direct in his assessment. Although he welcomed the opportunity to help redraft the Canadian statement, he said it was probably a good thing Canada did not contribute to the conference's final declaration because if it had, that too would have been watered down.

Both Canada's and the conference's final declarations can be found at www.holocaustforum. gov.se.

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3 carrots
2 medium onions
3-4 tblsp. olive oil
juice and zest of 1 orange
2 tblsp. fresh ginger
salt
6 cups water

Warm olive oil in pot. Add thinly sliced onions. Quarter squash, remove seeds, peel and cut into chunks. Peel and chunk sweet potatoes. Peel and slice carrots. Add squash and carrots to onions and saute a couple of minutes, then add water. Bring to boil and then reduce and simmer until all vegetables are soft. Add orange juice and zest to soup. Grate ginger finely, add to soup. Add salt to taste. Simmer another 5-10 minutes. Puree if desired. Serve with orange slices and fresh parsley.

About Seniors

Dr. Mark says...

By DR. MARK CLARFIELD

Last Scene of all,
That ends this strange eventful history,
In second childishness, and mere oblivion,
Sans teeth, sans eye, sans taste, sans everything.
Shakespeare

As described by the Bard, those at the extremes of life have much in common.

Increasingly, I am struck by the similarities exhibited by patients at the extremes of life.

Both exhibit an easy perturbation from the physiological norms of maturity.

Poor demographic planning links the young and the old. The baby boom arrived quite unexpectedly. By the same token, we should have foreseen the arrival of the elderly since they have been with us at least since birth. But suddenly we are scrambling to build enough nursing homes.

Clinically, the very old and young have much in common. For one thing, they are both not built of the same stuff as adults.

For example, at birth, babies are wetter than adults: total body water comprising 75 percent of body weight. At the other end of the age spectrum, elders tend to desiccation.

Medications can present a problem to both. Although the problem has not been entirely solved for children, at least it is now well recognized. But for the older patient, physicians frequently do not adjust dosages taking into account age-related (let alone disease-produced) organ changes.

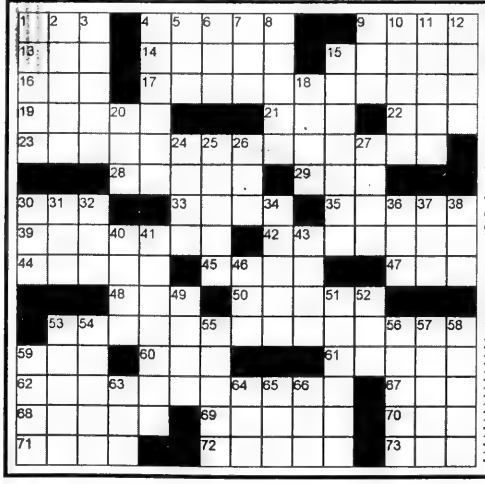
Perhaps the place where the situation of the young and old come together with the greatest irony occurs as one reaches middle age. We are often still responsible (hopefully decreasingly) for growing children at the same time as we become more concerned about our parents' problems.

Ours is the sandwich generation.

***

It is this pressured situation that frequently bedevils Canadians in the prime of life. (And keep in mind that proportionately Canada's Jews are much older than the rest of our fellow citizens.) This situation brings to mind a most instructive riddle. Why do grandchildren and grandparents get along so well? Answer: Because they have an enemy in common.

Mark Clarfield is the chief of academic affairs at the Sarah Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. Davis – Jewish General Hospital, McGill University, Montreal.



The Canadian Jewish News

Crossword Puzzle

This Dust In

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Twin-___ engine
4 Medieval group often off-limits to Jews
9 Wart-giver, supposedly
13 "Honest" president
14 Jibe
15 Easily on time
16 Plus, to Freud
17 Hoffman film of 1967
19 Actress Jennifer Jason ___
21 Modern European money
22 Hoffman's role in 23-across
23 Hoffman film of 1979
28 Little flower?
29 Bygone time
30 "...or ___ monkey's uncle!"
33 Eighth day rite
35 Emulates Rube Goldberg
39 Hoffman film of 1988
42 Hoffman film of 1982
44 Divided land of Asia
45 OK Corral fighter
47 School org.
48 Kugel ingredient
50 Like Elvis's blue shoes
53 Hoffman film of 1969
59 Not 'neath
60 Nutty ___ fruitcake
61 "___ the World"
62 Hoffman film of 1976
67 Element #50
68 Actress Dunne or singer Cara
69 Bolt
70 Like the Negev
71 Gets out, maybe
72 Feast time
73 Adam Sandler's old show, initially

Down

1 Home improvement goop
2 "Li'l ___"
3 Koppel and Walters's institution
4 Amass
5 "Disgusting!"
6 Wrath
7 Race section
8 "10" star Bo
9 Zeta Beta ___ (Jewish fraternity)
10 Take the stump
11 Columnist Jonathan
12 Used indigo
15 Chilean President ___ Frei Ruiz-Tagle
18 City north of Haifa
20 Letters on some trucks
24 McEntire of country
25 Sci-fi pioneer Jules
26 Hit the slopes
27 Little store
30 Bug
31 Chinese chairman
32 Put on TV
34 Confident walk
36 Nile menace
37 Woody Allen quality
38 Dead, say
40 More than want
41 Meyer Guggenheim, for example
43 Alg., Kuw., etc.
46 Clue for Sherlock, sometimes
49 Dorothy or Lillian
51 Depressing bit of news
52 She baas
53 Stiller's comedy partner
54 Like some vbs.
55 Prisons, in London
56 They're sometimes drained
57 His belt is in the sky
58 Streisand classic
59 Leave out
63 The A of Q&A
64 Born
65 Dave Berg's magazine
66 Madison ___

(This week's answers are on page 32.)

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This Week

Greater Toronto Area

Anti-Semitism, hate on the rise, BB League audit shows. *Page 3*

Forced labour survivors urged to seek benefits. *Page 5*

Mark Skazinetsky, associate concertmaster of the TSO. *Page 20*

Health

Women urged not to remain in abusive marriages. *Page 33*

Arts & Travel

Holocaust film towers above the rest. *Page 34*

London, England has many Jewish links. *Page 36*

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TSO may boycott Vienna concerts

By PAUL LUNGEN
Staff Reporter

TORONTO — Politics and culture are proving to be a volatile combination in the wake of the election of Joerg Haider's far-right Freedom Party in Austria.

Last weekend, musicians from the Toronto Symphony Orchestra (TSO) met informally to discuss a possible boycott of three Viennese concert dates scheduled for early March.

Jacques Israelievitch, the orchestra's concertmaster, announced that he will not participate in any concerts in Austria, while associate concertmaster Mark Skazinetsky told *The CJN* he was planning to make a similar announcement.

"It would be a problem" for the orchestra if both he and Israelievitch decline to play, Skazinetsky said. "It would not be impossible to play, but it would be difficult."

Richard Cohen, who plays the French horn, said he hoped the orchestra would boycott the Vienna dates, but he would perform if the majority of musicians voted to play. Other musicians, Jewish and non-Jewish, are also considering boycotting the Vienna appearances, they said.

The concerts are the last three dates on the orchestra's Euro Tour 2000, which includes performances in Budapest, Stuttgart, Cologne, Frankfurt and Berlin. The tour was undertaken with the support of the Department of Foreign Affairs and International Trade (DFAIT) and other, private sector backers.

The weekend meeting, organized by the musicians and attended by about 60, canvassed the performers' opinions about the Vienna dates.

Though no collective decision has yet been taken, "there is grave concern," Israelievitch said. "We're trying to figure out what to do about it. I personally don't want to play there. I'm sure I'm not alone.

Continued on page 32

LOBBYING FOR AN EXIT FROM LEBANON: **Members of the Four Mothers organization demonstrated last week outside the Defense Ministry following the killing of 19-year-old Amir Meir in south Lebanon. In the photo at left is a soldier being consoled at Meir's funeral. Three days after Meir was killed, 19-year-old Tsachi Itach was also killed in south Lebanon. Pressure has been mounting on Israel's Prime Minister Ehud Barak to proceed more quickly in withdrawing the IDF from Lebanon. A spokesman for the prime minister reiterated the government's intention to extracate all troops from Lebanon by July.**

[RNS/Reuters photo]

Greater Toronto Area

Shabbat: T'zaveh
Candlelighting: 5:33
Havdallah: 6:38

Barak faces Lebanon dilemma — please see page 29

The News in Brief

CANADA

CJC 'Dismayed'

OTTAWA — Canadian Jewish Congress says it reacted with "dismay" on learning that Karl-Heinz Grasser, a prominent member of Austria's ultra-right Freedom Party and the country's incoming finance minister was the chief spokesperson for Magna International in Austria. "We are troubled to learn that there was this association," said CJC president Moshe Ronen. "Magna is a major Canadian multinational headed by a prominent Austro-Canadian [Frank Stronach] with the highest reputation." CJC added that it hopes Magna "can play a constructive role in bringing about the diminution of the Freedom Party's influence and role in Austria's political life."

Protest at Consulate

TORONTO — Rabbi Gunther Plaut will be one of the guest speakers at a rally this Sunday, Feb. 20, to protest the inclusion of Joerg Haider's Freedom Party in the new Austrian coalition government. The protest, under the auspices of B'nai Brith Canada, Canadian Jewish Congress, Canadian Zionist Federation and the Zionist Youth Movements of Canada, will take place at 11 a.m. outside the Austrian Consulate, 360 Bay St.

ISRAEL

Rabbi Invites Pope

JERUSALEM — Israel's Ashkenazi Chief Rabbi has called on Pope John Paul II to meet him at his office when the pontiff visits Israel in March. Rabbi Yisrael Meir Lau rejected a planned itinerary for the Pope, which called for them to meet at the Western Wall, saying going to meet him at the Wall's outdoor plaza would be "demeaning" for Rabbi Lau. Asked what would happen if the pontiff refused to come to his office, Rabbi Lau said in a television interview, "If he cannot come, we wish him all the best."

Tourism Up

JERUSALEM — Tourism to Israel increased by 17 percent in 1999 over the previous year to nearly 2.25 million tourists, according to data released by the Central Bureau of Statistics last week. Israel's tourism ministry forecasts that millennium events, including a planned visit by Pope John Paul II in March, will boost tourist visits to as high as three million this year.

Petition Rejected

JERUSALEM — Israel's High Court of Justice rejected a petition filed by convicted spy Jonathan Pollard to compel the Jewish state to secure his immediate release and to see to all his medical and financial needs. The judges decided that while they believe Israel will do everything possible to seek his release, they saw no legal reason to interfere.

WORLD

Austria Protests

VIENNA — An umbrella group of European rabbis is moving its March conference from Vienna to protest the inclusion of the extremist Freedom Party in the Austrian government. The Conference of European Rabbis said it does not feel comfortable meeting in Austria as long as the party headed by Joerg Haider is part of the ruling coalition.

Also last week, the Simon Wiesenthal Centre said it would cancel a joint project with Austrian youth, and Andras Schiff, a Hungarian-born pianist said he will refuse to play a concert at the Austrian Embassy in Washington. Schiff said that as an Austrian citizen and a European Jew he is "deeply upset" by the inclusion of Haider's party in the Austrian government.

Chechen Jew Freed

MOSCOW — Roman Ashurov, 61, a Jewish resident of Chechnya who was held hostage by Chechen guerrillas for more than a year, was recently freed. Several other Jews are still in Chechen captivity.

Jews Under Suspicion

BERLIN — Germany is investigating two Jewish members of the World War II resistance on charges they attempted to poison more than 2,000 imprisoned SS veterans after the war, according to the *Times of London*. The allegations against Leipke Distel, 77, and Joseph Harmatz, 74, have prompted neo-Nazi groups to say they will cover the costs of any former SS workers who come forward to testify. The two men were members of a Jewish group known as the Avengers.

Commandments Bill

INDIANAPOLIS — Indiana's House of Representatives has overwhelmingly passed a bill allowing the Ten Commandments to be posted in government buildings and schools. The House forwarded the bill to the state Senate, which has already approved a similar measure.

Canada: Austria 'On Probation'

OTTAWA — Canada will strictly limit bilateral contacts with Austria, putting that country's coalition government "on probation," Foreign Affairs Minister Lloyd Axworthy said last week.

Following meetings with Jaime Gama, Portugal's foreign minister, and Christopher Patten, commissioner for external affairs of the European Union, Axworthy said Canada will follow the EU's lead on Austria.

"We had discussions with a number of other countries," Axworthy said. "We felt the proper message has to be sent – that there are standards which must be adhered to and that we are not going any further than what the union limits on those diplomatic, political engagements."

He said he wants to see what the new Austrian government does before considering any tougher sanctions.

Patten said Haider remains an unknown quantity. "None of us know whether he's simply a populist extremist who's made a few cheap remarks or whether there is something more consistent and sinister about his position. We'll see in the next few weeks, I guess."

The Canadian Jewish news

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Anti-Semitism, hate on the rise: League audit

By FRANCES KRAFT
Staff Reporter

TORONTO — Anti-Semitism and hate increased in Canada for the second consecutive year, according to the annual audit of anti-Semitic incidents of B'nai Brith Canada's League for Human Rights.

London officials concerned
Incidents up in Montreal
see page 28

The 55-page report released last week noted 267 reported incidents of anti-Semitic harassment and vandalism in 1999, representing an 11 percent increase over the 240 incidents reported in 1998.

The largest proportion of incidents, 205 acts, were categorized as harassment, including assaults and threats. Most fell into the category of hate propaganda, but there were 16 assaults, compared to two in 1998.

Toronto, with the largest Jewish population in Canada, had the greatest number of incidents (119), albeit fewer than in the previous year (123).

British Columbia also experienced a decrease in reported incidents, down to 12 from 17 in 1998. Media disapproval of anti-Semitism and Holocaust denial, in the wake of a local human rights case against former *North Shore News* journalist Doug Collins, may have been a contributing factor, according to the audit.

There was a "startling" 48 percent increase in anti-Semitic vandalism countrywide, with 62 reported incidents, said Harriet Kravitz-Morris, league co-chair, at a press conference last Tuesday.

The increase could reflect several violent incidents that took place in the United States, she added.

Reported incidents included verbal threats and three "particularly vicious" cemetery desecrations, Kravitz-Morris said. "Many people who called us this year feared for their safety."

Kravitz-Morris stressed the importance of reporting incidents to the appropriate authorities and community organizations to ensure that something will be done.

Estimates indicate that only about 10 percent of incidents are reported, said Lawrence Hart, president of B'nai Brith Canada. It's "painfully apparent" that the statistics represent only a fraction of actual incidents, he added.

Among the "alarming trends" last year, said Kravitz-Morris, was the growing number of incidents involving messianic Christian organizations attempting to convert Jews.

Continued on page 28

Nature of Anti-Semitic Incidents by Year

Year	Vandalism	Harassment	Total
1982	19	44	63
1983	25	23	48
1984	60	66	126
1985	52	43	95
1986	23	32	55
1987	18	37	55
1988	52	60	112
1989	63	113	176
1990	60	150	210
1991	50	201	251
1992	46	150	196
1993	105	151	256
1994	92	198	290
1995	80	251	331
1996	81	163	244
1997	58	154	212
1998	42	198	240
1999	**62**	**205**	**267**

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KEN WOSK is no stranger to philathrophy. The past 30 years have involved him with the establishment of his family's educational, medical and cultural institutions.

HAROLD GUTOVICH has been a leader in community fundraising and chaired many campaigns. Ken Wosk and Harold co-chaired the state of Israel Bonds Jerusalem 3000 fundraiser which sold over 13 million dollars of bonds, a per capita record in North America.

BOYS TOWN JERUSALEM was founded in 1949 to meet the educational, sociological and vocational needs of Jewish refugees from Arab lands and survivors of the Holocaust who poured into the newly-established Jewish State. Serving primarily students from economically deprived immigrant backgrounds, Boys Town provides an outstanding technical, academic and religious training to over 1,000 students per year.

The executive board of Boys Town Jerusalem is pleased to welcome Ken Wosk and Harold Gutovich and wish them success in all their endeavours.

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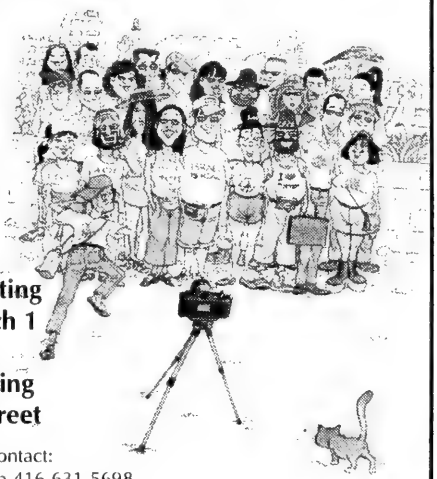

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Jewish Family & Child Service

From the editor's desk

Poetry and imagination

Passover arrives in nine weeks. The deadline for the *The CJN's* Fourth Annual Passover Literary Supplement arrives in just 2½ weeks.

The supplement is one of our most exciting and gratifying "projects." It evokes an energetic and warm response from our readers. Each year, more and more individuals have sent us their literary offerings. We are very pleased to receive them and happier still to publish as many as we can.

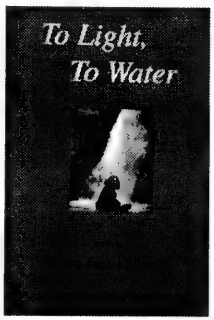
The support and the promotion of Canadian Jewish literature is very important to *The CJN.* That is why we try, whenever possible, to feature new writing, such as that which appears in *Parchment*, the annual literature anthology edited by Adam Fuerstenberg, or in *Dorot*, the student publication.

Two collections of poetry by Canadian poets have recently crossed my desk. Each of the poets has submitted to *The CJN* poetry that has been published in our Passover Literary Supplement. I am therefore doubly delighted to bring these publications to the attention of our readers.

* * *

*To Light, To Water, (*Lugus Publications, 1998) is the first published book-length anthology of the poetry of Malca Janice Litovitz.

A Hamiltonian who now resides and writes in Toronto, Litovitz' writing is young, energetic and provocative.



Her poetic imagination ranges with delicate and sometimes startling insight across the mundane and profound territory of daily human existence. Whether reflecting on the pleasure of washing in a bath "with the music of Puccini" or on the urgent need of physical comfort during a "paroxysm of grief," Litovitz' observations hit the mark.

Her poetry speaks to her generation.

We reproduce one of the poems from *To Light, To Water.*

Rain

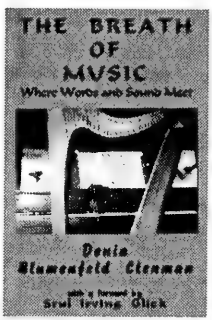
Do you hear the rain?
I want to turn off the computer
and call you to tell you
how it is raining
in the green centre of the day,
late afternoon thundering open
like heartbreak –
like what we imagine –
but you are another illusion –
so I keep on typing.
by Malca Janice Litovitz

* * *

The Breath of Music, Where Words and Sound Meet (Flowerfield & Littleman, 1999) is the ninth published work of Donia Blumenfeld Clenman, a survivor of the Holocaust who came to Canada in 1948.

Clenman is an experienced and much celebrated writer, the recipient of numerous awards.

The Breath of Music, Where Words and Sound Meet is an exceptional anthology of words that have been committed to music and to song. It has the added bonus of including a forward by the renowned Canadian composer, Srul Irving Glick. We reproduce one of the poems:



Sweet Remembrance

I remember a slow train
in the country
dissolving all distance.
And we, so much in love.

Stretch your hand.
Touch the darkness
with golden desire.

But I was young and foolish
and now
have a lifetime to remember.

I remember a moonlit night
on the horizon
dissolving all being.
And we, so much in love.

Just a little further lover.
Still the hunger
in sweet flesh.

But we were young and bashful
and now
have a lifetime to remember.

I am no longer young.
You are no longer bashful.
Before us –
A lifetime to forget.
By Donia Blumenfeld Clenman

* * *

Starting with this week's issue, readers will notice that our pages have been reduced somewhat in size, a change brought about by our need to keep pace with the rising costs of production. Despite the mild "shrinkage" of each page, we promise the entire paper will continue to offer a great deal. *MBD*

SEE JN

"ZOLL ZEIN MIT GLICK": Distinguished musician, composer, conductor, teacher Srul Irving Glick was recently celebrated at the Beth Tikvah Synagogue in honour of his 65th birthday and his 30 years of service to the synagogue. With Glick are, from left, Cecilia Ignatieff and Helen Russel. [Harvey Shapero photo]

Forced labour survivors urged to seek benefits

By BEN ROSE
Staff Reporter

TORONTO — Canadian slave or forced labour survivors of the Holocaust and their heirs should apply for benefits from Swiss bank accounts, or as beneficiaries of life insurance policies, says Canadian Jewish Congress president Moshe Ronen.

Ronen, who has returned from a meeting of the World Jewish Congress in Stockholm said that the WJC took action that cleared the way for Canadians to get benefits.

Ronen, who is also the Canadian vice-president of WJC, said that many Canadians should get money from Swiss Bank accounts under a $1.25-billion settlement of claims against Swiss industry and banks.

Some progress was made establishing lists of Swiss account holders, which would help Canadians in validating their claims, Ronen said.

The bank account payouts will be supervised by a committee of retired Jewish judges.

Ronen said meetings are now under way in the United States to clarify what benefits are available to those who worked in slave or forced labor camps.

A total of 10 billion marks has been set aside to cover the costs of the negotiation process, as well as the first payments.

Ronen added that while slave labour camps were made up mainly of Jews, non-Jews were in the majority in forced labour camps.

Life insurance policies running into "billions of dollars" were taken out by European Jews who later died in the Nazi camps, Ronen said.

"The insurance restitution is different from other claims but there is no question that Canadians are involved."

The WJC's material claims conference fought demands by the insurance companies for death certificates and denials of insurance benefits because premiums were not paid, he said.

There is a possibility that lists of the policies will be issued by the companies.

"I encourage claimants to come forward and to show patience," Ronen said.

The Swiss payout will not begin until 90 days after the current U.S. meetings end, because a draft proposal and recommendations from interest groups still have to be considered.

According to the draft proposal, after the bank account payout, 50 percent of the balance of $1 billion should go to needy Holocaust survivors through social agencies, such as the American Jewish Joint Distribution Committee, which already serve them.

Another 20 percent of the billion should go to Holocaust education and research, while 30 percent should be held for other proposals and administration.

The chief claims negotiator, Gideon Taylor, has promised to consider a request from Nate Leipciger, of Toronto, that a Canadian be added to the committee overseeing the claims

In the meantime, Ben Meed of the United States and Noah Slez of Israel are the co-chairs.

"One thing that emerged from the WJC meeting is that the Israeli government was not given the credit it deserved for adding its prestige and knowledge to the negotiations on restitution," Ronen said.

The CJC president gave credit to WJC negotiators for convincing Swiss authorities to raise their payout to $1.25 billion.

The WJC sessions also underlined that it is responsible for material restitution only, not moral restitution. This separates the WJC from other class action lawsuits, he said.

For further information, call Canadian Jewish Congress in Ottawa, 613 - 233-8703.

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Military addresses racism issue

By PAUL LUNGEN
Staff Reporter

TORONTO — The Department of National Defence (DND) and the Canadian Forces (CF) are well on their way to implementing Somalia Inquiry recommendations that address the problem of racism in the military, according to a government report released last week.

DND and the CF have accepted a recommendation that they establish regular liaisons with anti-racist groups to assist officers in identifying signs of racism and involvement with hate groups. Furthermore, commanding officers are now mandated to take into account racist conduct of soldiers as a criterion before posting them overseas, the report indicates.

The final report of the Minister's Monitoring Committee on Change in the DND and the CF was released last week by Art Eggleton, the minister of national defence. It came in the wake of the Somalia Inquiry, which examined the chain of events that led to the 1993 murder of two Somali youths by Canadian soldiers while on peacekeeping duty in the east African country.

In addition to events in Somalia, evidence showed that soldiers of the Airborne Regiment sported Nazi paraphernalia in their barracks and that a member of the forces was linked to the Aryan Resistance Movement.

The changes following the Somalia Inquiry include:

• recruitment screening procedures "now require that recruits sign a statement of understanding acknowledging the CF policy of zero tolerance of discrimination and harassment;"

• in assessing which soldiers will be deployed abroad, commanding officers will take into account "antisocial behaviour such as racist conduct… or a history of harassment…"

• the Basic Officer Training Course and the Basic Recruit Training Course have been revised to include greater emphasis on cultural sensitivity." As of Sept. 15, 1999, about half of the land forces have received diversity training. In addition, DND maintains, consults and meets with diversity groups, including Canadian Police Race Relations, Assembly of First Nations and the Assembly of Manitoba Chiefs.

• "Commanding officers are working with military police to monitor and deal with suspected incidents of racist conduct by CF members." In addition to officers reporting racist activity, the National Counter-Intelligence Unit, in co-operation with the National Investigation Services, will gather information on racist groups that may have a connection to military personnel.

Canadian Jewish Congress, which received standing at the Somalia Inquiry to question witnesses about racism in the military, welcomed the minister's report.

"It's evident from the lack of racist behaviour we've seen since the time of Somalia, and even before the hearing, that they have instituted their 1993 zero tolerance policy on racism," said Keith Landy, Ontario chair of Congress.

However, it's "disappointing" and "perplexing" that Congress wasn't asked to provide anti-racist education, Landy said.

Neil Sedaka to play at leukemia benfit

By LEILA SPEISMAN
Staff Reporter

TORONTO — A concert by popular singer and songwriter Neil Sedaka will benefit the Audey Stanleigh Research Foundation.

A Musical Night to Remember will be held at Roy Thomson Hall, April 3, at 8 p.m. It will be in memory of Mark Wolfish, 20, who died last fall from complications of a bone marrow transplant given for acute lymphocytic leukemia.

There will also be a silent art auction conducted by the Liss Gallery.

Jerome Stanleigh, who began the foundation after the death of his own son, Audey, 21, of complications from the treatment for acute myelogenous leukemia, said that the goal is to fund research in areas outside such conventional treatments as chemotherapy and bone marrow transplants.

People think that leukemia has been conquered, Stanleigh said. They don't realize that the survival rate for adults over the long term is only 30 percent, and they often die from side effects of the treatment, rather than the disease, he said. And those side effects can be horrific.

Money is also raised at the annual Hoops for Hope event, which will be held this year in June.

During his illness, Audey himself managed to raise over $100,000 to help find bone marrow transplants for others suffering from this disease, including New Jerseyite Jay Feinberg.

Ironically, the transplant for Feinberg was successful, while Audey, who received two transplants, as well as chemotherapy and radiation, died in 1996.

For more information, or for tickets, contact Shaindy Cohen or Rose Ayres, at 416-966-4357.

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Ron Gilad
U. of T.

Elad Eny
U. of T.

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Deadlines

The deadline for the receipt of applications to participate in SciTech 2000 is **April 1, 2000**. Students applying after this date cannot be guaranteed a place in the program.

Contact Information

For further information and a hard copy of the application package, please contact either of the following:

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Surrealism without accountability

In the surreal world of Mideast despots and tyrannies, the preferred instrument of diplomacy is often murderous mayhem. For example, it is now widely accepted that Iran, through its Hezbollah surrogate, is behind the recent missile and other attacks against the IDF in south Lebanon. Seven IDF soldiers have been killed there as a result, in the last three weeks.

Along with the individual human lives whose sanctity they utterly disdain, Iran is also attempting to destroy the peace process, such as it is, between Israel and Syria.

How far is the extremist regime in Tehran willing to go to prevent even a minimal accommodation for the Jewish state in the region? The implacability of Iran's hostility to the possibility of peace between Israel and its neighbours should concern all the nations of the west as much as it does Israel.

Do not western geo-political and commercial interests coincide with the interests of the Mideast conflict's historic combatants in arriving at a peaceful coexistence? Do not the interests of all the mothers and fathers and families in the region coincide with the interests of the combatants in finally succeeding at negotiation?

Yet, no public opprobrium – from the United Nations or from capitals in Europe and North America – is directed at the government in Tehran. Why? Why should Tehran be allowed to escape accountability for orchestrating the latest cycle of violence and counter-violence?

Complicating matters as only matters can be complicated in the Middle East, is the certainty that Syria has been complicit in the stepped up Iranian campaign against the peace process. Syria's president Hafez al-Assad has allowed Iranian arms to flow to the Hezbollah through territory controlled by Syrian forces. Piqued by Israel's refusal to acquiesce to his every demand, to simply sign on the dotted line, as it were, he has decided to "punish" Israel by promoting more killing of Israeli soldiers. Thus he himself is jeopardizing the attainment of the result that he so publicly protests is his keenest desire: a peace settlement with Israel.

Yet, no public opprobrium – from the United Nations or from capitals in Europe and North America – is directed at the government in Damascus. Why? Why should the Syrian president be allowed to escape accountability for helping to set in motion the latest cycle of violence and counter-violence?

Adding to the surrealism is the rumour that Israel and Syria have reportedly agreed to resume peace negotiations in the coming weeks.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Dry Bones
THOSE WHO TREAT THE SYRIAN DICTATOR AS A MAN OF HONOR...
WHILE THEY TREAT THE AUSTRIAN FASCIST AS A THING OF HORROR..
ARE SHOWING THEIR ANTI-EUROPEAN BIAS!
OR IS IT AN ANTI-ARAB BIAS?
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Games delayed by tragedy

There is a potentially misleading statement in the front page article (*CJN*, Feb. 3), about the bridge collapse that marred the 15th Maccabiah Games in July 1997. It states that "Four athletes...died as a result of the mishap...on their way into Ramat Gan stadium for the opening ceremonies of the Maccabiah Games. *The ceremonies and the Games went on...*"

I was present as a member of the Canadian team and can confirm that the opening ceremonies did not go on as planned. After the bridge collapsed, no further athletes (the vast majority of approximately 6,000 present) were allowed into the stadium. After waiting outside for two hours, we were bused back to our respective hotels. We were told that once it was known that there were fatalities, activities were stopped within the stadium. Out of respect for the deceased and injured, the Games did not go on quite as planned. Competition was delayed by one day, as we gathered for a moving prayer ceremony. Many of us wore a black ribbon pinned to one arm during competition. The closing ceremony included memorial displays and speeches in tribute to the Australians.

In summary, the ceremonies and the Games did not go on as if nothing had happened. Participants at the Games showed considerable empathy and respect for the terrible tragedy that befell our Australian brethren.

Andrew Giblon
Toronto

* * *

Talk to Machal veterans

I have been following the "New Historians" discussion on your editorial page for the past several months.

It is amazing to me that we who have lived through the period from before the rebirth of Israel to the present day are still reading about a subject that was covered and recovered in worldwide media, which were and still are hungry for any news, or old rehashed news, that can cast distrust on or soil the reputation of Israel.

If you want to know the truth about Israel's wars and confirm the historical data, Norman L. Roth's letter to you Feb. 3 almost had the right idea. General Wingate lodge exists in Toronto only, and does not have exclusive rights to veterans who are Jewish. Get in touch with any of the Machal veterans. These were the veterans who had returned home from World War II, and were secretly recruited to join Israel's army to help in their War of Independence. They are part of the Jewish War Veterans of Canada, with eight posts across Canada. Head office is at 1111 Finch Ave. W., Suite 353, North York, 416-663-8387.

Lou VanDelman
Executive Director
Jewish War Veterans of Canada

* * *

Donate to Canadian museums

Rabbi Gunther Plaut, in his Jan. 13 article, justly praises the new Museum of Jewish Heritage in New York. He then issues a plea to readers that material related to Canadian Jewish Life be donated to the museum.

I wish to draw to readers' attention to the fact that there are several Canadian institutions that collect and make available for study and exhibit exactly the kind of material that Rabbi Plaut mentions. The largest among them, the Canadian Jewish Congress National Archives, has been collecting archives and artifacts since 1919 and is officially recognized as the repository for Jewish subject matter by the National Archives of Quebec. Other repositories are located in major Jewish centres from Vancouver to Saint John. All of these institutions would welcome donations of the type proposed by Rabbi Plaut, and many have, or are planning for, museum exhibits of their own.

Canada has long been a country where Jews have flourished both personally and communally. The Canadian Jewish community is only beginning to be studied with the attention it deserves. In order for such study to be undertaken, it is essential that relevant materials remain accessible here. It would be a pity if the Americanization of Canadian Jewry were to reach such a point as to consume our archives, the foundation blocks of our collective memory.

Dr. Norma Baumel Joseph
National Archives Chair,
Canadian Jewish Congress

* * *

Slams Ontario on UN ruling

The same week Ontario is urging other countries to sign an international treaty prohibiting child labour, Ontario demonstrated its contempt for international treaties by announcing that it would not comply with the UN ruling that funding denominational schools for only one religion violates the UN human rights treaty.

Why? Education Minister Janet Ecker thinks it would be too expensive to eliminate explicit religious discrimination from Ontario's education funding system. She says the cost "would have to come from other programs or from taxpayers' pockets." She added, "There's no magic money tree."

You are right, minister. There is no magic money tree. But the parents affected are already paying full education taxes, so the money is there. If you don't have the money to educate our children, where did our money go? Religious discrimination in violation of international law is unacceptable. It is especially offensive when the purpose of maintaining the discrimination is to save a few bucks, at the expense of religious minorities who are unable, for conscientious religious reasons, to use the secular public education system.

Rinat Kernerman
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Holocaust denial as Arab anti-Semitism

By ELIAHU SALPETER

The term "anti-Semitism" was invented by a German journalist to express his own attitudes and to define the hatred of Jews on a racial basis, as distinct from hostility toward Judaism.

The fact that the Arabs are also Semites has created several paradoxes. Hitler was on good terms with Jerusalem's mufti, Haj Amin El-Husseini, one of the Arab world's most rabid anti-Semites. Yet, today's Arab anti-Semites disingenuously claim that Arabs can never be anti-Semites, because that would amount to self-hatred.

Nonetheless, modern-day Arab anti-Semites have distanced themselves from the anti-Semitic roots in Islam and have adopted the symbols, expressions and messages of Western racist anti-Semitism.

The official Syrian newspaper, *Tishrin*, two weeks ago issued a particularly crude anti-Semitic barrage, claiming, for example, that the Holocaust is a legend invented to extort money and sympathy from the West. Such accusations have been made before in the Arab world - in fact, ever since the end of World War II.

Thus, Arab anti-Semites take the same position as neo-Nazis and other anti-Semites who have turned Holocaust denial into a central plank of their ideology.

Tishrin's use of this type of phrasing was not a new development. Syria continues to provide Nazi war criminals with political asylum and has always used extreme anti-Semitic wording in its verbal attacks on Israel. Damascus has used anti-Semitic vitriol to heighten tensions with Israel.

In 1998, when the Swiss bank accounts of Holocaust victims hit the headlines, Damascus Radio declared that the issue "raises many legitimate doubts concerning Nazi crematoria allegedly used to incinerate the Jews ... The Nazi high command included a large number of Jewish officers and many of them were close associates of Hitler."

The last statement echoes two traditional western "arguments" used to deny the Holocaust – that the cultivation of the "Holocaust mystique" is designed to extort additional funds from the West and to stifle any criticism of either Jews or Zionism. Holocaust denial has additional meaning for Arab anti-Semites, who claim that the "legend of the six million" led the West to establish the State of Israel – at the expense of the Palestinians.

From the Arab anti-Semite's perspective, Holocaust denial undermines the moral foundations of the Jewish state. It is thus not surprising that western Holocaust deniers, such as David Irving and France's Roger Garaudy (who has converted to Islam), are both pro-Arab and anti-Zionist.

Syrian Holocaust denial has a tactical political meaning. The Syrians are aware that Jews are especially sensitive to the issue of Holocaust denial.

Damascus' decision to raise this issue when the talks with Israel have reached an impasse shows a flagrant disregard for Jewish sensibilities and perhaps also indicates the kind of peace Syria is contemplating with Israel. It is regrettable that Israel does not respond more forcefully to such venom.

Arab publications give the impression that the leading Holocaust deniers in the Arab world are intellectuals who are also to be the chief opponents to peace with Israel. This is not a new development. In 1961, the Saud

David Irving

In November, 1941, Haj Amin El-Husseini met in Berlin with Nazi officials, above. He is pictured below with Adolf Hitler.

Arabian press called Adolf Eichmann a "martyr who bestowed a true blessing on humanity." Even the Palestinian press contains expressions of Holocaust denial.

The oppositionist, fundamentalist press in moderate Arab states consistently contains statements denying the Holocaust and has much in common with Iranian newspapers that explain that the Holocaust "legend" was concocted to inspire fear in the hearts of Jews and to force them to seek asylum in post-war Palestine.

A comprehensive study of world anti-Semitism, recently published by Tel Aviv University's Stephen Roth Institute in collaboration with the University of Nebraska, includes an article on the rethinking of the Holocaust in the Arab world.

The author, Esther Webman of the Roth and the Dayan institutes, points out that Holocaust denial has become an increasing factor in Arab anti-Semitism. She said there was immense grassroots support for Garaudy when he visited the Middle East after a Paris court fined him heavily for disseminating information which denied there was Jewish persecution.

Webman's study also notes certain indications of a change taking place in traditional Arab positions on the Holocaust. Knesset member Ahmed Tibi said Yasser Arafat's desire to visit the Holocaust museum in Washington was an expression of the Palestinian leader's desire "to share the Jewish people's historical pain" and to strengthen ties between Palestinians and Israelis.

Her study cites an article that appeared in the London-based Arab-language newspaper *A-Sharq Al-Ouest*, whose editor said that Holocaust-deniers "do not understand that they are concealing the persecution of Muslims by neo-Nazis in Germany and in other parts of Europe."

A former member of the Palestine Liberation Organization's executive committee, Shafiq Al-Hut, has said that the Holocaust has become an Arab problem because of its politicization, but also notes that no Arab or Palestinian could ever deny the Holocaust.

These new trends are still something of a rarity amid the flurry of two self-contradictory positions expressed by Arabs on the Holocaust. On the one hand, there is the denial, while on the other hand there is the claim that the Palestinians are being forced to pay the price for the crimes against the Jews committed by the Europeans.

The only way to remove the contradiction is to stop denying the Holocaust. The vitriolic statements that appeared in *Tishrin* perhaps indicate how long we may have to wait for such a development.

Opinions

A remarkable achievement

There isn't a Jewish educator anywhere who does not constantly look for the ideal teaching tool that will help to give a student not only the bare bones of knowledge, but also an incentive to look for more. I am delighted to know that such a tool has now come on the market and is available to anyone who has a computer with CD access.

Rabbi Gunther Plaut in Toronto

Produced by Baruch Sienna, director of interactive technology at Kolel the Adult Centre for Liberal Jewish Learning in Toronto, it comes in the form of a CD for Windows and Macintosh computers.

It is, in fact, the first installment of a project entitled Gates of Torah and is an informative introduction to the Torah scroll: its ornaments, how it is written, the kinds of stories that have grown up about it through the ages and lots more – all interspersed with a multitude of pictures. Suppose you come across a word or item that you do not know or recognize – all you have to do is click on that word and automatically you will receive an explanation. Once you get the answer you can return to the main text.

You may wish to hear stories, visit a museum, or do anything that even remotely has something to do with the Torah scroll – find out how it was made, what it consists of, who the person is that wrote it, and hundreds of other matters that have to do with the synagogue and of course with Judaism of which the sefer Torah is the basic document.

This is not a toy, even though many a student may want to use it precisely because it is both serious and fun. Whoever opens the disk will surely be enticed to go on and on. And what better tool for education can there be than something that will urge a student to undertake ever greater exploration?

The disk has been four years in the making, and I was present on more than one occasion to watch how it was done. I am greatly impressed with the creator's persistence, supported by a few people who believed in investing in a venture important for education.

It is now ready, and I heartily congratulate Kolel and Baruch for their vision and persistence. If you're looking for a suitable bar/bat mitzvah gift, this certainly qualifies.

Students must respect diverse views

The groundhogs weren't the only ones getting media coverage on Feb. 2. Students all over Canada took classes off to protest the state of federal funding to post-secondary education with rallies and picket lines. It was also the day a fellow student called me a scab.

Jennifer Fox on campus in Halifax

I only had one two-hour class the day of the strike and the professors at King's decided not to have in-class assignments – so no great loss if I were to miss it. Still, I went because third-year Broadcast costs me $38.50 a class whether my tush is in a chair or not.

It wasn't a handful of radical thinkers who waved "Education is a Right" placards at passing motorists. The King's Student Union (KSU) had held a referendum to see if the students supported the Canadian Federation of Students Access 2000 campaign, as it's formally called.

Do you oppose the federal government funding cutbacks to post-secondary education?

This was the first question on the ballot. Well, duh. How many students currently in the post-secondary education system would support cutbacks to that system? Actually there were a few. Of the 299 valid ballots cast, 18 people didn't oppose cutbacks to funding.

Do you support the KSU organizing action against federal funding cutbacks, was the gist of the next question.

As representatives of the students it would be logical for the KSU to voice concerns to the government about the state of education. Only 31 of 307 voters were against the KSU taking action of some kind.

Do you support a one-day strike on Feb. 2, 2000?

After agreeing that cuts are bad in the first question and agreeing that voicing an opinion about cutbacks is a valid response, anyone who didn't support the strike was obviously contradicting themselves and better vote yes to the strike to save face.

By the way, 82 of 307 voted no. Approximately 500 King's students didn't bother to vote at all.

Missing class to support the fact that you can't afford to attend that class escapes me, no matter what the "slightly" biased ballot says.

Flooding the finance and education ministers with letters telling them "Today I just spent $106 for four hours of class" would be just as effective and you wouldn't have to borrow someone else's notes for missed lectures.

I'm sympathetic to those who worry about the increased cost of university. Every summer I get a letter telling me how much I owe for tuition and student fees. Every summer the number increases. Assuming the cost per journalism class doesn't go up, which somehow I doubt, next year's tuition alone will cost me $4,620. In first year I paid $4,195.

More funding to education would be great but striking isn't going to lower my tuition.

But is education a right, as the placards suggest? To the student who will be 22 and will graduate with a $40,000 debt, it is. But to the mother or father who loses their job and has kids to feed, maybe not. To the patients who can't get medical attention because there's a bed shortage, money for health care is a more pressing issue. To the woman who has no place to live, education isn't on her list of priorities.

If they want to strike, rally, write letters, stand up, sit in, stop payment – fine. But I'm not a scab, even if it's said in jest, because I go to the class I paid for. Students shouldn't attack others for not agreeing with their methods. The 81 of us at King's who voted no (not to mention the 500 who didn't care) write cheques to the bursar's office just the same as everyone else.

No good reason for Friday programs

Recently I was feeling overwhelmed by deadlines and decided to practise the art of procrastination. I felt I had earned the right to waste time, and that one more graduate school or fellowship application would likely cramp my typing fingers.

Erica Horn on campus in Montreal

I needed time, time to lie on my bed and stare up at the blue ceiling and think. Think about what? Anything but why I want to go to your school, how your program will benefit my career goals, and what I feel I can contribute to you and your institution. Writing my name, address, phone number and date of birth in black printed letters over and over again is not an exercise one would deem to be exhausting, and yet, it has been.

So, I lay there peacefully, and I started to think about how nicely I should treat my mailman if I want him to drop good news into my mailbox between now and May. Rationally, I am aware that the mailman doesn't write the letters; he only delivers them. But my ability to demonstrate any logical reasoning has been warped by sleepless nights and too many application forms.

People who complain are typically those who are concerned about the outcome of their effort, and I realize that my complaining is premature. However, it was this down time that spawned the consideration of the following philosophical debate in my head. I bring the issue to your attention because I am interested in your input and am looking for some distraction while I await today's mail.

My friends and I organize a NCAA basketball tournament pool every March to raise money for different organizations. Over the past two years, we have raised more than $8,000 for the Montreal Children's Hospital. Every year, we attempt to expand our event to increase the number of entrants in the pool, and ultimately, to increase the amount of money we donate.

Last year, we threw a party on the night of the final game of the tournament. This year, we thought of having a party on an intermediate night of the tournament for a change. One individual on our committee suggested that the party be on the first Friday night of the tournament. He rationalized that Friday night was a good night to get people out, and that many of our entrants would still be in the position to win a prize and thus would be more likely to attend.

As a group of Jewish students, most of us reacted negatively to the proposition, afraid that we would alienate too many people – our friends, or those with whom we are involved as part of other extra-curricular activities. The idea was rejected.

Now I lay on my bed wondering. Did I find the idea offensive because I wasn't entirely comfortable attending, or did I really think throwing the party on a Friday night was an error in judgment? Was I being selfish? The same individual had made the argument that we were doing this for charity (tzedakah) and that the Montreal Children's Hospital is not a Jewish organization.

This did not sit well with me. I felt and I maintain (as do my peers) that since we are Jewish students, it is our responsibility neither to offend our brethren nor to show disrespect to our religion. The concept of tzedakah that is the foundation for this basketball charity pool event is not enough to allow us to cast a blind eye to the commandments and values that do not suit our needs at a given time.

Are we too narrow-minded in believing that everything we do should honour the mitzvot, even if the rationale is that we are doing it as a courtesy?

The answer has become clearer to me. As a member of the committee, if I feel as though I have to make a choice between observing the Sabbath (in whatever way I feel comfortable with) and attending a party I am helping to organize, then there is no decision – there is to be no party. Why should I compromise my beliefs and risk a falling out with friends and peers when the party could just as easily take place on another game night? I shouldn't and won't have to.

I picked up the telephone and called two of the committee members to discuss my brainstorms, only to find out that one was too busy with a medical school application and the other was working on his law school application.

And so, I returned to my own deadline-hungry work.

The Kirshner File

A silver lining in Joerg Haider's victory

Call Joerg Haider what you will: a telegenic populist who panders to xenophobia and racism; a charismatic Austrian nationalist who has misrepresented Nazi concentration camps, praised Nazi Germany's labour policies, and called members of the Waffen SS "decent people of good character."

Sheldon Kirshner in Toronto

These are reprehensible views, not the values of a politician who cherishes tolerance or respects history. And yet the inclusion of Haider's Freedom Party in Austria's new coalition government may not be without a silver lining.

The Haider phenomenon, like the election of Kurt Waldheim as Austria's president in 1986, could have the beneficial effect of yet again forcing Austria to internalize its Nazi past. For Austria, as well as for Jews, this would surely be a positive development.

Until the Waldheim affair, Austria was a smug, self-satisfied country which basked in the self-serving myth that it had been a hapless victim of German Nazism. Hadn't Austria been invaded and annexed by Germany in 1938? Hadn't it thus lost its independence and ability to chart its own course?

These specious arguments were bolstered by the 1943 Moscow Declaration – signed by the United States, the Soviet Union and Britain – which described Austria as "the first victim of Hitlerite aggression." The Moscow Declaration was a document of incredible expediency, cynicism and deceit, as it completely whitewashed Austria and conveniently enabled postwar Austrian politicians to bury the past without any consequences.

In this self-forgiving spirit, Austrians lost sight of important facts: Austrians deliriously welcomed a fellow Austrian, Adolf Hitler, to Vienna in 1938, although some Austrians opposed him to the bitter end. Austrians embraced Nazi ideology, including its anti-Semitic component. They took advantage of the Aryanization decrees which stripped Jews of their wealth and property. And a rather disproportionate number of high-ranking Nazis and concentration camp administrators were of Austrian origin.

And yet, for four decades, Austria refused to accept historical responsibility for its complicity in Nazi crimes. Unlike Germany, Austria wallowed in a kind of moral amnesia. As a result, Austrian reparation payments to Holocaust survivors were minimal, school texts all but glossed over the Nazi period, and Austrians considered themselves victims rather than perpetrators. The national mood was perfectly personified by *The Sound of Music*, a mushy though entertaining Hollywood film which painted an egregiously inaccurate portrait of 1930s Austria.

So, aided and abetted by the great powers and a commercially successful movie, Austria traded on its image as a snow-capped, fairy-tale land of sacher torte, Viennese waltzes and Mozartian music.

Waldheim, the two-term secretary general of the United Nations, inadvertently shattered this mythical construct. On the eve of his electoral victory, a scandal of international proportions engulfed Austria. Waldheim was accused of moral negligence for having concealed his wartime record as a Wehrmacht officer in the Balkans whose unit had rounded up, among others, Jewish civilians.

Joerg Haider

The uproar emboldened the majority of Austrians to vote Waldheim into office, an event which virtually isolated Austria on the international stage, reopened old wounds and, most importantly, gradually forced Austria to acknowledge its debt to Jews and finally come to terms with an era it had so blithely swept under the rug.

In 1990, Austria signed an agreement with the Conference on Jewish Material Claims Against Germany for almost $200 million (US) in reparation payments. Challenging the dogma that Austria had been a victim of German imperialism, Chancellor Franz Vranitzky, a Social Democrat, issued a long-awaited formal apology in July 1991 for Austria's role during the Third Reich. He did so about a year before Waldheim's term expired.

In 1993, during a state visit to Israel, Vranitzky said: "We share moral responsibility because many Austrians welcomed the Anschluss (the German annexation of Austria), supported the Nazi regime and helped it to function."

On the heels of this statement, Austria promised to improve and broaden assistance to Austrian victims of the Holocaust, pledged funds for the preservation of Auschwitz and Birkenau, and issued progressive new guidelines for teaching the Holocaust in schools. And then, in 1995, Austria announced the formation of a restitution fund for Holocaust survivors.

One may wonder whether all this would have been possible without the Waldheim affair.

In the wake of the fierce controversy engendered by the Freedom Party's coalition with the People's Party, Austria's growing open-mindedness of, and receptivity to, knowledge which clarifies its place in history will probably be fortified.

Indeed, the process seems to have already begun. At the insistence of Austrian President Thomas Klestil, Haider and his People's Party partner, Wolfgang Schuessel, signed a declaration which points Austria in the right direction.

It calls "for an Austria in which xenophobia, anti-Semitism and racism have no place." It binds Austria to an acceptance of its "responsibility arising out of the ... horrendous crimes of the National Socialist regime." It refers to "the singularity of the crimes of the Holocaust."

And now a few observations about Haider, a 50-year-old lawyer who has been compared with Jean-Marie Le Pen of France and Patrick Buchanan of the United States.

Haider, who has chosen to remain in his post as governor of the southern province of Carinthia, is an opportunist rather than an ideologue. Although his parents' Nazi beliefs have rubbed off on him, he is not a neo-Nazi, nor has he ever publicly made a single anti-Semitic remark. He seems to be less of an extremist than, say, Le Pen, who has said that the gas chambers were a mere "detail." And Haider has apologized for and retracted all his objectionable comments.

His anti-immigrant statements are lamentable and play on deep-seated fears, but the Social Democratic Party and the People's Party have also favoured a far more restrictive immigration policy.

The success Haider's far-right party now enjoys can be attributed to several factors. Some of its supporters were doubtless swayed by its crass appeal to xenophobia. Others were rebelling against the political system, which has been tainted by cronyism and patronage. Still others were attracted to its economic policies of lower taxes, privatization and pension reform.

Haider and his party must be watched carefully and brought to heel if they cross red lines, but Austria is assuredly not the Fourth Reich, nor is Haider Hitler reincarnated.

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Jewish Life

Save the environment

By AVI BENLOLO

Saving the environment is an issue that should be at the forefront of the human agenda. The recent celebration of Tu b'Shvat, the New Year of the trees, is a reminder of how imperative it is for each one of us to protect the environment. After all, the protection of the environment is really about the protection of ourselves.

I am going to diverge this month from writing on my usual topic of Sephardim, in the hope of sharing this incredible personal concern and how together, perhaps incrementally, we can work to rectify it.

On Nov. 18, 1992, 1,600 world scientists from 708 countries issued a formal statement to humanity, warning us to immediately change our behaviour, or soon, life as we know it will no longer be possible. These scientists included many Nobel Prize winners.

They stated that human beings and the natural environment are on a collision course. "If not checked, many of our current practices put at a serious risk the future…and may alter the world so that it may be unable to sustain life in the manner that we know."

This warning has largely gone unanswered. In his book *The Sacred Balance* (1998), David Suzuki outlines many of the important facts we already suspect: The human population is skyrocketing while our capacity to produce food is declining. We are adding so many toxic materials to the air that the atmosphere itself is changing (including the weather). We are, moreover, destroying the habitat for other species.

North America's consumption patterns need to be altered. Suzuki notes that "we in the industrialized world are major predators on the planet. There are about 1.2 billion of us. But in terms of our consumptive demands, we are by far the major destructive agents on the planet. Although we're only 20 percent of the global population, we consume over 80 percent of the planet's resources."

So what can we do? The obvious danger is that we all feel the battle to regain control of the planet is too great. It's easy to suppress our concerns for the environment, because North American society is fundamentally based on the consumption of goods. We must be aware of media influence convincing us to buy things we may not really need.

Radically altering one's lifestyle may be difficult, but taking small incremental measures is possible. In the long run, this will have a beneficial effect on the environment. Some of my personal favourite measures are recycling, driving less and carpooling, eliminating the use of pesticides from your gardening routine, purchasing environmentally friendly products and buying fewer manufactured products.

Finally, in keeping with Tu b'Shvat, make an effort to plant and nurture a tree this spring.

How Syria views Golan Heights

By MARK MIETKIEWICZ

Earlier this month, we looked at the Golan Heights and the wide range of opinion and debate to be seen on Israel's Web sites dealing with the future of that controversial piece of land. Today a glimpse of how the conflict is seen in Syria.

Golan-Syria is run by the National Information Centre in Damascus **[http://www.golan-syria.org/]**. The site traces the history of the area from the third century BC through the "June 5, 1967 Aggression Occupation of Golan" to the present. The site contends that Israel has been waging an international campaign to distort the past and "integrate the Golan's history into Zionism."

The conflict is also mentioned on the official tourism Web site. The Syrian Ministry of Tourism includes the city of Quneitra in its Web site **[http:/www.syriatourism.org/Destinations/quneitra.htm]** although it does not really recommend that tourists visit the area. Quneitra had been under Israeli control from 1967 to 1974, but during that time it claims that Israel destroyed it "totally and systematically."

You can also read the short news reports and commentaries in the daily Syria Times **[http://www.teshreen.com/web/homes.htm]**. And SANA, the Syrian Arab News Agency, is an excellent resource to see how the Mideast conflict and peace talks are being reported locally **[http://www.sana.org]**. The Headlines section affirms President Hafez al-Assad's willingness to resume peace talks in return for a full Israeli withdrawal from the Golan. The Reports area of the site focuses on what it calls Israeli terrorism: "Zionists believe that terror acts are the only and the ideal means to accomplish their colonialist and expansionist targets to get at the innocents and opponents in the world."

* * *

One group not given a great deal of coverage during the negotiations are the Jews of Syria. According to an interesting article by Susan Sevareid of Associated Press, the Jews of Syria hope that a true piece will bolster their dwindling numbers. Since travel restrictions were lifted, their numbers have fallen from 3,900 to about 125 in one of the world's oldest Jewish communities **[http:// www.washingtonpost.com/wp-srv/aponline/20000127/aponline042003_000.htm]**.

(It would be impossible to mention the plight and freedom of Syrian Jewry without recalling the story of Judy Feld Carr **[http://www. cjnews.com/pastIssues/june3-99/front5.htm]**. For a quarter century, the Toronto woman orchestrated a cloak-and-dagger operation to help rescue 3,000 Syrian Jews. For her efforts, Feld Carr also received a letter of thanks from the late Israeli prime minister, Yitzhak Rabin, "for 23 years of hard and dangerous work, during which you devoted your life" to Syrian Jews **[http://mageusa.com/ARTICLES/history.htm]**.)

As for the Syrian Jews now living in Israel, they say that any peace deal should include compensation from Damascus for property they were forced to leave behind **[http://news2.thls.bbc.co.uk/hi/english/world/middle_east/newsid_594000/594548.stm]**.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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Jewish Life

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Books
Bernard Baskin

***William Osler, A Life in Medicine*, by Michael Bliss (University of Toronto Press).**

One of my most cherished possessions is a book titled, *Hardwicke's Science – Gossip*, published in 1869 by Dr. William Osler.

On Christmas day, 1868, outside his home in Dundas, Ont., Osler, 19, found minute organisms that under a microscope proved interesting. His brief article was intended for young fellow naturalists in Great Britain and elsewhere.

Osler had originally intended to follow his father into the ministry, but changed his mind and decided to become a doctor. He was educated in medicine at McGill, and was called to the University of Pennsylvania as a professor at the age of 35. Previously, he had studied in London, Berlin and Vienna.

Witty, urbane, gifted with a flair for the nuances of the English language, warm-hearted almost to a fault and devoted to the education of young physicians, he became the leading light at the Johns Hopkins faculty in Baltimore, Md., where he was appointed as physician-in-chief in 1888.

He was the greatest clinical teacher of his day, not only for his own students, but also for the countless thousands who read his *Principles and Practice of Medicine*, the most popular such text in America.

The magnetism of his personality and the breadth of his learning, medical and otherwise, made him the most sought-after speaker and the most famous doctor in the world.

In the summer of 1906, Osler was asked by the premier of Ontario if he would assume the presidency of the University of Toronto. His immediate reactions were negative.

"I am not fit to be president of a college. I have no executive gifts, and I am 15 years too old. All the same it is most gratifying to be remembered by one's native province."

The later part of his distinguished career was spent at Oxford University. The great tragedy of his life was the death of his son, an only child, in 1917 during World War I. His wife wrote in a letter, "I can't bear it for this angelic man who has given his whole life to humanity, now he has lost his joy and pride."

He urged upon his students "some intellectual pastime which may serve to keep you in touch with the world of art, of science, of letters."

For Osler this avocation was book collecting. His library of over 8,000 rare volumes, assiduously and lovingly collected over many years, was willed to McGill University.

In 1914, he gave a talk to the Jewish Historical Society of England, on Israel and Medicine. In it, he praised Jewish medical achievements, past and present, admiring the careers of so many of his friends and the way their community honoured the profession.

Michael Bliss, professor of history at the University of Toronto, has drawn on new sources and archival research across two continents to bring to life an astonishing personality, against the background of the development of early 20th century medicine.

Bliss writes: "He had a delightful bedside manner and inspired warm feelings of hope and confidence, but he gave individual patients very little of his time. He charged high fees, came to be chauffeured around in a flashy car, and regretted that champagne did not agree with him. Osler saw no reason why the tables of those physicians who had paid their dues with years of hard work and service should not be laden with cakes and ale. There was nothing wrong with good men expecting their worth to be recognized."

In summing up Osler's life, Bliss comments that "no one today would presume to master as much of medicine as Osler reached and grasped. Neither his historical nor his sermonizing essays, most of which were outstanding in their day, now have much appeal, though Osler will always be well represented in dictionaries of quotations and aphorisms, and he may never be surpassed as English-speaking medicine's most inspirational father-figure, mentor, and role model."

U.S. archivist in Poland

Roots & Remembrance

By ZE'EV GLICENSTEIN

Yale Reisner, the American-born director of the Ronald Lauder Foundation Genealogy Project of the Jewish Historical Institute in Warsaw, Poland, did a whirlwind speaking tour of Canada recently, speaking to various groups in Montreal, Toronto, London, Vancouver, Calgary and Winnipeg. His trip was sponsored by the United Israel Appeal in support of its upcoming March of the Living experience.

Reisner and family arrived in Warsaw in the mid-1990s. His wife had been hired by American philanthropist Ronald S. Lauder to establish the first Jewish school in that city in 45 years, one of 23 that the foundation has established across central and western Europe. Meanwhile, Lauder told Reisner, an archivist with a gift for languages, to go to the Jewish Historical Institute and "make yourself useful – find something to do."

"I had free access to the archives from day one," he says. "And they are remarkable archives, although not in the best condition. So we created the Lauder Foundation Genealogy Project." Its purpose was to assist people to find what they were seeking in terms of documents and other items of Jewish provenance.

Reisner quickly discovered that the demand was huge. "This was something that Mr. Lauder was surprised by. The volume was incredibly large, and I was all alone, me and my laptop."

Reisner and a small staff assist about 100 visitors a month to find evidence of their Jewish roots. An increasing number of Poles, ostensibly Gentiles, make contact because they suspect they have Jewish roots. Because some feel a stigma in dealing with a Jewish organization, the Project established a Jewish Roots hotline, which rings off the hook each Thursday evening.

Reisner has often assisted "hidden children" – born Jewish but raised as Catholics during the war. "Every week people walk in and say, 'I just found out I'm Jewish and I'd like to find out more about it, and see if there's anything left of my family.'"

One man, a general in the Polish army, told Reisner he had been born to a Jewish family in Krakow, escaped to the Soviet Union in 1939, and joined the Soviet army. After the war, he continued his military career in Poland. Fifty years later, he'd like to know what became of his family. Within minutes, Reisner found photos of the man's mother, father, aunts, uncles and cousins. "It was the first time he had seen his mother's face since 1939 – and he cried."

Reisner also tells of a Catholic priest who discovered he was a Jew, hidden as a child during the war; he made a pilgrimage to Israel and found an uncle. "This Lubavitch Chassid comes running to meet his nephew, the priest," Reisner relates. "And there's hugging and kissing, and they take him to the synagogue – I've seen the videos." The man remained a priest, and became involved in Catholic-Jewish dialogue.

Reisner also helped a younger man discover that he is Jewish. He now calls himself Binyamin and has become an observant Jew. He married a woman who also discovered her Jewish roots as an adult and they are raising a family in a Jewish home. "To me," Reisner says, "this is a genealogical miracle."

For Reisner, the trip to Toronto was like visiting an "ancestral shtetl" since his mother and grandfather were born here. Further, he has it on good authority that his great-grandfather, Joseph Weinrib, was the first traditional rabbi in the city; Weinrib arrived about 1901 to lead the Shomrei Shabbos congregation.

Write to Reisner c/o The Jewish Historical Institute, Lauder Genealogy Project, ul. Tlomackie 3/5, 00-090 Warsaw.

Heather Levitt-Simmons

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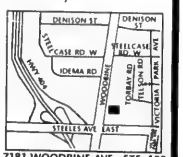

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New effort explored for Jewish alcoholics, addicts

By RON CSILLAG
Staff Reporter

TORONTO — Jews don't drink (maybe a sip of wine now and then) or do drugs. A *shicker* or druggie is a *goy*.

Nahum (not his real name) is out to help people first and foremost, but he also wants the Jewish community to end its denial of alcoholism and chemical dependency among its own.

Like an alcoholic who first must admit he needs help, the Jewish community must work to dispel the myth that there are no Jewish addicts in its midst, as well as the stigma that comes with it, Nahum feels.

Only then will the "thousands" of Jewish alcoholics and chemically dependent in this city get help.

That's why he's spearheading the arrival in Toronto of Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS), a hugely successful and well-regarded New York City-based mutual help group for Jews in recovery from booze and drugs.

About a decade ago, a group called the Jewish Recovery Network began holding meetings in Toronto synagogue basements for recovering Jewish alcoholics. But it soon fizzled.

The first tentative step toward a new effort takes place this Thursday, when a "consciousness raising effort" for rabbis, mental health practitioners and staff of Jewish Family & Child Service will be held. On Thursday night, the board of JF&CS will meet to decide whether a service like JACS is needed in Toronto, and whether a relationship with it should be forged.

If all goes ahead, JACS could set up shop here soon.

"We are aware there's a need for recovery services in a Jewish context," says JF&CS social worker Terry Kay. "There are Jews in recovery across the religious spectrum."

But there is also "a deep shame associated with [addiction]. Will Jews come?"

Nahum is betting they will. For decades, groups such as Alcoholics Anonymous (AA), Al-Anon and Narc-Anon have met in the basements of churches. Assembling a group of recovering Jews in a Jewish setting could go a long way toward tackling the issue, he feels.

He ought to know. Nahum, now in his 50s, grew up in a Jewish, alcoholic home. His father drank heavily and constantly, and his mother grew to have an unhealthy co-dependence on him. For years, she and the couple's four children endured a reign of terror that included emotional, sexual and physical abuse, and behaviour Nahum today understatedly calls "bizarre."

"My father carried a loaded pistol," he remembers, barely able to keep his emotions in check. "We often looked down the barrel of that gun. Fear was the dominant emotion in our lives.

"I couldn't trust my parents. I feared them. I couldn't talk to them. We had a number of rules: 'Don't talk. Don't trust.' But today I don't condemn them. I realize they were both sick."

He remembers the family getting "zero support" from doctors, the religious community, even friends. "Back then, it was considered a moral problem." His father was probably drunk at his bar mitzvah, Nahum remembers. He and the other kids would often have to sit in the family car for hours while their father was in a bar.

He calls alcoholism "a cunning, baffling and powerful disease." Neither he nor his siblings became alcoholics, but growing up in a co-dependent home was trauma-inducing enough.

About a decade ago, he read a book on alcoholic families, "and I cried for three days." That's when he began attending meetings of Al-Anon for co-dependent families, friends and associates of alcoholics.

Nahum credits the group with saving his sanity. He's hoping JACS will do the same for others.

Founded in 1979, JACS runs kosher retreats that to date have drawn over 6,000 Jews from all denominations. Since its inception, the group has had over 3,000 dues paying members.

It educates the Jewish public as much as it helps recovering Jews, says its executive director, Maxine Uttal. Addiction, she says, is a physical, mental and spiritual disease, one that can be successfully treated.

JACS relies on the traditional 12-step program of recovery from substance abuse, which Rabbi Abraham Twersky, the maverick U.S. rabbi and psychiatrist who runs a highly successful drug rehabilitation program near Pittsburgh, has tailored to reflect Jewish values.

There's a large spiritual component to the 12 steps, Nahum points out. God is mentioned often.

"The process is one of reconditioning," he says. "The first thing you hear is that you're not alone. I know that recovery is possible, and is available, in the Jewish community." And one of the key components in recovery – anonymity – is always respected, he stresses.

For details, call JACS at 212-397-4197 or JF&CS at 416-638-7800.

RALLY FOR FUNDING: Toni Silberman of B'nai Brith Canada's League for Human Rights addresses a crowd of over 2,000 at a recent rally in Vaughan to call for equal funding for all private, religious schools in Ontario. The multi-faith rally also protested Canada's response to the UN ruling that Ontario discriminates by funding only Catholic schools. [Ron Csillag photo]

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jewish toronto

Happy Birthright Israel

Erica Baum, Samantha Barkin and Brianne Buckman are in the process of making history. The three university student chums from Toronto are among 900 Canadians participating in the groundbreaking Birthright Israel program, the largest, most ambitious Israel experience program ever.

"It's like a dream come true," says Buckman, a 20 year old York University student who was chosen from among nearly 3,000 applicants from across Canada to partake in the inaugural Birthright Israel mission. The program is itself a dream come true for many Jewish leaders, including Canadian philanthropist Charles Bronfman and Michael Steinhardt from the United States, who are leading donors behind Birthright Israel. The unprecedented project affords young people, ages 18 –30, from all over the world, the opportunity to travel to Israel on a fully-subsidized and structured, educational trip.

Birthright Israel, which sent 5,000 young people from the United States and other countries last December, is a joint venture with worldwide Jewish communities, philanthropists, and the government of Israel. Based on the belief that Israel experiences are one of the most effective ways to strengthen the Jewish identities of young people, program administrators are eagerly awaiting to gauge its impact.

Jewish Campus Services and the **Canada Israel Experience Centre**, two UJA FEDERATION supported agencies, which helped to recruit and prepare participants, will be providing follow-up programming after the mission. "The goal is to tap into their excitement and channel their enthusiasm into some form of long-term community involvement," says Glennie Lindenberg, Chair of UJA FEDERATION's Jewish Continuity initiative. "For many, this trip will be a life-altering experience," adds Lindenberg. "It will bring them closer to their Jewish roots and hopefully compel them to find meaningful ways to express these feelings."

The itinerary is designed to nurture Jewish identity and encourage deeper involvement in Jewish life. In addition to visiting landmark historic sites and meeting with Israeli peers as well as dignitaries, Brianne, Erica, Samantha and 325 other Torontonians, will visit facilities supported by Canadian Jewish communities, including those in the Eilat-Eilot region, which is twinned with Toronto. Many Birthright Israel travellers will also be joining members of UJA FEDERATION's Israel 2000 mission, February 14-22.

(l-r) Brianne Buckman, Erica Baum and Samantha Barkin all packed and ready to go!

A Year of Yiddish

Toronto's Jewish community is marking A Thousand Years of Yiddish with a year long celebration of Yiddish and Ashkenaz culture.

So far over 15 organizations have joined UJA FEDERATION's Committee for Yiddish to coordinate city-wide events which include an upcoming gala evening at the Yiddishland Café on April 2 featuring well-known Yiddish musicians and singers.

"We would like to have as many organizations as possible, including schools, synagogues and other community groups representing all ages to take part," says Rhea Shulman, Chair of the Planning Committee. "The celebration is timely because of the tremendous revival the Yiddish language and culture are enjoying in this city."

Planners are also looking for volunteers interested in organizing a Thousand Years of Yiddish Conference to be held in Toronto later this year.

For more information about events or volunteer opportunities please call (416) 635-2883 ext. 265.

FSU Aliyah Rises

The final figures for 1999 show a dramatic increase in the number of Jews leaving the former Soviet Union (FSU) for Israel.

Over 65,000 FSU Jews emigrated to Israel last year – a 45% increase over 1998.

The major motivating factors for Jews to start new lives in Israel are anti-Semitism plus political and economic turmoil throughout the FSU. The number of Jews making aliyah last year from Russia, where anti-Semitism is strong, more than doubled to nearly 30,000.

This FSU couple anxiously await their departure to Israel.

Let's Make A Shpiel

The Jewish Toronto website invites you to send us your prize-winning Purim costume photos and Purim shpiels. Submissions chosen for originality and humour will be posted on **wwwjewishtoronto.net** for the entire community to enjoy during the holidays.

Photos (jpeg or gif) and shpiels can be e-mailed to **webmaven@jewishtoronto.net**, mailed to: Purim Photo Postings, Jewish Toronto c/o Joel Verbin, 4588 Bathurst St., Toronto, ON M2R 1W6 or dropped off at Jewish Information Service, located in the Bathurst Jewish Centre, 4588 Bathurst St., or at the Communications Department, UJA FEDERATION (3rd floor), Lipa Green Building, 4600 Bathurst Street.

**Jewish Toronto reserves the right to reject and select or edit any photos and shpiels at its discretion. Those who submit photos will be require to sign a release, authorizing their use.*

Mintz's Millennium Message

Photo: Elaine Fogel

Jack Mintz, President and CEO of the C.D. Howe Institute (far right) recently spoke in Toronto to a UJA FEDERATION audience of accountants, lawyers, financial planners and insurance professionals on "The Millennium Federal Budget". Photo (left to right) Chairs of UJA FEDERATION's Professional Advisory Council Barry Corbin, David Brown, Gena Katz.

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Greater Toronto Area

Racists use 'brainwashing' to recruit teens, says former white supremacist

By PAUL LUNGEN
Staff Reporter

TORONTO — In his younger days, T.J. Leyden was a foul-mouthed, beer-drinking troublemaker who'd as soon knock you senseless as give you the time of day.

It didn't take much for him and his muscle-bound buddies to launch into a "boot party" if they thought it would promote the cause of white supremacy. His body is covered with 29 racist tatoos, many of them acquired as badges of pride – like military ribbons – for an act of violence that would bring a long-sought racial armageddon closer to reality.

Today, at age 33, his rage has subsided and even his tatoos have faded, thanks to numerous laser surgery treatments. He no longer espouses racial separation, but instead speaks publicly about the dangers of the racist movement.

His outspoken condemnation of white supremacist movements have made him a pariah among his former associates – at least those who haven't been killed or ended up in jail. Three attempts have been made on his life and he keeps the location of his home in the United States a closely guarded secret.

Last week, Leyden was in Toronto on a speaking tour that saw him address students at CHAT and members of NCSY. He also spoke to supporters of the Simon Wiesenthal Centre in the corporate boardroom of O & Y Enterprises.

Leyden's message was simple, if somewhat disturbing. Racists, he said, target malleable teenagers who want more than anything in the world to fit in and be an accepted member of a group. They employ a "brainwashing" technique similar to that he experienced in the U.S. Marines, break them down and then build them up so that they adopt the values you wish them to hold. In their intense need to be accepted, teens will gladly volunteer for a boot party, he said.

White supremacists, he continued, have found allies among Hispanic extremists as well as the Nation of Islam (NOI), all of which seek racial separation. There is a "massive relationship" between white and black racists, he said.

American and Canadian racists co-operate all the time, he continued, and Canadian racists can go places Americans can't. Canadians, he pointed out, visited Libya in a bid for financial aid and channelled some of that money to the United States.

Leyden, a former member of the Hammerskin Nation, noted that in recent years, racists have shifted their attention to the Internet, which is home to 2,500 racist Web sites as well as numerous chat groups.

Leyden said he turned his life around, at age 28, after having been arrested 12 times, been shot at, stabbed and having seen several friends killed. A number of factors conspired to make him re-evaluate the direction his life was taking. At the time, his three-year-old son chastised him for showing his one-year-old son a cartoon that featured "niggers." Then, at a rally at the Aryan Nations compound in Idaho, he was told not to "talk stupid" when he asked what the racist agenda would be after they succeeded in all their goals. "Don't talk stupid," he was told, "we'll start in on hair colour next."

T.J. Leyden shows off one of his racist tattoos. [File photo 1997]

He realized "it doesn't matter who wins. In the end, they'll turn on themselves."

Leyden believes there are between 35,000 and 50,000 hard core racists in the United States, and not all of them skinhead brawlers. Many come from the professional classes.

Canada's racist scene is proportionately smaller, but Leyden said co-operation between the United States and Canadians racists is common. Canadian racist organizations currently suffer from a lack of leadership at the top, he added.

Today, Leyden serves as a consultant with the Los Angeles-based Simon Wiesenthal Centre (his mother suggested he seek their help when he was decompressing from his racist associations) and his mission is to warn young people about the dangers of intolerance.

As for his boys, "I want to let my kids know there's a price to pay for your stupidity and actions."

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Greater Toronto Area

Religious leaders share views

By RON CSILLAG
Staff Reporter

TORONTO — The world's three major monotheistic faiths have more in common than many may believe, if an interfaith panel last week was any indication.

A rabbi, a Roman Catholic bishop and a Muslim leader took turns explaining their respective religions' central tenets, and found they were expressing many of the same ideas and philosophies.

"We are all the children of God"

The three addressed an interfaith symposium sponsored by the University of Toronto's Newman Centre Roman Catholic Mission at the end of a two-day meeting of the Canadian Christian-Jewish Consultation.

Rabbi Reuven Bulka, spiritual leader of Ottawa's Machzikei Hadas Congregation and a leading proponent of interfaith dialogue, said all of Judaism can be condensed into one "core value:" belief in God.

He said a common misconception among Jews is contained in the Shema, the prayer which states that God is one. The Shema, Rabbi Bulka said, "does not affirm God's oneness, but his 'only-ness,' " meaning the Jewish God "is the God of everyone, no matter what religion, or in the absence of religion. We are all the children of God."

Another core value of Judaism is to treat everyone with respect and dignity, he said. Affirming the worth of others, and restoring their lost property are key. In fact, "there is nothing in Jewish legislation that does not emanate from this core view."

Reverend Marcel Gervais, the Catholic Archbishop of Ottawa, was quick to note that "our Lord, our Father, was a Jew," and that Christians, like Jews, "should all mark profoundly that God rescued us from slavery."

As well, Christians, like Jews, see laws "not just as legislation, but as example."

Christianity, Archbishop Gervais said, views society's most vulnerable members "as the touchstones of reality. The way we treat the poor and the defenseless are the measures of our lives."

While Catholicism counsels against sin, "more important than not sinning is forgiveness."

Prof. Ibrahim Hayani, an economics teacher at Ryerson Polytechnic University and a leading Muslim educator, explained that the word Islam has two meanings: submission to God, and the peace that comes with that.

Islam, Judaism and Christianity, he said, all descend from the same person: Abraham. Moses, Jesus and Mohammed can all trace their lineage to the biblical patriarch, he said.

All Muslim thought and action is governed by the Koran, which promulgates four main concepts that are applicable to human behaviour: acknowledging the unity of God, pursuing justice, seeking knowledge, and acting as a "trustee" of God.

Muslims depart from Catholics in that they do not believe in the concept of original sin. Humans, Hayani said, are born innocent and become guilty only by committing bad deeds.

"God is forgiving, but people are accountable."

In an aside, Hayani said the fundamentalist Taliban, who rule Afghanistan, "cannot possibly be viewed as Islam," because of the severe restrictions they have imposed on women.

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אגודת ידידי"בית הכותם" עושה עבודה יוצאת מהכלל לספרה שאין חשובה ממנה, ולקהילה שלנו היא מביאה סרטים ישראליים שאין לנו כל סיכוי אחר לראות. צפייה בסרם ישראלי זו חוויה מאוד מורכבת: מצד אחד אתה מרגיש כמה התרחקת ממה שהיה פעם היומיום שלך ומצד שני אתה מגלה כמה בעצם אתה שייך לשם. ושום דבר לא יוכל להוציא את הבית מן הדם שלך, אפילו תהיה בנפאל או בניו יורק. או ככה מצאתי את עצמי בסרם הישראלי "קדוש", שהוא סיפורן של שתי אחיות בשכונה מאה שערים. האחת מנורשת מבעלה לסרות אהבתם הנדולה משום שאינה יולדת אחרי עשר שנות נישואין. ולסרות שבעיית העקרות היא אצל בעלה. השנייה נישאת בעל כורחה לאיש אלים, לסרות אהבתה לבחור מן השכונה. שכל חטאו הוא שהלך לצבא ונחשף לעולם החילוני. הסרם עוסק בצורה מקצועית. שאפילו חברי יורם פירוצקי נמר עליה את ההלל.

אבל עבעיו מתחילה הבעייה האסתיתית שלי עם הסרם הזה: הוא לא מראה אפילו תמונה אחת חיובית מחייהם של החרדים. למשל: לא מצוקם בסרם אפילו ילד אחד. ולסרות שרחובות מאה שערים מלאים בילדים. מקפיד הבמאי להראות את הרחובות האלה ריקים מילדים. אין שום תמונה של שמחת חיי משפחה, או עזרה לזולת. דברים שמאוד שכיחים בקהילה הזאת. אפשר לכובן להניד: זו יצירה אמנותית. וזכותו של הבמאי להראות דברים איך שהוא רואה. אבל אז מניעים לשאלת השאלות: אם במאי זר, נניד אנגלי היה מציג את הדברים כך, היו אומרים שהוא אנטישמי. וזאת הבעייה האסתיתית של "ישראל כיום לדעתי: יש כזה חוסר סובלנות בין חרדים וחילוניים שאין במאי חילוני [לפחות הבמאי של הסרם הזה] מסוגל שתהיה לו נקודה חמה אך נם אובייקטיבית על מה שקורה.
אבל שיישאר בינינו.

מאוד אישי

כפי שחלק מכם יודעים, עוברת עלי תקופה מאוד קשה. בשנים האחרונות הייתי מסרה להתקפות אישיות על ידי קבוצת רופאים מקומית בין שאר דברים, זה היה שעור ראשון אישי שלי באנטישמיות. מאחר והנושא כולו נסצא בהתהליך בירור ועשוי נם להניע לבית המשפט איני יכול לשתף אתכם בהכל. אבל אני מבטיח לעשות זאת לכשאוכל. מאוד רינשה אותי התעוזה של רבים מכם . נם העידוד ונם הבקשה שלא להיעלם ולהמשיך לכתוב את הטור. אני רק רוצה להודות לרבים שהבינו תמיכה בצורות שונות. ולספר לכם שזה עושה את כל ההבדל ועוזר לשבור את החוטשת הבדידות.

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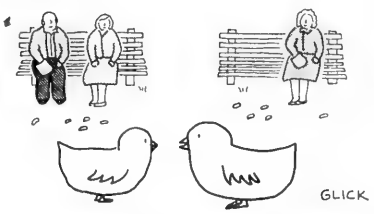

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Greater Toronto Area

Musician got started in Ukraine

By ANNA TURKIENICZ
CJN Staff

TORONTO — Mark Skazinetsky has travelled to and from many places on his way to becoming associate concertmaster of the Toronto Symphony Orchestra.

But as the Toronto Symphony Orchestra faces its first European tour since the recent strike, Skazinetsky said he is feeling somewhat uneasy about the planned stop in Vienna, Austria.

Mark Skazinetsky, associate concertmaster.

Two weeks ago, Joerg Haider's extreme right Freedom Party was asked to join Austria's coalition government. Since then, several members of the European Union have frozen diplomatic relations with Austria, and Israel has recalled its ambassador.

"My mother was in the ghetto in the Ukraine for three years during World War II," Skazinetsky said in an interview. "Going to Vienna at this time is something I feel very uncomfortable about."

Symphony violinist, soloist and conductor

Skazinetsky, who was born in Odessa, began studying the violin when he was six years old.

"Although I had other teachers," he said, "my father, who was the concertmaster of the Odessa Philharmonic Orchestra, was my unofficial teacher.

"When I was young, my father made me practise for three hours a day. Back then it felt like torture. But he told me that one day I would thank him. And he was right."

Skazinetsky's other teachers included Mark Singer and the late Benjamin Mordkovitch.

By the age of 15, Skazinetsky had won first prize in the Ukrainian competition for young talents, and performed as a soloist with the orchestra.

In 1979, with the help of the Jewish Immigrant Aid Services (JIAS), Skazinetsky and his family made their way to Canada.

"JIAS was very helpful when we left Russia," he said. "En route, my daughter got very sick in Vienna, and JIAS provided us with financial, administrative and moral support."

JIAS helped Skazinetsky's family

A few years ago, when JIAS celebrated its 75th anniversary, Skazinetsky said he was happy to be able to donate his services to the celebration.

At that performance, which took place at the Ford Centre for the Performing Arts, Yefim Adler was commissioned to write *Jewish Dances*, a trio for violin, cello and piano.

Skazinetsky played the violin and Igor Gefter, who now plays with the New York Philharmonic Orchestra, played the cello. Marina Surgan, the principal pianist with the National Ballet School, played the piano.

Since then, Skazinetsky has performed as a soloist and has conducted the symphony on several occasions.

He is also the music director and conductor of the Huronia Symphony Orchestra in Barrie, as well as a teacher at the faculty of music at the University of Toronto.

Since becoming a member of the TSO in 1980, Skazinetsky notes that he has travelled extensively with the orchestra in Europe, the Pacific Rim and the United States.

But this coming stop in Vienna leaves him troubled.

"It's as if history hasn't taught us anything," he said.

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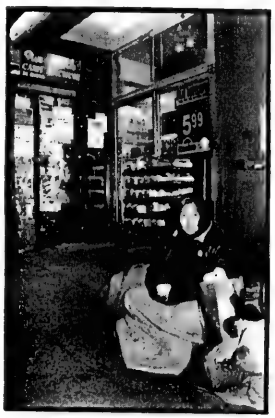
Greater Toronto Area

Photographer documents plight of homelessness

By PAUL LUNGEN
Staff Reporter

TORONTO — As far as Nir Bareket is concerned, it doesn't really matter what tragic chain of events has led someone to a life on the street.

Whether it's drugs, booze, mental illness or just plain bad luck, no one should have to live their lives in a cardboard box, on a heating grate or in a shelter, he says.



[Nir Bareket photo]

A photographer who specializes in architectural, theatre and portrait photography, Bareket slung his trusty 35-mm Olympus camera over his shoulder 18 months ago and embarked on a mission to document the plight of Toronto's homeless.

Working in his spare time and at his own expense, he shot more than 3,000 black and white photographs. He has distilled that mass of pictures into a more manageable collection of 50 richly textured and provocative images.

The photos will be presented in Gimme Shelter, an exhibition that will run from 6 p.m. on Monday, Feb. 21 to Feb. 26 at the BCE Place Galleria, 181 Bay St. Diane Meaghan, a Seneca College professor of sociology who has studied the issue of homeless women in Toronto, will provide commentary on the photos.

The exhibit is sponsored by the United Way of Greater Toronto as part of its campaign to create greater awareness of social issues in Toronto.

"We hope Gimme Shelter will help educate people about the issue of homelessness as well as convey a message of hope by showing families and individuals who have escaped the cycle and found homes," United Way president Anne Golden said.

Despite his association with the United Way, Bareket had no idea his work would be placed on display when he first embarked on the project. A native of Israel, Bareket felt he had to do something to let people know about the tragic lives of Toronto's underclass.

[Nir Bareket photo]

"I arrived in Canada 25 years ago and I don't remember seeing [many] homeless people on the street. What I see now is 50 fold. I wanted to lend my voice to say, something has gone wrong. For me, it was a situation where I could not let it lie."

With the co-operation of Toronto shelters and with the permission of his photographic subjects, Bareket accompanied the Anishnawbe Health Toronto and the Salvation Army Street Patrol on their 4 a.m. forays on the streets of Toronto. He visited numerous shelters and "hidden places" where the homeless live.

Photographer Nir Bareket (right) with Ken, a homeless man who lives with friends in a public washroom in a park.

What he saw – and photographed – is disturbing: a couple living for two years in a four-by-five doorway alcove; a father and son squeegee team; people living in a public bathroom in a park; a 17-year-old girl living in a shelter after her boyfriend kicked her out for getting pregnant; drug and alcohol addicts; a mentally ill women lying in a pool of her own urine. In short, a glimpse of those occupying society's lowest rung.

Bareket acknowledges that many have made poor life choices, "but being a drug addict or an alcoholic should not be a reason for being on the street.

"I have seen success stories of those who got off the street with just a little push. I think of it like a car in the ditch. A tow truck, with a little help, gets the car back on the road... It's far from me to say that all the people on the street are suffering angels or squeaky clean, but this can be said for much of society," he said.

Bareket is pleased the exhibit will be mounted in BCE Place, in the heart of Toronto's business community. "We wanted it to be exposed to corporate Canada in a very public place to let people know what's going on," he said.

Ultimately, his goal is to assist the United Way "to keep the pressure on" for more government funding to aid the homeless.

"No one should have to live on the street," he said.

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On Campus

Visit to Holocaust Museum a memorable experience

By DANIELLE CHAHINE
Special to The CJN

Students from Queen's University in Kingston recently visited the United States Holocaust Memorial Museum as the focus of a weekend trip to Washington D.C., organized by Queen's Hillel. From Jan. 27 to 30, we also enjoyed a Shabbat dinner together, and tours of the Washington monuments and the lively Georgetown area.

Comment

The museum visit lasted all of Friday, giving people the chance to absorb themselves in the exhibition. The Holocaust museum had a strong emotional impact on all of us. While some participants went through Jewish high schools in Montreal and Toronto, many had not yet been exposed to Holocaust education.

The museum offered detailed and captivating accounts of the Holocaust from a thorough historical perspective. Video screens showed countless personal survival stories. The exhibition evoked strong feelings among members of our group, and led us to reflect on the tragedy.

The goal of the trip was to expose as many students as possible to the Holocaust museum. Two years ago, Queen's Hillel organized a similar trip, and attracted about 40 students, most of whom were Hillel members. Initially, we hoped to attract a similar number on the second trip, so that we would be able to fill up one bus.

Our publicity was geared towards Jewish and non-Jewish students, and interest was overwhelming. News of the trip quickly spread to Jewish student unions on campuses across Ontario. Eventually, 74 participants from the University of Toronto, the Royal Military College, as well as a diverse group from Queen's, pretty well filled two buses.

The size and diversity of the group indicated true success, as we had reached our goal of promoting Holocaust education to students from various backgrounds.

Naturally, the trip also contained many fun aspects, including a Shabbat dinner at the International Youth Hostel where we stayed, and a nighttime visit to Georgetown, the heart of Washington student life.

Lots of free time allowed students to explore the city at their own pace. While some participants returned to the Holocaust Museum, others also took the opportunity to visit the Arlington National Cemetery in nearby Virginia, as well as the national art, history, and American history museums.

Overall, the trip proved to be a unique and memorable experience for all.

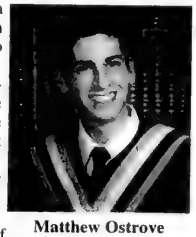
We are grateful to Hillel International – a Soref grant from Hillel International helped subsidize the trip. Thanks to the entire Queen's Hillel executive whose dedication and enthusiasm, before and during the trip, made it the success that it was.

U of M film student hopes to capture Israel on film

This is the second of three pre-trip interviews with Birthright Israel participants.

By SIMONE JOSEPH
Staff Reporter

TORONTO — Matthew Ostrove, a 19-year-old University of Manitoba film student, has a unique reason for wanting to travel to Israel.



Matthew Ostrove

He is producing a movie which will be set in Israel, but filmed in Winnipeg or Toronto and he wants to take photographs of Israel's landscape so he can recreate it in his film.

Ostrove, who owns a production company called Tempest Film, is touring Israel for 10 days as part of the Birthright Israel program, launched by Charles Bronfman and Michael Steinhardt.

In his movie, *The Pawn*, the main character is of Arab origin. His parents, who are proponents of peace, are killed by terrorists. He then falls prey to the brainwashing techniques of a terrorist organization whose members want to raise him to be a suicide bomber.

The purpose of the movie is to send the message that world peace is worth fighting for, Ostrove says.

The 90-minute feature film, which Ostrove describes as a psychological thriller, is in its early stages. Director Trevor Mowchun, a University of Victoria film student, has researched the psychology of brainwashing and has read books and watched films on terrorism to understand the psyche of a terrorist.

The movie's 18-year-old screenwriter, Daniel Eskin, is working on a second draft of the script.

Ostrove, who has never been to Israel before, hopes this trip will help him gain insight into the tension between Jews and Arabs in the Middle East.

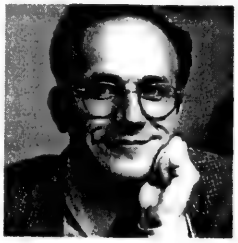
He believes the trip will also be one of personal growth.

"I think Israel will show me a piece of myself that I have never found – my true identity as a Jew."

York U to train day school teachers for the West

By LEILA SPEISMAN
Staff Reporter

TORONTO — York University's innovative Jewish Teacher Education Program will be the home of a new program to provide qualified teachers for day schools in Canada's western provinces.


Alex Pomson

The project will be funded by The New York-based Covenant Foundation, which will provide a $185,000 grant. Other monies will come from the western communities themselves.

Alex Pomson, Koschitzky Professor of Jewish Education and co-ordinator of the Jewish Teacher Education Program at York University, told *The CJN* that The Western Canadian Coalition of Jewish Educators approached York for help to deal with the serious shortage of qualified teachers for the Jewish day schools.

A media release notes that York is "the only public university in North America that certifies teachers for both Jewish day school and the public systems concurrently."

Pomson explained that the students, most of whom are expected to come from the West, will join the Jewish Teacher Education Program at York. Like the regular students, they will spend one day a week practice-teaching at local day schools.

Their long teaching block, two weeks after first year and four after the second and third years, will be at day schools in the West.

As well, they will undertake guided and supervised field studies in the West, to learn about such matters as different approaches taken there and distinct problems faced by day-school teachers in small communities or in the Canadian West.

Pomson expects three to five students to enter the program every two years, which will produce as many as 20 new day school teachers over the first 10 years.

"Actually, it is a five-year program, consisting of one year in university, one year in Israel and three in Jewish education," Pomson said.

The faculty and students at the York program are very close, Pomson said. There is a yearly Shabbaton, and many informal events to bring them closer together. He said that he hopes that this collegiality will help the western students integrate easier.

The program will be officially launched in Vancouver on Feb. 25. The first participants are expected to start at York in September of this year.

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What's New

By Miriam Herman

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DEADLINE REMINDER: What's New and About People deadlines: Monday, Feb. 21 is deadline for March 2 issue and Monday, Feb. 28, is deadline for March 9. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Feb. 17

CHILD POVERTY

At Leo Baeck Day School, Atkinson Campus, Thornhill, during their annual Learn-In, community leaders address grades 6-8 on The Plight of Children. Keynote speaker is **Susan Jackson**, UJA/Federation. Other speakers are **Lillian Paragoe**, minister, Lawrence Park United Church; **Debbie Feldman**, Jewish Family & Child Service; **Eli Oppir**, emissary from Israel, UJA/Federation; **Lauren Rothman**, Social Services; **Caroline Di Giovani**, Catholic Children's Aid. 905-709-3636.

Friday, Feb. 18

VEGETARIAN SINGLES

Shaarei Shomayim Congregation traditional Friday night dinner for Jewish singles over "40ish" is now offering a vegetarian option to its 5-course Italian gourmet meal, for only $28. Guest speaker **Susan Jackson**. Prepaid reservations required. Shul office 789-3213.

Saturday, Feb. 19

TRIVIA NIGHT 2000

Presented by Elan chapter, Jewish Women International, Bayview Hills Community Centre, 114 Spadina Rd., Richmond Hill. Team trivia challenge, door prizes, dessert buffet. Guest celebrity MC **Andrea Rooz,** Easy Rock 97.3. Game time 7:30 p.m., doors open at 7. $15 in advance, $17 at door. **Miriam** 905-737-6985 or **Pamela** 905-709-3440.

SABBATH SERVICE

Traditional Sabbath service, Sunnybrook Jewish Chapel 10 a.m. to noon, sponsored by Shaar Shalom Synagogue Brotherhood and SJC/MC. Kiddush follows service.

Sunday, Feb. 20

SHAVUOT IN FEBRUARY

Celebrate Shavuot in February at the Jewish Discovery Place Children's Museum. Make a grain mosaic, a "milk and honey" print, tissue flowers, blintzes, edible flowers. Watch a "tooty-fruity" play. 11 a.m. to 4 p.m., Bathurst Jewish Centre. 636-1880, ext. 456.

MEN'S CLUB BREAKFAST

Beth Tzedec Men's Club features **Ira Hopmeyer**, president, Richie's speaking on The Art of the Auction-the whats, wherefores, how-tos of buying and selling by auction. Also slides of antique Judaica to be auctioned Feb. 23. Services 9 a.m., breakfast 9:30, lecture at 10.

NOT SO STERN ADVICE

Beth Radom Sisterhood guest speaker **Susan Stern** focuses on Not So Stern Advice, a lighthearted, humorous look at some skills to help you cope with the stresses of day-to-day living, 10:30 a.m., 18 Reiner Rd. $5 includes breakfast. 636-3451

MARRIAGE PREPARATION

Beth Tikvah one-day marriage preparation for newly married and engaged couples to discuss Changing Roles, Realistic Expectations, Communication and Dealing With Your New Family. Beth Tikvah 221-3433 or **Pat** 638-7800.

FREE DANCE SHOW

Earl Bales Community Centre features young jazz, ballet and ballroom dancers from North York Committee for Enrichment and Education. These are all young Russian Jewish performers. 1 p.m.

JEWISH SINGLES

A fun social evening of games (bridge, Trivial Pursuit, Chutzpah, Scrabble and more) for Jewish men and women, Group A ages 21-39, Group B ages 40-69, at Beth Torah Synagogue, 7:30 p.m. Early bird bingo 7:30-8 p.m. **Mollie** 733-3634.

Continued on page 25

CJSeniors

Therapeutic mural planned for Cummer Lodge

By BEN ROSE
Staff Reporter

TORONTO — A sculpture of a challah, the Yiddish words *shayna kinderle* (beautiful child) and a Chanukah menorah will be part of a new 20-foot therapeutic mural at Cummer Lodge.

The retirement home has 391 residents, about 100 of whom are Jewish.

Thanks to a grant from the Seniors Secretariat of the Ontario Ministry of Health, the lodge will be getting the mural designed by artist Sharyn Adler Gitalis.

According to Adler Gitalis, a former public relations assistant at Leah Posluns Theatre, the mural, to be executed on a blank wall connecting the dining room and auditorium, will bring beauty and environmental awareness to the residents.

It will have tactile elements so that the blind residents will be able to enjoy it as well. Those with Alzheimer's disease will see childhood memories in it.

"I think it will be a great addition to the lodge," said administrator, Leah Walters. "It will make things much more personal. The lodge will look like a home."

Working with family members and residents, the artist wants the mural to express the lives of residents and to this end intends to include two paintings by Sybil McIntosh.

It will also include two mittens knitted by residents to illustrate how much knitting they do in the form of scarves, sweaters and toques for street kids in downtown Toronto.

Many of the Jewish residents come from Russia, Romania, and other parts of Europe, and Adler-Gitalis has interviewed them, as well as those who have lived most of their lives in North York.

The artist has been working on the mural since August of last year, but not full time. She expects to have it done by the end of March with the help of two assistants, family volunteers and residents.

Cummer Lodge is currently undergoing a renovation program which is almost complete. The residents quarters are now double their previous size. Four-bedded rooms have been eliminated in favour of semi-private and private rooms with en-suite bathrooms.

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Continued from page 24

Monday, Feb. 21

CALLING ALL WOMEN 45+

A non-traditional woman's group event, light dinner followed by the film presentation *Half a Kingdom* and a facilitated discussion. $12. Reservations required. Jewish Women International 630-9313.

Tuesday, Feb. 22

BLACKS AND JEWS

To celebrate Black History Month, the League for Human Rights of B'nai Brith Canada, in cooperation with the Ontario Black History Society, host Blacks and Jews – Let's Talk, 7 p.m., 15 Hove St. Speakers include **Zanana Akande, Alan Borovoy, Rosemary Sadlier, Toni Silberman**. RSVP. 633-6224, ext. 112.

Wednesday, Feb. 23

JEWISH GENEALOGY

Dr. Rolf Lederer, co-founder of the Jewish Genealogy Society of Canada, lectures on Jewish genealogy in the 21st century, 7:30 p.m., Holy Blossom Temple. **Anne** 789-3291. ext. 235.

LIVELY AFTER FIFTY

Women 55+ group private tour of the CBC Building, 250 Front St. W. See what goes on behind the scenes, explore some of the archives. Meet at noon prior to the tour for lunch at a nearby restaurant. Tour costs $5. Reservations required. **Lucy Alt** 667-8474 or Jewish Women International office 630-9313.

TRACING OUR ROOTS

Second session on Jewish Genealogy at Temple Har Zion, 8 p.m. Guest speaker **Garry Stein.** Session deals with personal search techniques. 905-889-2252.

INFANT MASSAGE

An Ancient Tradition: Registered massage therapist **Shawna Meshwork** teaches parents the benefits of massage – stimulates digestion, relieves symptoms of colic, increases circulation, promotes alertness, enhances bond between parent and child. 8:30 p.m., Aish HaTorah, 949 Clark Ave. W. , Thornhill. 905-764-1818.

Thursday, Feb. 24

ISRAEL'S HISTORY

Canadian Zionist Federation with Arza Canada, Herut-Likud, Mercaz-Canada, Beth David B'nai Israel Beth Am Congregation, present Israel's History – the First 50 Years, a history of Israel from 1948. 7:30 p.m., Beth David B'nai Israel Beth Am Synagogue. Introduction and commentary by **David H. Goldberg** of the Canada-Israel Committee. For information, Canadian Zionist Federation 633-3988 or Beth David 633-5500.

And What Else Is New

HALF THE KINGDOM

Panel discussion of the National Film Board documentary *Half the Kingdom* – 10 Years Later, Sunday, Feb. 27, 8 p.m. Temple Sinai. Panelists **Esther Broner, Naomi Goldenberg, Rabbi Elyse Goldstein, Norma Joseph, Michelle Landsberg** and **Alice Shalvi**. Sponsored by Kolel: The Adult Centre for Liberal Jewish Learning. 485-7000, ext. 222.

GREAT WEEKEND

Great weekend at Shaarei Shomayim Congregation Feb. 19 and 20 with **Prof. Barry Levy,** dean of faculty of religious studies at McGill University in Montreal. On Shabbat Feb. 19, Levy delivers the sermon during morning services and teaches the afternoon shiur before Minchah. Sunday, Feb. 20, public lecture, 8 p.m.

OUR YIDDISH HERITAGE

At Temple Sinai Friday, Feb. 25, songs by the cantor, composer-in-residence, congregational choir, guest soloist. **Harvey Atkin**, "Der Temple Sinai Filosof," completes the program along with songs by the audience. Services begin 8:15 p.m.

BEGINYAN

Join Ohr Somayach's Beginner's Prayer Experience every Shabbat morning 10 a.m. Share questions, discussion and prayer, led by **Rabbi Mordechai Yaffe**, followed by Kiddush. 613 Clark Ave. W. (entrance off York Hill Boulevard.) 905-886-5730.

YEDIDAY SHABBAT

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WANT TO FEEL HEALTHIER

Beth David B'nai Israel Beth Am Weight Watchers Program for men, women and teenagers in a kosher environment, Wednesdays 6:30 p.m. weigh-in, 7 p.m. meeting. **Gloria** 905-881-1124 or **Rose** 905-764-8141.

BEGINNERS KABBALAH

Kabbalah 1 course for beginners, 10 sessions beginning Wednesday, Feb. 23, 8:30 p.m. at Kabbalah Learning Centre, 678 Sheppard Ave. W. Reserve. 631-9395, ext. 502.

CHOIR SEEKS SINGERS

Shalom Singers at Bathurst Jewish Centre needs singers for the upcoming season. The 25-voice choir of retired seniors performs an array of music from an extensive repertoire of every origin. Rehearsals Thursdays, 10-11:30 a.m. at the BJC. **Dolly Brown** 636-9468.

JF&CS GROUPS

Jewish Family & Child Service groups. **Pat Lieberman** 638-7800, ext. 215.

Kids Have Stress Too!, 3-session series for parents, begins Feb. 21.

Divorce Education Program for Parents & Children, 3-session group, begins March 22.

Adolescent Social Skills for 12 to 17-year-olds begins Feb. 24; Parenting Can Be 1, 2, 3 Magic! 3 sessions, begins Feb. 23 daytime; Today's Woman: Making It Happen, begins Feb. 28.

RESOURCE CENTRE

The Family Resource Centre, Promenade Mall. **Bernice Friedman** 905-882-8509.

Helping Kids Blossom workshop – Developing a Healthier Lifestyle, March 1.

Infant Massage, 6-session workshop for parents/caregivers, begins soon.

Child Development series, 6 sessions, begins Feb. 21.

Mother Goose, 8 sessions for moms and their children, begins March 8.

Just For You and Your Baby, 6-session workshop for parents with infants under 6 months. Sponsored by York Region Health Services, begins March 7.

Shaarei Shomayim Friendship Club is planning an Israeli trip in the spring. Upcoming day trips, cruises, theatre outings: June 14, *Vaudeville*, King's Wharf Theatre; July 12, *Second Time Around* at Griphon Theatre; Aug. 15, *Damn Yankees* at Drayton Festival Theatre; Sept. 20, *Fiddler on the Roof* at Stratford. **Lena** 785-5773.

FOR SENIORS

Earl Bales Seniors' Club: Casino Rama, Feb. 23, March 8 (during February and March $3 everything included for members); Atlantic City March 13-16, call 395-7881 for details; *Hello Dolly* at Stage West, May 17; Fitness Mondays 9:30 a.m. Membership renewal due.

Aluma Canadian Israeli Club meets Thursdays 7 p.m. at 15 Hove St. (B'nai Brith Building). Feb. 17, bingo; Feb. 24, dinner at Chinese restaurant, 7:30 p.m.; Sunday, March 19, Purim party, 7:30 p.m. live music, refreshments, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

You can't take it with you! I lied! with **Barry Seltzer**, author of *No one Should Have an Unplanned Death*, Tuesday, Feb. 22 10-11:30 a.m. **Bookie** ext. 116.

At Osteoporosis Support Group, **Renz Juaneza,** nuclear medical technologist, presents Understanding Bone Density, Tuesday, Feb. 22, 1:15-2:30 p.m. **Joan** ext. 126.

Israeli Club Etrog meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Feb. 22 bingo; Feb. 29 free evening; March 7 movie; March 14 political lecture. **Anna** ext. 110.

Movie, *Primary Colours,* Sunday, Feb. 20, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Books and Bagels Sunday, Feb. 20, 11 a.m. features psychiatrist/poet **Ron Charach** reading from his fifth book of poetry, *Petrushkin!*, and poet **Eddy Yanofsky.**

Toronto Jewish Film Society presents *Summer in La Goulette*, a film by **Férid Boughbedir** (Tunisia, 1995) Sunday, Feb. 20, Art Gallery of Ontario, Jackman Hall, 5:15 p.m. and 7:45 p.m.

Downtown Jewish Learning Council and the Michael Bernstein Chapel of the Bloor JCC Lunch & Learn program present **Prof. Derek Penslar** discussing Why Jews Give – Understanding Jewish Philanthropy, noon to 1 p.m., Thursday, Feb. 24.

Seniors Calendar: Thursday, Feb. 17, 2 p.m., film presentation, *Jackie Mason on Broadway*; Monday, Feb. 21, *The Eddie Cantor Story* lunch-time performance, Solar Stage Theatre. Purchase tickets by Feb. 17; Thursday, Feb. 24, 2 p.m., Nostalgia Trivia. **Judy**.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Historian helps link Russian, Canadian cities

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A prominent Canadian Jewish historian is forging a link between Winnipeg's Jewish community and the Jewish community of Vladimir, a Russian city of 300,000.

Abe Arnold, who praises the Joint Distribution Committee for its efforts to sustain and foster Jewish life and culture in Russia, is making a contribution to the same cause by promoting connections between Winnipeg's Jews and those of Vladimir. The Russian city is located about 200 kilometres east of Moscow.

Arnold and his wife, Bertha, were in Vladimir from Nov. 14 to Dec. 9 under the aegis of Canadian Executive Services Overseas (CESO) to advise the Jewish community of 1,500 on building community institutions.

CESO is a program that sends retired and semi-retired volunteers to underdeveloped countries to advise organizations and businesses in their areas of expertise.

Bertha Arnold has had five previous assignments on behalf of CESO in South and Central America advising community groups on organization and fundraising. Her husband has accompanied her on three of the trips.

Natalia Itelson, executive director of Vladimir's Jewish community's Chesed Organization, the Jewish philanthropic and community organization of Vladimir, heard about CESO, Arnold says, and asked the Canadian organization for help. The Arnolds were invited to take on the assignment.

"The Joint Distribution Committee has helped set up a network of Jewish charitable organizations throughout the cities and towns of the former Soviet Union," Arnold reports. "Natalia Itelson grew up in Vladimir and she was willing to move back to start an organization there for the Jewish community."

Vladimir, he says, is a former Russian capital city with a history that goes back more than 1,000 years; Jews have lived in there for a very long time.

In Vladimir, the Arnolds found that the JDC helps fund the distribution of food parcels – about 400 to Jewish families on Jewish holidays, as well as about 150 on a regular basis to needy families and individuals. The Vladimir Jewish community organization also feeds 20 people a day, he adds.

Itelson and her workers have moved beyond basic physical needs. They are in the process of renovating a building they bought with help from the Russian Jewish Congress and private donors, Arnold reports.

The community has also started a Sunday school which currently has 30 students and is developing a bar/bat-mitzvah program; there is also a family club, a music ensemble, and a theatre group, which has been invited to stage plays in other nearby cities.

The Arnolds provided Itelson with advice on budgeting; they also encouraged her to continue to build an archival history of the Jewish community of Vladimir, Arnold says.

"There used to be a synagogue in the city, but the Soviets closed it. The Russian government recently passed a provision allowing communities to reclaim buildings if they can prove they were used for religious purposes, he says.

"There is not a lot of interest in religion among Vladimir's Jews, though. It is more cultural. It is hard finding rabbis to come to the city anyway."

Arnold is scheduled to appear before the Jewish Federation of Winnipeg board later this month to appeal for support for Vladimir's Jewish community.

He says that he and Bertha would be willing to go back again, but preferably in the spring or summer, as central heating is in short supply in much of Russia in winter.

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Scene in Ottawa

By G.K. SIMCOE

There is lots of buzz about the upcoming Canada-Israel Committee Parliamentary Dinner. Widely seen as a "not-to-be-missed" event on the political calendar, it's been a few years since the CIC last hosted this gala evening.

It seems the CIC is planning to produce a video that will feature a number of politicians reminiscing about their visits to Israel with the CIC.

The film will be shown during the dinner and the exposure politicians will receive in front of 1,500 Jewish leaders and political activists from across the country is worth its weight in gold.

In this politicized town, even seating assignments are analysed for their political significance. Check out who is seated with the various future Liberal leadership candidates, to determine who has the inside track on Jewish support.

And don't forget about Preston Manning. You will be able to determine how close he is to making a breakthrough within the Jewish community by looking at who is sitting next to him during the evening.

One of the dinner's biggest winners will be Jean Chrétien, who will share centre stage with Shimon Peres.

He will get a warm response – especially if he announces some major program or other instrument of growth in the Canada-Israel bilateral relationship. It is probably no coincidence that his trip to Israel will take place the week after his love-in with the crème de la crème of the pro-Israel community.

Of course, it is the CIC itself that stands to gain – or lose – the most at this event. If the political turnout is as strong as or stronger than in previous years and if the Jewish community showing is solid, then the dinner will have been well worth the effort. The political capital and the continuing influence of the CIC will have been assured for the future.

Coast to Coast

Poles' anti-Semitism discussed

By MICHAEL REGENSTREIF
Special to The CJN

MONTREAL — Although most contemporary Poles have never met a Jew and most are not anti-Semitic, a "mythical anti-Semitism" endures in Polish society, according to genealogist Yale Reisner.

Reisner, an American who has lived and worked in Poland for the past six years, is senior archivist for the Ronald S. Lauder Foundation Genealogy Project at the Jewish Historical Institute in Warsaw.

Since the fall of communism, the Lauder Foundation has worked extensively in central and eastern Europe, helping Jewish communities re-establish themselves through such things as genealogy projects and through a network of Jewish day schools and summer camps in 15 countries. Reisner's wife is the principal of Warsaw's Lauder Foundation-sponsored Jewish day school.

Reisner recently spoke about anti-Semitism in today's Poland at Congregation Beth Ora. He explained that he would rather have talked about the genealogy project, but was addressing the topic of anti-Semitism at the congregation's request. A number of people in the audience, including some Holocaust survivors, identified themselves or their parents as emigrants from Poland.

"There is a level of discourse that allows for the disparaging of Jews in ways that are now unacceptable in North America."

Reisner also said that the word Jew is used as an "all purpose insult" by many Poles. For example, a rival soccer team might be referred to as "a bunch of lousy Jews."

The far-right press in Poland, which, he added, was very distinct from the mainstream press, had even referred to such organizations as the Polish Bishops' Council and the North Atlantic Treaty Organization as "Jews."

Anti-Semitic slurs are expressed casually, sometimes without intention. As an example, he mentioned an address to a Jewish group by Cardinal Lem, the primate of the Catholic Church in Poland. The cardinal began his speech by greeting the "gentleman Jew boys."

Reisner said that, as an identifiable, kippah-wearing Jew, he has personally met with a variety of responses as he goes about his daily life in Warsaw. Some people have walked circles around him, drunks have hurled insults and a skinhead actually spat on him. But, he said, he's experienced even worse treatment in New York City where he's had stones and pennies thrown at him.

More often, rather than attracting anti-Semitic responses in Poland, Reisner said his kippah attracts "respect" in the streets of Warsaw. Poles on the streets and in shops have looked to him for information about Jews and Israel. Some have comforted him when there have been reports of bad news from Israel and congratulated him on reports of good news.

He said that anti-Semitism among Poles decreases in the more educated classes and that many Polish intellectuals are "pro-Jewish."

Poland is emerging from 800 years of church-based anti-Semitism and from 60 years of anti-Semitic rule by the Nazis and communists.

Despite the anti-Semitism that still persists in Poland, Reisner said things are changing for the better there. He pointed out that in the last election, the openly anti-Semitic party received only 7,000 votes in a country of 38 million. And the Polish government "tries to make appropriate responses" to anti-Semitism, enjoys good relations with Israel and has an ambassador to the Jewish Diaspora.

The Polish government has recently established laws guaranteeing Jews the right to Sabbath observance and religious education and the restitution of communal property lost during the Holocaust and under post-war communist rule, Reisner said. And a Holocaust-denying professor in Poland has recently been sentenced to prison.

Today's Jewish community in Poland, Reisner reported, is just beginning to re-emerge. Before World War II, Jews accounted for 10 percent of Poland's population. Almost all were murdered in the Holocaust.

Then, the small remaining Jewish community was all but destroyed in a 1968 purge by the Communist government in which "20,000 to 30,000 Jews were told to leave the country."

Most who remained did not know they were Jewish or lost contact with their Judaism. Many were, or are, the children and grandchildren of children "hidden" with Catholic families to escape the Holocaust.

More and more of these Jews are coming forward, identifying themselves as Jews and seeking to reaffirm their connection to Judaism. The genealogy resources of the Lauder Foundation's project, and their schools and camps, have helped many in that effort, Reisner said.

In the question period following Reisner's talk, several people in the audience expressed hostility to the very notion of re-establishing the Jewish community in Poland. "Why would a Jew want to live in Poland?" asked one man.

"The Holocaust happened in Poland because there was so much collaboration by Poles with the Nazis," said a woman.

In a sometimes-heated exchange, Reisner responded that the Holocaust happened in Poland "because that's where the Jews were."

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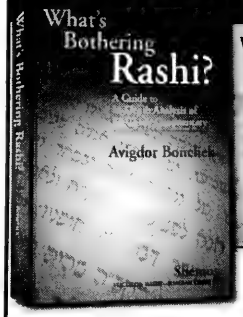
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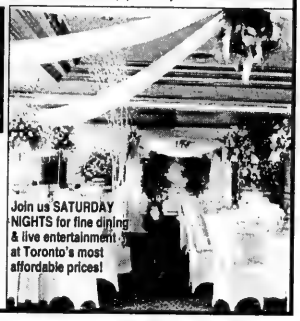

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Coast to Coast

Comments in League audit concern London officials

By FRANCES KRAFT
Staff Reporter

TORONTO — An assertion in the recently released audit of anti-Semitic incidents, indicating that London, Ont., has become "one of the centres of organized hate activity," caused a stir when it became known last week.

London Mayor Dianne Haskett, who hadn't read the report, was shocked by the allegation.

"I felt it was most unfortunate," she told *The CJN*. "We feel we have been most vigilant to make sure we are not a racist community…Every group, whatever their religious or cultural background, is welcome in London."

Following a "positive and productive" conversation with Karen Mock, national director of the League for Human Rights of B'nai Brith Canada, Haskett spoke more favourably about the audit, which also highlighted efforts of the London Police Services in dealing with a "racialist gang" called the Northern Alliance.

London, which is located 200 kilometres west of Toronto, has a population of almost 350,000, including 650 Jewish families.

"People are thinking there's lots of stuff going on, which I don't think there is," Bernie Zaifman, president of the London Jewish Federation, told *The CJN* last week, after seeing an article in the *London Free Press* that highlighted the "[centre] of organized hate activity" quote.

In a press release issued jointly with Canadian Jewish Congress, Ontario region, Zaifman commended Haskett, London City Council and London Police Services for "their diligence in ensuring that London, Ont., remains a safe, accepting and tolerant city."

Among the incidents in London was one in which business cards of the New Order, a Wisconsin-based hate group, were placed in historical books in a major London bookstore. The cards bore a swastika and the slogan "Save the White Race."

Police in London have been dealing with a fringe element, Al Gramolini, the city's chief of police, told *The CJN*. Although he sees it as a relatively small group, "any fringe element causes us concern," he said.

The report wasn't implying that London is an unsafe place to live, said Amelia Golden of the League. In fact, she said, the London police are "really on top of things."

The audit is intended to "alert and inform," said Mock. "There's nothing we do to sensationalize."

Anti-Semitic incidents up in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — The number of anti-Semitic incidents in Montreal reported to B'nai Brith in 1999 jumped significantly, due, in large part, to a nasty dispute in Outremont over the location of a chassidic synagogue.

There were 37 incidents that came to B'nai Brith's attention, up from 20 in 1998. In addition, four incidents were reported in the rest of Quebec, where none had been recorded the year before.

None of the incidents were especially violent. Ten were acts of vandalism and 32 were described as harassment.

Last fall, tensions between some Chassidim and Céline Forget, who had taken one of the congregations to court for illegally operating a synagogue in a residential building where she lived, reached the point where many Chassidim complained they were feeling harassed and intimidated.

They said she had filed dozens of complaints – which specifically targeted Chassidim – to police and city authorities. The Chassidim said many of these complaints were trivial. In November, Forget was elected to the Outremont city council and B'nai Brith says it has been closely monitoring her activities.

The report says uncharacteristically, the chassidic community went public with its concerns and asked B'nai Brith to intervene, and that attention apparently prompted other Chassidim to report incidents of harassment.

"For the many years that [B'nai Brith] has recorded anti-Semitic incidents [since 1982], it has been extremely rare for members of the chassidic Jewish community to come forward to report incidents," the report states.

"This dialogue confirmed what had been suspected for a long time: that because these groups rarely choose to go beyond the confines of their own community to report anti-Semitism, the annual numbers reflected by B'nai Brith over the past several years were much lower than reality."

Chassidim, as "visible Jews," told B'nai Brith they frequently encountered anti-Semitic taunts and slurs, according to the report.

"For example, many claimed that it is extremely common to have coins thrown at them, or to have a passing car slow down for its passengers to hurl anti-Semitic epithets, make references to Hitler, or give the Nazi salute."

B'nai Brith thinks that the exposure the Outremont problems received also encouraged Jews elsewhere to make the organization aware of incidents they had experienced, the report says.

However, it adds that despite the 85 percent increase in anti-Semitic incidents in Quebec, the number is still relatively low in comparison to the national statistics:

There were a total of 267 anti-Semitic incidents reported to B'nai Brith in 1999, up from 240 in 1998; and although it is estimated that 26.5 percent of Canada's 370,000 Jews live in Quebec, only 16 percent of the incidents took place there.

B'nai Brith adds the caveat that, for the second consecutive year, its Quebec statistics do not include additional incidents furnished by the police, only those directly reported to the organization; the Montreal Urban Community Police are no longer singling out hate-motivated crimes from their statistics.

Some of the other incidents in Quebec included graffiti. Swastikas were found on the walls of Levitts kosher meat packing plant, at bus stops near a downtown Lubavitch centre, and on several floors of McGill University's McConnell residence where a number of Jewish students live. Swastikas were also drawn in chalk on the driveways of a few Jewish homeowners in Dollard des Ormeaux.

Hate on the rise: audit

Continued from page 3

The use by such groups of the "deceptive strategy of disguising themselves as Jews" has made Jewish communities feel more and more uncomfortable and vulnerable, she said.

Another concern is the coast-to-coast spread of white supremacist organizations, said Marvin Kurz, who co-chairs the league with Kravitz-Morris.

There has also been a recent trend involving libel suits by extreme right wingers against human rights advocates, he said, adding that the league will be following those cases closely.

The audit also highlights good news, noted Toni Silberman, regional chair of the league. She mentioned League initiatives to promote human rights for all, through education, research and community coalition building.

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Barak faces dilemma over Lebanon withdrawal

By MITCHELL DANOW
Jewish Telegraphic Agency

Prime Minister Ehud Barak has to make a difficult calculation.

Months ago, he vowed to withdraw Israeli troops from southern Lebanon by July – with or without an accompanying peace deal with Syria.

That vow was widely credited with bringing Damascus back to the negotiating table in December.

But now the Israeli-Syrian talks have been suspended, and Barak has to weigh whether he should wait longer and see if the negotiations will be revived – or pull the troops out even earlier than July.

From the Israeli standpoint, a withdrawal from Lebanon after reaching an agreement with Syria – one that would be accompanied by guarantees of security along Israel's northern border – would be preferable to a unilateral withdrawal.

Analysis

But waiting can prove costly, especially now that Hezbollah has become emboldened by Barak's pledge and wants to inflict heavy damages on Israeli troops. The more losses it inflicts, the more it will appear that the unilateral withdrawal is a unilateral Israeli defeat.

During the past three weeks, seven Israeli soldiers have died in Hezbollah attacks, prompting growing calls from the Israeli public to pull the troops out before July.

At least half of Barak's cabinet favours an early withdrawal, according to the Israeli daily *Ma'ariv*.

Joining the calls is none other than opposition leader Ariel Sharon, the architect of Israel's 1982 invasion of Lebanon.

"The posts in Lebanon today have become anachronistic, and we must get out," he said Sunday. "Situations change."

The same day, the father of the latest Israeli casualty sounded a heartfelt call for early withdrawal.

Arye Itach, a reserve colonel, who founded the infantry unit in which his son Tzachi was killed last Friday in a Hezbollah rocket attack, said Israeli soldiers in Lebanon are "cannon fodder" because the government does not allow them to operate freely.

"We must move up the timetable," Itach told Israel Radio hours before his son's funeral Sunday. "This killing is terrible."

Meanwhile, Israeli soldiers stationed in the southern Lebanon security zone have been publicly questioning the wisdom of remaining there.

Meanwhile, the U.S. State Department criticized Syria for not influencing Hezbollah to stop its attacks on Israeli troops. The "evidence is clear" that they need to exercise their influence more effectively, spokesperson James Rubin said.

Last Friday, U.S. officials convened a five-nation monitoring committee in an attempt to stem the growing violence in southern Lebanon.

But Israel walked out of the meeting on Barak's orders after Hezbollah killed another Israeli soldier hours earlier.

The next day, Hezbollah mounted a fresh attack against Israeli troops.

Meanwhile, the question does not appear whether Israel will withdraw its troops, but when.

Danny Yatom, a top Barak aide, made this clear during a television interview Sunday.

"We are leaving. We will go out of Lebanon not later than July 2000 – period."

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Alan Shanoff
on the passing last week
of his beloved father
Henry Shanoff ז"ל
May you be comforted with all the mourners in Zion and Jerusalem.

Kielburger visits Israel

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — Stepping into the minivan filled with journalists eager to meet him, child activist Craig Kielburger is somewhat taken aback. "It was scary walking up to this van," he says with boyish charm.

Kielburger is used to dealing with the media; he has appeared on CNN, *60 Minutes*, and has had his efforts covered in the *New York Times*, *Newsweek*, *Maclean's*, and *Saturday Night*. Nevertheless, he admits he didn't expect so many people would be accompanying him to Azazmah, an unrecognized village in the Negev.

Kielburger, the 17-year-old founder of Free the Children, was in Israel for his first time last week. He came for the International Human Rights Festival, at which he presented his documentary, *It Takes a Child*, about the start of his organization.

Flipping through the *Toronto Star* looking for the comics page, the then 12-year-old Kielburger stopped to read a story about a boy killed in Pakistan. Iqbal Masih, also 12, was killed for speaking out against the child labour industry, which had enslaved him from the age of four.

That article would change the world's outlook on child exploitation forever.

Kielburger was so moved by Masih's story that he began organizing other young people around the issue of child labour and abuse. He established the non-profit human rights organization, dedicated to eliminating the exploitation of children around the world, by encouraging youth to volunteer in, and create programs that relieve the plight of underprivileged children.

Kielburger's core of 12 volunteers in Canada has grown to more than 100,000 youth in 20 countries.

"The main reason I'm here, is to learn. We promote education around the world; we're hoping to empower children to help other children."

Kielburger has been to more than 30 countries championing his cause. Free the Children has built primary schools in rural areas of developing nations including Nicaragua and India.

The organization has won many human rights awards including the 1998 Freedom from Fear Medal, which Shimon Peres won in 1995.

Upon arriving at the Bedouin village – a barren site with tents and shanty houses – Kielburger was met by more press, including a number of television crews following his every move.

The Bedouin hosts led Kielburger into a kindergarten class, where 13 kids sat bundled up in their coats, scarves and hats. As an unrecognized village, there is no electricity or heat in what buildings there are. Kielburger asks the children questions about what they're learning, and what they hope to do in the future. He then visits older classes asking them the same questions.

"I expected nomadic villages," Kielburger tells the press at the school site. "But these are organized, and for no apparent reason are unrecognized."

"There's no way Israeli society can shut their eyes on 120,000 people. What does it mean that a child is unrecognized? We're trying to give them rights," says Eliezer Yaari, executive director of the New Israel Fund, whose organization sponsored Kielburger's trip to Israel.

Asked how he feels after seeing children less fortunate than he, Kielburger says "very angry and sad. I feel like I've won the lottery living in Canada.

"The reality is you can become as angry as you want to be, but can't change anything without action."

He's here to let other kids know that they can make a difference.

"Our idea is to expose young Israelis to the fact that you can do things," says Yaari, whose organization is dedicated to trying to build a society of equality, pluralism, and the rule of law.

"It's not a joke, what Kielburger's done. At 12, he took the flag and began to march with it.

Craig Kielburger speaks with a group of young Israelis. **[Israel Sun photo]**

He has shown that one has to act for oneself."

From the school site, Kielburger and the press group move to the tent of Ibrahim Abu Afash, a member of the village's tribe. Here Kielburger meets 15 Bedouin teens he hopes to "empower" to act.

But the teens aren't wholly satisfied with Kielburger's answers to their questions.

"I don't want to promise anything to you, I've only been here a few hours," Kielburger tells the teens. "I don't want to be like a politician and make fancy promises. I don't want to pledge anything on the spot. I hope to learn more about the Bedouin community and take that back with me to Canada."

One teenager asks Kielburger to get his village running water, but Kielburger replies that because his organization is a democratic one, he can't just promise things.

If it weren't for Kielburger's presence at this village, there probably wouldn't have been so much press coverage. And Kielburger understands the power of the press. "Unrecognized cities are unrecognized because there's no press about them," he tells *The Canadian Jewish News*. "When young people see a report on this issue, they can act," he says. It was, after all, an article in a newspaper that caught this boy's eye.

On his week trip, Kielburger also visited children in Kalisher, a low income community in south Tel Aviv; Ramallah; and Nazareth.

Before returning to his home in Thornhill, Kielburger – who studies at an alternative school in Scarborough that allows him to take time off school without being penalized – flew to Edmonton where he spoke with teachers about changing their curriculum to include social issues.

"Young people have a lot to offer," Kielburger says. "Most people in Israel don't give kids the credit they deserve."

The Week in Israel

Feb. 7

• Foreign Minister David Levy hosted a Tunisian diplomat who is thought to be the highest-ranking official from that country ever to visit the Jewish state.

Feb. 8

• An IDF soldier, Amir Meir, 19, was killed during a Hezbollah attack in south Lebanon, raising to six the number of IDF soldiers killed in Lebanon in the last two weeks.

Feb. 9

• Air force jets continued to pound Hezbollah targets in south Lebanon in retaliation for the spate of recent attacks against the IDF. President Ezer Weizman accused the international community of applying a double standard against Israel for having condemned the Israeli retaliation against the Hezbollah-initiated violence.

• The Manufacturers Association of Israel disclosed that 10 Israeli plastic makers had conducted indirect trade with Syria valued at $1 million (US) during the past year.

Feb. 10

• Approximately 80,000 foreigners work in Israel without permits, *Ha'aretz* reported, citing figures from the Ministry of Labour and Social Welfare. Some 67,000 foreign workers do possess work permits.

Feb. 11

• Chief of Staff Shaul Mofaz denied a French media report that Hezbollah had sent Israel "anatomical evidence" about missing Air Force navigator Ron Arad.

• Justice Ministry sources said there is no evidence against President Ezer Weizman of his having accepted bribes from Edouard Saroussi.

Files from JTA and Ha'aretz

Austria's Jews silently evaluate rise of the right

By RUTH E. GRUBER
Jewish Telegraphic Agency

VIENNA — A rabbi and three guests walked home through the streets of the city centre after a Shabbat dinner recently, when they were stopped by a man in his 60s.

"I am a Roman Catholic," he told the rabbi, who with his long beard, and black coat and hat was clearly identifiable as an Orthodox Jew. "I just wanted to tell you how important the Jewish religion is to me."

Such are the contradictions of being a Jew in Austria today, where philo-Semitism can be used as a personal and political tool to balance fears of rising right-wing extremism and the lingering legacy of Austria's Nazi past.

Earlier that day, a stony-faced President Thomas Klestil had sworn in Austria's controversial new right-wing government, despite diplomatic sanctions by the European Union, Israel and the United States.

Noisy demonstrators marched through the city for hours, protesting the entry into the governing coalition of the far-right, xenophobic Freedom Party and carrying placards that compared party leader Joerg Haider with Hitler.

There were violent clashes, and riot police used water cannons against youthful protesters.

The rise of Haider and his Freedom Party has triggered deep concern among Austria's 10,000 Jews, not just as Jews, but within the broader context of their country as a whole.

"Democracy and the mentality of civil society are underdeveloped here," said a Viennese Jewish writer just hours after the new government was sworn in.

"You can't point your finger at one moment when fascism begins; it's little by little. It could take eight, 10, 12 years."

Said businessman Robert Liska, a member of the local Jewish community board, "I don't think of it as a Jewish question at all. Jews are affected as much as are Protestants and Catholics. No one knows how it really will be. Jews and other minorities will be warned and will watch the situation."

Before the Freedom Party joined the governing coalition, the president of Austria's Jewish community, Ariel Muzikant, had been vociferous in his condemnation of Haider – to the point where Haider had threatened to sue him.

As of this week, however, the Jewish community has not taken a formal stand or issued a formal reaction to the new government.

"Officially, the community is numb," said a community leadership insider. "They are making no comments. There is a sort of silent evaluation process going on."

Austria had some 185,000 Jews in 1938 when Hitler annexed the country – with the enthusiastic support of most Austrians. Many leading Nazis, including Hitler himself, were Austrian-born.

Joerg Haider at a press conference last week. [RNS/Reuters photo]

Nearly 70,000 Austrian Jews were killed in Nazi death camps, and 70,000 more were driven out of the country.

After the war, however, the Allies referred to Austria as Hitler's first victim.

There was no real confrontation or public recognition of Austria's role in the Shoah until the late 1980s, when Austria elected Kurt Waldheim as president, despite revelations that he hid a Nazi past.

Today, most of Austria's Jews live in Vienna, and most are Holocaust survivors, displaced persons or refugees from Eastern Europe and the Middle East and their descendants.

They run the full range, from prosperous businesspeople to intellectuals, from fervently Orthodox to reform, from Austrian-born to recent immigrants from the former Soviet Union.

Haider's party came in second in last October's elections, capturing just more than 27 percent of the vote. It was the best showing by a far-right party in Europe since the end of World War II.

Most members of the Jewish community are believed to have voted for the Social Democratic Party, the Greens or the tiny Liberal Party.

Only one Jew is publicly known for supporting Haider's Freedom Party – journalist Peter Sichrovsky.

Sichrovsky serves as a Freedom Party deputy at the European Parliament and is widely viewed as having been "bought" by the party to try to polish its image.

"Haider wanted Sichrovsky to be a bridge with the Jewish community and to soften its image abroad," said a Jewish art historian. "But it backfired. He is totally ostracized by the community."

During the campaign, Haider's platform was not openly anti-Semitic, but his strident xenophobia raised fears that anti-Semitism could become a byproduct of his rhetoric, particularly as an undercurrent of anti-Semitism still persists among some sections of the Austrian public.

Anti-Semitism "can be easily aroused by discussion over art restitution, general restitution, money claims, and the like," said Marta Halpert, director of the Anti-Defamation League's office in Vienna.

Some Jews are hopeful that the current political earthquake – in all its facets – may end up having positive results, including unmasking racism and xenophobia, and fostering combative new democratic forces.

"You have two possibilities – to stay here and be active or run away," said Jewish researcher Peter Bettelheim. "I am going to try to organize a group of friends into a political human rights movement with a clear strategy."

Jews of all ages take part in the daily demonstrations held to protest Haider and the entry of his party into the governing coalition.

"We are going on the streets every day," said Joanna Nittenberg, editor of the Vienna Jewish monthly *Neue Welt*. "So do my friends. We joke that we are seeing more of each other these days."

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TSO discusses a boycott of Viennese concerts

Continued from page 1

"If the orchestra goes, I will not play, unless someone can convince me there are very good reasons I should play," he said.

Israelievitch, who grew up in France, said he feels strongly about the issue, especially since his father's family was killed in Auschwitz, as was his maternal grandfather.

"I'm very close to making the same decision [as Israelievitch]," Skazinetsky said. "It feels very uncomfortable going to a country with a government that shares the Nazi philosophy."

Skazinetsky, a native of the Soviet Union, said his mother spent three years in a ghetto in Ukraine while his uncle was killed in the Holocaust.

"The more I thought about it, the more I felt uncomfortable."

A TSO boycott of Vienna should be seen in the context of a widespread revulsion of the new Austrian government and as part of measures taken against it. "There are demonstrations against the government in Vienna and steps against Austria are being taken across Europe," Skazinetsky said.

"My concern is on many levels," Cohen said.

"There's now a neo-Nazi coalition government in Vienna and my question is, are we in any way legitimizing this government by playing for it?"

It would be a mistake to "appease" the 27percent of Austrians who voted for the Freedom Party. "All kinds of artists have cancelled performances in Austria," Cohen said, but he added he would perform there out of a sense of loyalty if the other musicians vote to go.

Cohen, Israelievitch and Skazinetsky agreed that opposition to the concerts is not limited to Jews. "Plenty of others who don't want to go spoke up. It's a protest against this neo-Nazi politics," Cohen said.

TSO management "has been silent," Cohen said. "They've dumped it all in our laps."

Daniel Domb, principal cellist with the TSO, said he believes the orchestra should not play in Vienna.

"We represent a very multicultural city and we represent the city when we go abroad. The TSO should not go to a country that does not respect multiculturalism and is against multiculturalism," he said.

Domb, who has been with the TSO for 26 years, said he hasn't yet decided what he would do if the orchestra decides it will perform in Austria.

The musicians are hoping to hold another meeting early this week involving TSO management and the DFAIT to discuss the issue.

Prior to the weekend meeting, Israelievitch contacted Canadian Jewish Congress president Moshe Ronen for his advice on how to proceed. Ronen said Congress does not want to interfere in an "internal TSO decision, [but] we would applaud a decision not to go."

Congress believes DFAIT, which has downgraded relations with Austria, should discourage a visit or at least take a neutral position. "If they encouraged them to go, I'd be very disappointed," Ronen said.

Israel/PA miss Feb. 13 deadline

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Feb. 13 was supposed to have seen the final redeployment of the second withdrawal of Israel from the West Bank, as part of a joint Israeli-Palestinian framework for a final status agreement.

Instead, it was a day of recriminations and predictions of a peace process gone awry. Palestinians accused Barak of neglecting them in order to focus on talks with Syria; Israelis say Palestinian Authority Chairman Yasser Arafat asked for too much, too soon.

The framework for a final status agreement was supposed to become a path to an overall agreement. On Feb. 13, Israel was supposed to hand over 6.1 percent of the West Bank to the Palestinian Authority, mostly in the Hebron area.

Some would have been in the Jenin and Tulkarm area. About 80 percent of the land handed over– 5.1 percent of the West Bank, to be precise – would have turned Area B territory into Area A lands, meaning that they would be totally under Palestinian control. The rest would have gone from Area C – meaning under full Israeli control – to full Palestinian control.

But the redeployment never took place. The Palestinians rejected the land transfer proposal because none of the land was near Jerusalem. Israel insisted that it had the authority to decide which land would be handed over and Prime Minister Ehud Barak refused to change the maps, blaming the crisis on the Palestinians, who in turn blamed the Israelis.

"Our responsibility is to try to reach arrangements by the end of this year," Barak told the cabinet. He warned that terrorist groups are interested in torpedoing the process. But he insisted that Israel is committed to it.

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Health

Women urged not to remain in abusive marriages

By CAROLYN BLACKMAN
Staff Reporter

We all know, only too well, that the Jewish community is not immune to problems related to alcohol, drugs or spousal abuse.

It is unusual, however, for victims of abuse to be candid about their situation.

In *Abandoned, A Jewish Wife's True Story* (Mirkov Publications, Inc.), written anonymously, the author, who is Orthodox, not only talks openly about her nine-year marriage to an emotionally abusive man, but advises women that they should, under no circumstances, remain in an abusive marriage, unless positive changes are made.

Mirkov Publications, Inc. is also the publisher of Rabbi Abraham Twerski's book, *The Shame Borne in Silence: Spouse Abuse in the Jewish Community*. In it, he too stresses, that above all, women need not remain in an abusive marriage.

Anonymous, who labels her book a self-help manual, was married to a man who could not sever ties with his mother. He was "a very emotionally and mentally ill man, who since the cradle, was raised by an emotionally starved, ignorant, miserable, destructive, selfish woman who destroyed both her sons' marriages and instilled in them an Oedipus complex that was beyond therapy.

"[I] literally grabbed [my] two children, and ran from [my] unhealthy situation to a beautiful life of health, happiness and success."

Her message is clear: She is not advocating divorce as the sole answer to an unhappy marriage, but she wants women to know that they can succeed alone.

Especially if a woman is being physically abused, she says, "for God's sake, leave immediately…go to the nearest room or women's shelter. This is no time to worry about your reputation or about your grandmother's silver candlesticks. This is a time to save your life."

A good message, but her experience after leaving her husband was less than realistic compared to the experience of many others.

She took her children and escaped to Florida, where she immediately found a place to live in an apartment with loving landlords.

She also found a job with good pay and flexible hours, and was able to entertain often and give her children lavish birthday parties to keep them happy – all this even though she got very little money from her ex-husband.

Will life fall into place so easily for most women fleeing from an abusive husband?

She does acknowledge, however, that re-establishing oneself can be difficult, financially and emotionally. "Try not to dwell on the negativity. You will get through these issues one day at a time.

"The understanding that divorce is a shandeh comes from our European great-grandparents who lived in simpler times. That this kind of shame would be brought upon a family was unthinkable. They kept their problems in the closet."

She stresses that those days are gone. Remaining in an abusive situation, she says, endangers the lives of the mother and children. "If a woman finds herself trapped in a loveless marriage, the Torah advocates divorce."

The purpose of the book, she says, is to give women the strength of mind to leave an abusive relationship. Her dream is to establish an abuse centre – a shelter for Orthodox women and their children – for those who feel they have no where else to turn.

She welcomes people to get in touch with her through Mirkov Publications in Pittsburgh, Penn.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 S	2 O	3 N	4 N	5 Y	■	■	6 S	7 O	8 B	■	■	9 P	10 O	11 L	12 O
13 A	L	I	B	I	■	■	14 P	R	E	■	15 F	E	R	A	L
16 F	I	N	A	N	17 C	I	E	R	18 G	E	O	R	G	E	■
19 E	V	E	■	20 G	R	R	■	21 G	R	I	P	■	■	■	■
22 D	E	R	■	23 L	E	A	24 N	■	25 E	N	L	26 A	27 C	28 E	■
■	■	■	29 D	I	P	L	O	30 M	A	T	E	B	A	N	■
31 S	32 P	33 A	R	S	E	■	34 V	A	T	■	■	35 A	G	O	■
36 H	A	R	S	H	■	37 M	E	L	■	38 L	39 A	B	E	L	■
40 E	R	A	■	■	41 A	I	L	■	42 C	A	N	A	D	A	■
43 B	I	B	44 L	45 I	C	A	L	46 T	O	W	N	■	■	■	■
47 A	S	S	E	N	T	■	48 A	R	M	Y	■	49 M	50 A	51 S	■
■	■	■	52 F	L	O	53 E	■	54 I	B	E	■	55 I	T	O	■
56 L	57 E	58 T	T	E	R	B	59 E	F	O	R	60 E	N	U	N	■
61 E	L	I	O	T	■	62 B	E	L	■	63 L	Y	I	N	G	■
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About Nutrition

By LISA WEINBERG

Q. Why do labels simply say colour and not list the specific food colouring used in the product? Are colourings safe?

A. Canadian food manufacturers are unfortunately not required to list food colouring names. Here is a list of some common ones that you may see listed and how the Centre for Science in the Public Interest feels about their safety:

- Allura Red and Citrus Red 2 are considered to be potentially unsafe and require further testing.
- Brilliant Blue FCF, Erythrosine, Fast Green FCF, Indigotine and Sunset Yellow (mostly found in beverages and candy) are considered unsafe and avoiding them is suggested. Erythrosine can also be found in the cherries in fruit cocktail.
- Tartrazine – some people should avoid this if allergic reactions occur. It is often found in baked goods, candy and dry macaroni and cheese dinners.

Q. There seem to be many additives in foods today. Can you give some idea of the ones that are safe?

A. The following additives are the ones I am most often asked about. They are *all* considered safe. EDTA, a chelating agent; fumaric acid, a tartness agent; lactic acid, which controls acid; lecithin, an antioxidant and emulsifier; polysorbate 60, an emulsifier; and sodium benzoate, a preservative.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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Arts & Travel

Holocaust film towers above the rest

By SHELDON KIRSHNER
Staff Reporter

Train of Life, a bracing fable about the Holocaust, blends farce with tragedy.

Radu Mihaileanu's film, scheduled to open on Feb. 18 at Canada Square, succeeds where other movies of its genre have failed.

Life is Beautiful, a vastly overrated confection, and *Jakob the Liar*, an embarrassing dud, unintentionally made light of the Holocaust, and the results were less than felicitous.

But *Train of Life*, which was actually made before *Life is Beautiful*, towers above them all in terms of its scintillating script, its lively acting, its bouncy musical score and its sharp cinematography.

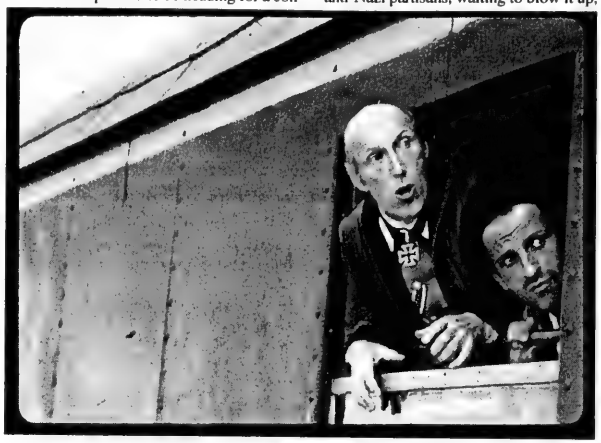
This is a clever film, in French with English subtitles, turning on a fake deportation train crammed with Jews fleeing their doomed shtetl barely ahead of the Germans. No such thing happened, or could possibly have happened, yet there is something about it which somehow rings clear and true.

In the final analysis, this improbable ghost train riding the rails of eastern Europe is a metaphor for life itself, a comedic fable of hope and inspiration in the teeth of adversity.

The humour is seamless and plausible and, best of all, it never strays beyond the bounds of good taste. Mihaileanu, an enormously inventive director, creates a mad, mythic world in which values are inverted and words are not what they seem to be.

Train of Life, set in the summer of 1941, begins as Shlomo (Lionel Abelanski), the village fool, races breathlessly into the shtetl and announces that the Nazis are coming.

Shlomo's warning touches off a panic. What to do? An intense discussion among the village elders ensues. Shlomo, who is not as crazy as he seems, proposes an outlandish solution. The Jews will simulate their own deportation. They will buy a train and pretend to be heading for a concentration camp. The real destination will be Palestine.



Rufus and Lionel Abelanski in *Train of Life*.

Some of the wise men ridicule the plan, but the rabbi (Clement Harari) overrules them. And so the Jews prepare for their unlikely journey, cooking food, baking bread, pickling cucumbers, sewing uniforms, forging documents and foraging for boxcars and a locomotive to speed them on their way to freedom.

There is only one loose end to tie up. Who will play the "Nazi" commander of the train? Mordechai, the woodcutter (Rufus), is chosen. An apt pupil, he turns out to be an eminently effective Nazi, barking orders, trading barbs and threatening reprisals in his few encounters with the real Germans.

As the film unfolds, there are several truly hilarious scenes.

The grimy locomotive driver, new to the job, frantically consults a manual as the train pulls out of the village. Antsy anti-Nazi partisans, waiting to blow it up, are bamboozled by its erratic movements.

Later, they are confounded by the sight of Jews and "German" soldiers (Jews clad in Wehrmacht uniforms) mingling easily in a field during the sabbath. And as Mordechai gets ready to confront the first German officer in his path, the thespian in him kicks in. "I guess I'm on," he says nonchalantly.

There are, of course, dark moments in *Train of Life*, and the darkest one occurs when the camera pans on German soldiers setting fire to the shtetl the Jews have just abandoned. This brief scene reminds a viewer that the Holocaust is not the figment of anyone's fervid imagination.

The weakest segments relate to the budding tension between the "Germans" and a handful of Communists in the group. But these scenes do not detract from the head of steam the movie builds up as it cruises toward its denouement.

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Authors & Poets

The CJN is pleased to announce

The Fourth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. They must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction cannot be longer than 1,500 words.

We must receive your submissions ***no later than March 6, 2000*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The editor.

Arts & Travel

Eye on Arts

By Bill Gladstone

CHARACH AND YANOFSKY READ AT BOOKS & BAGELS

Psychiatrist-poet **Ron Charach** reads from his fifth book of poetry, *Petrushkin!* and **Eddy Yanofsky** reads from his poetry at the next Books and Bagels literary event at the Bloor JCC, Feb. 20, 11 a.m. Members free, non-members $8. 416-924-6211.

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Bulgar Band in Performance: Firmly anchored in the prewar musical traditions of eastern Europe and the Jewish immigrant communities in North America, the Toronto-based, internationally renowned **Flying Bulgar Klezmer Band** also presents dynamic contemporary strains in its eclectic music.

The Band performs at the Ford Centre for the Performing Arts, George Weston Recital Hall, March 2, 8 p.m. $20 to $30. 416-870-8000.

* * *

Ford Musical Calendar: Other musical talent to play at the Ford centre in coming months includes Brazilian-born pianist **Arnaldo Cohen** on March 8, Israeli violinist **Shlomo Mintz** on March 9, Russian pianist **Lilya Zilberstein** on March 22, and clarinetist **David Krakauer** performing Klezmer Madness on May 11. 416-870-8000.

* * *

Holocaust Recording: Rhino Records is preparing to release *Voices of the Shoah: Remembrances of the Holocaust*, which the Los Angeles-based recording company claims is the first audio documentary of survivors' firsthand accounts.

The four-CD boxed set is narrated by actor **Elliott Gould** and contains nearly four hours of powerful stories – some 180 in all. Proceeds from sale of the CDs will be donated to support the Jewish Federation of Greater Los Angeles. [www.rhino.com.]

Flying Bulgar Klezmer Band

* * *

For Children: One of Canada's best-loved children's authors, **Robert Munsch** tells some of his most popular stories, such as *Mud Puddle*, *The Paper Bag Princess* and *Mortimer's Snowsuit*, for two matinee performances. Markham Theatre, Feb. 20, 11 a.m. and 2 p.m. Adults $18.50, children $17.50. 905-305-7469.

* * *

Yiddish Studies: Founded in the 10th century, Oxford, England, is one of the most beautiful university towns in the world and was home to one of the largest Jewish communities in medieval England.

Today, Oxford is home to the Oxford Institute for Yiddish Studies. The only institute in Europe dedicated solely to Yiddish, the institute offers an annual Yiddish summer course.

The course involves total immersion in Yiddish language, literature and culture, and allows participants to design the program of their choice from some 20 options. The faculty is international, and is composed of many renowned experts in their respective fields.

Part of the experience of studying Yiddish at Oxford involves trips to the world-famous Bodleian Library, which houses a unique collection of old Yiddish manuscripts. Participants also visit the British Library in London, the historic Jewish East End of London, the Imperial War Museum and the world-famous Royal Shakespeare Theatre.

North American students can usually transfer the course credits to their university transcripts.

The summer course runs from July 10 to Aug. 4.

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Sixth Annual CJN Purim Art Contest

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 16. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small or too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, February 21, 2000. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: Children will be notified by telephone before the start of Shabbat on Friday, March 3, 2000.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 16, 2000. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arts & Travel

London, England full of Jewish links

Synagogues, Judaica, Jewish museums and a vibrant community

By CURT LEVIANT
Special to The CJN

LONDON — Even on board our London-bound British Airways 747, the Jewish ambience was manifest. Next to us a couple spoke Hebrew, and farther back, a boy wearing a yarmulke was studying Mishnah.

A delicious kosher meal was served by a flight attendant who gave us a terrific tip: Be sure to take the new high-speed train from Heathrow Airport to central London – only a 15-minute ride to Paddington Station, instead of the old one-hour shlep.

Before you know it, you are in the city, which is full of Jewish links: synagogues, old and new, the British Museum with its famed Jewish collection, the East End (London's equivalent to New York's Lower East Side), Jewish courses at the universities, Jewish museums, and vibrant Jewish communities in and around London.

About two-thirds of Britain's 300,000 Jews live in the capital, but Jews and London date back nearly 900 years to 1100. Even during the time when Jews had been expelled from England (1290-1656), individual Jews, such as Dr. Roderigo Lopez, a Sephardi Jew who was personal physician to Queen Elizabeth, continued to live there.

But the flowering of British Jewry began in 1656, when Rabbi Menashe ben Israel of Amsterdam successfully petitioned Oliver Cromwell to allow Jews to resettle. From this point on, Jewish life steadily expanded over the centuries.

Since we were spending a longer period in London, we stayed in different hotels, in order to get the flavour of various parts of the city. Our sojourn commenced at the elegant Sheraton Park Lane on Piccadilly, overlooking St. James Park and within walking distance of Buckingham Palace.

Although the hotel was only a block from a tube (subway) stop, a good way to see London is to walk. So we joined the London Walking Tours Jewish tour that explores the East End, which was once the Jewish section of London.

Strolling through the old business district, now peopled by newer immigrants, we saw remnants of the bustling Jewish life that ended just after World War II, when Jews began moving to the suburbs. Along Petticoat Lane and its cross streets, we saw buildings that were once free soup kitchens, Jewish schools and synagogues. And along the way, we met an old Jewish shopkeeper, the last Jewish merchant in what was once a Jewish business area.

How about a boat ride in the middle of London? Take the lovely canal tour offered by Jason's Canal Boat Trips, in Little Venice – a 45-minute ride along Regent's Canal, passing gorgeous private mansions, gaily painted houseboats, the London Zoo, and finally Camden Lock, where crafts stalls and a lively market are located.

For a different ambience, we spent our first weekend at the Hilton Langham on Portland Place, one of London's most prestigious residential areas, a few minutes away from Regent's Park. The hotel was just a few blocks away from the warm and welcoming Great Portland Street Synagogue (actually on Hallam Street), where Sabbath services were followed by a generous kiddush.

Of the synagogues in London, do not miss the 300-year-old Bevis Marks, on St. Mary Axe Street, in the heart of London's business district. Built in 1701, this great Sephardi shul is one of the glories of English architecture and one of the most beautiful synagogues in the world, modelled after the much older Spanish and Portuguese synagogue of Amsterdam.

For our last stop, we chose the Thistle Hotel at Marble Arch, which has affordable rates and is very popular with Israeli tourists. In fact, we heard more Hebrew there than English. Although the Thistle faces a quiet street, it is only one block from Oxford Street, London's most popular shopping street, with two great department stores, Selfridge's (which has a large kosher takeout section) and Marx and Spencer.

But it is in the suburbs – Golders Green, Hendon and Highgate – that the density and hubbub of Jewish residential life is found. Here are private homes with the typical English garden, with scores of synagogues, Jewish communal organizations, kosher butcher shops, Israeli fast food and pizza places, bakeries, bookstores and fine restaurants.

For a general overview of what's happening when and where in the Jewish community, there is no substitute for that venerable British institution, the weekly *Jewish Chronicle*. Founded in 1841, it is the oldest Jewish newspaper in the world. Here one can learn about local problems and scandals, cultural events, art shows, concerts, new books, Jewish personalities, and Jews the world over.

The easiest and quickest form of transport is the London Underground or subway. All maps list the stations with a little red circle cut by a horizontal line, and all ads for theatres, museums and other sites always give the closest underground station.

If you travel outside of London, an eight-day or 15-day Brit Rail pass will give you access to all of Great Britain at a fraction of the normal cost. These passes as well as tickets to the 15-minute Heathrow Express should be bought in advance by calling Brit Rail at 888-422-2748.

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Actress leaves New York and returns to Toronto

Lisa Messinger stars in Prelude To A Kiss

By KATHRYN KATES
Special to The CJN

TORONTO — As a child, actress and singer Lisa Messinger became a regular on the popular CBC children's television show *Mr. Dressup*.

Since this first gig, the actress has devoted her time to studying singing, dancing and acting. Her hard work has led to long list of credits doing voice-overs, and acting in television, film and theatre.

Toronto audiences can catch Messinger from Feb. 23 to March 12 on stage at the Studio Theatre of the Ford Centre for the Performing Arts, where she stars as Rita in the Craig Lewis play, *Prelude to a Kiss*.

This is her second major role for Tribal Productions this season, after a stellar performance as Renee in Norm Foster's *Drinking Alone*, which she will reprise on tour this spring.

As a result of her work in *Drinking Alone*, Tribal Productions co-artistic directors Samuel Owen and Eli Lukawitz offered Messinger the part of Rita in which she co-stars with Owen and Alan Price.

Of her role in *Prelude to a Kiss*, which was developed into a movie starring Meg Ryan, Messinger says, "Rita is a very insecure woman, looking for answers to life and a place to feel safe, which she finds when she meets Peter. The story turns into a magical fairy tale at their wedding, when she kisses a strange old man and they switch souls, because she sees the old man's sense of security and he sees her youth."

After graduating from North York's Claude Watson School for the Arts, Messinger spent two years as a theatre major at Concordia University in Montreal. Then in 1992, she left for the Big Apple, where she attended the Circle in the Square Theatre School and performed off-Broadway in *Who Will Carry the Word*, a play about the Holocaust. She was also in a number of off-off-Broadway shows, including *Butterflies are Free*, *Loose Ends*, *Cabaret*, *The Marriage*, *The Food Chain*, *A Little Night Music* and *Twelfth Night*.

'Theatre is my first love'

The prestigious William Morris Agency signed Messinger and kept her busy with voice-overs. In the evening, she honed her singing skills in cabarets.

"While at Circle in the Square, I found my mentor. He was my acting teacher, Alan Langdon," Messinger says. "I thought I knew everything, since I started training and performing so young. He really taught me so much, including that acting isn't all about performing; it is about being real.

"He opened my eyes and made me more excited about acting than I already was."

After six years, the thespian became homesick for Toronto and moved back in April 1998.

"I missed my family, so I decided to try working in Canada. My uncle, Jack Messinger, is a director. He was in Israel, but now he's back. His sister, my Aunt Fran, owns the Messinger Agency, so I came back and started working with her. It's nepotism, but why not?

"It is amazing. I've made more money since I've been back than in all my years in New York. Voice-overs have been my thing, from Zellers to Swiss Chalet. [And] I play Ariel Flyer on the animated CBS series *The Rescue Heroes*."

Messinger has also appeared in two NBC films, *The Wrong Girl* and *Salt of the Earth*, an episode of the syndicated series *Highlander: The Raven*, and a new CBC miniseries of *Anne of Green Gables*.

Other past credits include *Hangin' In*, *Check It Out*, *Learning the Ropes* and *Top Cops*.

"Monetarily, I like film and television because it really does pay," she says. "It's a cliché, but the theatre is my first love, because you get that immediate response from the audience and it is a very intimate relationship...When you do theatre it is so much more exciting. I love applause!

"I wish theatre paid better. If I could make money doing my voice-overs during the day and then do a show at night, that would be my dream. Every job I get, I say, 'Hooray, hooray,' because this business is so up and down."

For fun, Messinger loves watching movies, reading and running, and freely admits to being addicted to the many prime-time game shows appearing on the small screen in recent months, taping them all when she's tied up at rehearsals.

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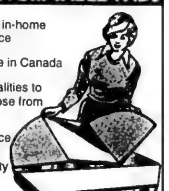
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264 SOCIAL ANNOUNCEMENTS

Stal/Jacobson - Eva & Albert Stal are thrilled to announce the engagement of their son **Darryl** to **Lisa Jacobson**, daughter of Dora & David Jacobson of Winnipeg. Proud grandmother is Regina Propper of Toronto.

264 SOCIAL ANNOUNCEMENTS

Beth Tzedec Synagogue & banquet hall **avail. for Simcha** on Sun. July 16, 2000. Call Laurane, 416-781-3514, ext. 13.

270 PERSONALS

Jewish couple, mid 50's, straight. Enjoys dancing. Would like to meet others & poss. form beg. Latin dance class, with fun, good teacher. **905-731-6163.**

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Attractive Jewish female, with European oackground, interested in meeting an intelligent, established Jewish man, 45-55, for lasting relationship. **Please reply to CJN Box #7258.**

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330 OBITUARIES

In memory of our beloved mother and grandmother, **Leatrice Warmflash, Z"L** who passed away on Sun., Jan. 30th. Leatrice is survived by her husband Howard Warmflash, four children Missy & Gerry Maister and Philip & Amy Warmflash, and her six grandchildren, Kyle, Jake, Robyn, Ariel, Jordana & Mira. Contributions can be made to the Neurosurgery Dept. at The Hospital For Sick Children.

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GLUSKIN, Lea - on Jan. 24, 2000.
ENGLANDER, Ann - on Jan. 26.
HOLLOSI, Clara - on Jan. 26, 2000.
SHAPIRO, Samuel - on Jan. 26, 2000, late of 10 Torresdale Ave.
COPELAND, Belle - on Jan. 27, 2000.
GOUR, Hava - on Jan. 29, 2000, late of 3270 Bathurst St.
MATAEV, Vadim - on Jan. 29, 2000.
BELL, Rose - on Jan. 30, 2000, late of 5935 Bathurst St.
FOCSANEANU, Bianca - on Jan. 31, 2000.
ASHLEY, Shirley - on Feb. 1, 2000, late of 39 Proudbank Millway.
REITMAN, Clara - on Feb. 1, 2000, late of 235 Strathallan Wood.
ASSAYAG, Levy-Bencheton, Regine - on Feb. 2, 2000, late of 4415 Bathurst St.
BYK, Svetlana - on Feb. 2, 2000.
GERSHON, Khaya - on Feb. 2, 2000, late of 5 Tangreen Crt.
POLLOCK, Mollie Jean - on Feb. 2, 2000, late of 19 Robbie Ave.
ROSENBLUM, Jakub - on Feb. 2, 2000, late of 95 McGillivray Ave.
GANGEL, Bess - on Feb. 3, 2000.
KIMELMAN, Klara - on Feb. 3, 2000.
KORNBLAU, Abraham - on Feb. 3, 2000.
SIDLOFSKY, Shirley - on Feb. 3, 2000, late of 6101 Bathurst St.
WADOWSKI, Boruch - on Feb. 3, 2000.
KERI, Elek - on Feb. 4, 2000, late of 100 Antibes Dr.
MANZIS, Abraham - on Feb. 4, 2000, late of 84 McMorran Cres.
DZOURELOV, Rhea - on Feb. 5, 2000.
ROGER, Clara - on Feb. 5, 2000.

Steeles Memorial Chapel

330 OBITUARIES

FISHBEIN, Clara - on Jan. 28, 2000, late of 133 Torresdale Ave., #601.
FLEISHMAN, Julia - on Jan. 28, 2000, late of 205 Cummer Ave.
HARDOON, Renee - on Jan. 28, 2000, late of 350 Lonsdale Rd., #314.
BRILL, Robert - on Jan. 29, 2000, late of 219 Times Rd.
KALIFER, Issie - on Jan. 29, 2000, late of 515 Chaplin Cres., #612.
SILVERSTEIN, Jennie - on Jan. 29, 2000, late of 205 Cummer Ave.
STERN, Stan - on Jan. 29, 2000, late of 3174 Bathurst St.
KURTZMAN, Sophie - on Jan. 30, 2000, late of 85 Skymark Dr., #2301.
PASHT, Sarah - on Jan. 30, 2000, late of 22 Heathcote Ave.
REHAK, Suzy - on Jan. 30, 2000, late of 1925 Steeles Ave. W.
COHEN, Sophie - on Jan. 31, 2000, late of 1 Sunfield Rd.
COLDOFF, Ruth - on Jan. 31, 2000, late of 55 Ameer Ave.
EVANS, Dinah - on Jan. 31, 2000, late of 35 Cedarcroft Blvd., #1102.
SCHAFER, Sara - on Jan. 31, 2000, late of 325 Walmer Rd.
DREVNIG, Adele - on Feb. 2, 2000, late of 5935 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

SZKLARSKA, Maria, formerly Ala Feder, nee Malka Greber, born in Borislav, Poland, passed away on February 6, 2000 in Toronto. She will be missed by daughter Lily Feder-Rosta, son-in-law Peter; grandchildren Eitan, and Michael Rooz, Neil and Caroline; niece Jadwiga Sawicka, and extended family. Memorial donations to Ve'ahavta.

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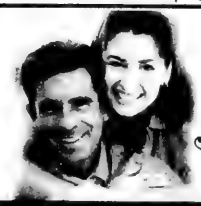

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GOOD TIMES AHEAD
Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HEART OF GOLD
Single female, retired, professional, intelligent, religious, warm hearted, many interests. Seeking a male with similar qualities for friendship, possible marriage. AD#1042

LET'S CHAT
Divorced female, 44, 5'4", 135lbs, no children, not religious. Seeking a male, Canadian, professional, with a good head on his shoulders, and a deep soul. AD#1180

LET'S SHARE LIFE
Single female, 50, attractive, kind, warm hearted, enjoy nature walks, painting, art, reading, dining, dancing, movies, theater. Seeking a male, giving, kind, with similar interests. AD#1275

HEART OF GOLD
Single female, professional, retired, Russian born, intelligent, honest, loving, kind, religious, with a variety of interests. Seeking a male, 70-75, with similar qualities and interests. AD#1650

LET'S ENJOY LIFE
Single mother of a 7yr old daughter, 5'9", 36, enjoy movies, long walks, phone conversations. Seeking a male, sincere, stable, a real go getter, confident. AD#1314

FRIENDSHIP
Divorced female, European born, resided in Canada for 43yrs, have 2 married children, educated, employed, no dependents. Seeking a male, fun to be with, for friendship and to share the rest of my life with. AD#1543

MAN OF MY DREAMS
Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1253

FABULOUS 50'S
Divorced female, petite, attractive, professional, early 50's, energetic, fun loving, interested in healthy life style, passionate, love to try new things, enjoy dining, dancing, art, the outdoors. Seeking a male, professional, good disposition, healthy attitude, with similar interests & qualities. AD#1575

FUTURE DEVELOPMENTS
Divorced female, 53, attractive, fit, bright, young looking, 3 grown children, good sense of humour, strong Orthodox values. Seeking a male, healthy, bright, educated, established, fit, interested in being my best friend, possible marriage. AD#1674

TRADITIONAL VALUES
Single Jewish female, 5'5", brown hair, brown hazel eyes, non smoker, kind, sincere, attractive, exciting. Seeking a tall, Jewish male, 6', 45-55, handsome, funny, honest, caring, sensitive, non smoker, single Dads OK. AD#1122

NEEDLE IN A HAYSTACK
Single female, 5'6", blue eyes, short dark hair, attractive, has everything in the right place, romantic, sensual, spiritual, down to earth, positive attitude, enjoy sports, music, outdoors. Seeking a male, non smoker, established, with a zest for love and life. AD#1412

SERIOUS REPLY ONLY
Single female, fashion designer, variety of interests, dining, dancing, movies. Seeking a male, 45-55, for long term relationship. AD#1268

CLASSY LADY
Single female, 37, attractive, outgoing, enjoy movies, music, dining, dancing, sports. Seeking a male, down to earth, with similar interests and qualities. AD#1282

CALL ME
Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

NO GAMES LADY
Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

LET'S SHARE LIFE
Single Jewish female, attractive, kind, warm hearted, intelligent, loving, enjoy nature walks, painting, reading, dancing, theater. Seeking a male, 50+, with similar interests to share life to the fullest. AD#1089

COMPANIONSHIP AND ADVENTURE
Single female, seeking a male, 60ish, intelligent, single, with strong ties to Israel. AD#1448

HONEST AND SINCERE
Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

LAUGHTER AND TEARS
Single Jewish female, young looking, spirited, 50, 5'4", auburn hair, hazel eyes, compassionate, voluptuous, nice smile, enjoy talking and listening to people. Seeking a Jewish male to share laughter and tears with. AD#1488

Men seeking Women

To respond to an ad, call 1-900-451-4552 Ext. 65

HOPELESS ROMANTIC
Divorced male, professional, Eastern European background, non smoker, down to earth, handsome, slim, fit, enjoy movies, sunsets on the beach, healthy life style. Seeking a female, late 30's, slim, attractive, for long term relationship. AD#1035

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, basically someone who is nice! AD#1591

SHARE MY WORLD
Single male, 5'11", mid 40's, brown hair and eyes, university educated, employed, well mannered, well travelled, from upper class family, enjoy hiking, informal dining, Chinese food, movies, sports. Seeking a female, 31-41, attractive, for casual dating, leading to lasting relationship. AD#1033

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fairly fit, non smoker, non drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, with similar interests, non smoker, for friends first relationship. AD#1083

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

LET'S TALK
Single Jewish male, young looking, 45, 5'11", university educated, fully employed, good mannered, enjoy restaurants, movies, walks down town, sports events, travelling, nice smile. Seeking a female, 34-41. AD#1620

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachuter, skydiver, scubadiver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

ARE YOU OUT THERE?
Single male, tall, dark handsome. 6', 185lbs. Seeking a female, professional, understanding. AD#1028

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive, can express feelings easily AD#1059

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

BE MY SABBATH QUEEN
Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT
Divorced male, shomer shabbaos, 5'10" eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

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Sports

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Sportscaster a familiar voice on morning radio

By NEIL BECKER
Special to The CJN

TORONTO — Like Rocky, filmdom's fictitious boxing champ who overcomes adversity, sportscaster Peter Gross has had his share of ups and downs.

A onetime television broadcaster with City TV, Gross experienced a dry spell in the late 1980s when his contract was not renewed. Eventually he landed on his feet at radio station 680, where he gives live sports reports on weekday mornings.

Gross has always been interested in broadcasting.

"My parents bought me a tape recorder as a child and I enjoyed playing on it. I used to do fake play-by-play of the Junior A hockey games in the1950s," Gross said.

Gross was interested in sports and showed his athleticism and strength on the wrestling mat.

"In 1967, I was the wrestling champion for the 16 and under group. I was small at 160 pounds, but fast. When I was 12 or 13, I also played a little hockey," he said.

A former stand-up comedian, Gross volunteered to do odd jobs at City in the early '70s. His big break came in December 1975.

"At the time, City had a hulking vehicle. Many times, I would drive around, going from story to story. I would also write up some sports scripts. In the spring of that year, I went out and did a story on harness racing. Later on, there was a belly flop contest we were covering.

"I came out in a dorky pinstripe suit and did my bit where I dived into the water. In the fall of 1976, I was hired full time," he said.

It's not surprising that this Toronto native, who lists horse racing as his number one passion, most enjoys broadcasting the ponies.

"I feel most confident in broadcasting horse racing.The jockeys are quiet, self-confident and none have endorsements. I enjoy going to the track and the Breeders' Cup," he said.

Among all the celebrities he has interviewed over the years, Gross lists hockey legend Gordie Howe as a favourite.

"I interviewed Howe twice. He was so friendly. He would elaborate on things and tell several detailed hockey stories. He would treat you as an equal," Gross said.

Another memorable experience for Gross was his interview with New York Yankees manager Billy Martin. Martin, who used to play infield with the Bronx Bombers, was known for his fast temper that would lead him to butt heads with owner George Steinbrenner, not to mention certain people in the media.

"I interviewed him the year of the brawl with Reggie Jackson. I had no problem with him or anyone on the team," Gross said.

In terms of the most embarrassing interview, he mentioned a time when he was asked to do an interview with Leaf winger Errol Thompson.

"I interviewed Thompson, and [later] found out the audio didn't work. I had to go back and ask him to do it over again," he said.

The first time he met Wayne Gretzky was an eye-opener, he said. In addition to his obvious skill as a hockey player, Gretzky showed he possessed a natural athleticism.

"It was in 1980-81 at a squash academy. Gretzky was going to play a best out of five tournament. He had never played in his life, but won 3-2," Gross said.

In 1984, with the impressive title of City TV sports director in his resume, it was time to get his contract renewed.

"The producer and the station manager didn't want me to be director. I went into the office, prepared to rip up their offer, until they proposed a $20,000 signing bonus," he said.

He went on to have his own sports hit on City called *World According To Gross*, which looked at non-professional sports. But in 1986-89, this highly energetic sports figure was no longer employed by the television media.

Like Rocky, Gross battled back and again became a fixture in broadcasting, this time on the radio, providing morning sports updates.

WE'RE NUMBER ONE: It's hard to fly into a hurricane if you're a hawk, but at Associated, it can be done. Recently, the Associated Hawks gave the Associated Hurricanes all they could handle in the championship game of the Jewish Day School Basketball League, but in the end, fell to the Hurricanes 35-33. Both Associated teams advanced to the final after dispatching teams from Netivot, Leo Baeck, USDS Bathurst and USDS Richmond Hill. In the championship game, the Hurricanes continued their mastery over the Hawks, beating them for the third time this season. The total margin of victory in all three games was only five points. The Hurricanes are seen in the photo below in action versus Netivot.

Bathurst Jewish Centre

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Cincinnati, Ohio - August 13 to 18,2000
Staten Island, New York - August 20 to 25,2000
Tryout Schedule

BloorJCC

Boys' Baseball	Feb.20 at 6:30pm in Gym3
Boys' Basketball (13-14 yrs.)	Mar.19,22,26 at 6:00pm in Gym2
Boys' Basketball (15-16 yrs.)	Mar.19,22,26 at 8:00pm in Gym2
Girls' Basketball	Apr.2,9 at 6:00pm in Gym2 / Apr.5 at 8:00pm in Gym2
Boys' & Girls' Golf	Feb.20 at 2:00pm in Room206 (meeting)
Boys' Soccer	Feb.27 at 6:30pm in Gym3
Boys' & Girls' Swimming	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Tennis	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Track	Feb.20 at 10:00am in Room206 (meeting)
Boys' & Girls' Volleyball	Mar.26 / Apr.9 at 4:00pm in Gym3

Since the maximum Toronto contingents is 95 athletes, it is possible that some of the above sports or gender/age may not be represented at the Games. Not withstanding a fair tryout format, the final decision for inclusion on the team is at the discretion of the coaches and committee.
There is a one time $ 5.00 administration fee for tryouts and/or meetings.
All tryouts: Bathurst Jewish Centre, 4588 Bathurst Street
(416)636-1880 ext.374

ספרותנו

מאת: יעל זליגר

אוצר המילים

כל מי שנפשו קשורה בשפה העברית וכל מי שאוהב לבלות שעות בלימוד השפה וכל מי שמאמין בחשיבות העשרת העברית - ודאי יכיר בערך "אוצר המילים הנרדפות, ניגודים ושדות סמנטיים", תזאורוס חדש.

מילה במילה. אם עוצמת המילים והיקף השפה הן אבן בוחן (אמת מידה, בודק, בוחן, סטנדרד, קנה מידה, קריטריון, רמה, תבחין) לרמה תרבותית, הרי ספר חשוב זה משמש עדות לאפשרויות התפתחותה של התרבות העברית.

תפקיד התזאורוס רווח בשפות אירופאיות מאז אמצע המאה ה- 19 והוא נועד לרכז את כל המילים הנרדפות (סינונים) והמנוגדות (אנטונים) כדי לשמש כלי עזר לדוברים וכותבים. הראשון שיצר מחרוזות של מילים נרדפות היה פטר מרק רוג'ט, פיזיקאי אנגלי שפרסם את רשימותיו ב- 1852. בשפה העברית הופיעו שלושה ספרים בשיטה של רוג'ט אך מילונים אלה סבלו מקשיים בעריכה. ידוע נסיונו המאוחר יותר והמוצלח יחסית של אריה קומיי אך אי-אפשר להשוות אף אחת מההוצאות הקודמות למפעל שלפנינו.

מילה במילה הוא כלי עבודה לתלמיד, למורה, לעיתונאי, לאיש הפרסום, לסופר, למרצה וכן לפותר התשבצים וכל אדם המבקש להעשיר יכולת הבעתו בעברית. יתרה מזו, אם יוכנס הספר לשימוש בקהל הרחב נוכל אולי להיאבק בדלות הלשונית שהשתלטה על הרחוב הישראלי בשנים האחרונות.

מילה במילה מכיל רבבות ערכים ומאות אלפי מילים נרדפות מכל התקופות (כולל מילים שאולות ולועזיות). בחלקו הראשון מופיעות המילים הנרדפות בסדר אלפביתי ולצידן מוצגות מילות הניגוד; בחלקו השני מובאים בסדר אלפביתי כאלף ומאתיים שדות סמנטיים. הספר ערוך לפי מפתח הפועל בהווה. כידוע, תזאורוס אינו מילון המסביר משמעות של מילה אלא התזאורוס מעניק מילים דומות. ולכן, מסביר המחבר איתן אבניאון, מילה שאין לה נרדף אינה נכללת בספר. המילים המובאות אינן חופפות לחלוטין ובמקום שיש למילה ניגוד... (אנטונימים, ביטול, הבדל, היפוך, הפך, התנגדות, חילוק, מדון, מחלוקת, מריבה, נגדיות, סכסוך, סתירה, עימות, קוטביות, קונפליקט, ריב, שוני, שלילה, דימוי, שוויון) גם הוא מוצע.

במילה במילה כ- 1200 שדות משמעות (סמנטיים) שנועדו לעזור למעיין למצוא מילה שאינו זוכר אך מתחום מוכר. למשל מתחום ידוע, המוזיקה ומילה שאולי נשכחה: "אדאגיו". הכתיב הנוהג בספר הוא הכתיב המלא והניקוד הוכנס לצורך מסיים בלבד. כאמור איתן אבניאון הוא המחבר והוא נעזר בייעוץ המדעי של רפאל ניר ובייעוץ הלשוני של יהודית אוריין.

כל מי שעוקב בחרדה אחר תופעת הצטמקות יכולת הביטוי של הנוער הישראלי עד לכלל חזרה מתמדת אחר מילים (ספק מילים)כעורות כי"מאניאק" ידע להעלי"ך נכונה את העבודה היצירתית שהושקעה במילה במילה; כדברי הפרסומת לספר: "המילה האחרונה בתחום הלשון העברית" (מילה. אומר, אמירה,ביטוי,דבר, דיבור, הבטחה, הברה,הגה,הגייה,כוונה,לוגוס,לשון, מאמר,מובן,מונח,מושג,מילתא, מימרה,מליצה,מסמן,נושא,ניב,סימן, סמל,ערך, רעיון,תיבה,תשובה.)

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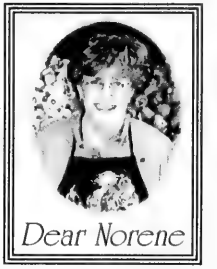
5 or 6 salmon slices (1" thick)
1 cup white vinegar
1 cup water
1/2 cup white sugar
1 1/4 cup ketchup or chili sauce
1 tsp salt
6 onions, sliced thin
2 tblsp pickling spices

Boil all ingredients (except fish) to allow salt and sugar to dissolve. Toss in onions, simmer a bit to soften and add fish. Simmer another 8 minutes. Refrigerate overnight before serving. Decorate with lemon slices.

About Food



By NORENE GILLETZ

I recently received an e-mail warning that water boiled in the microwave could become superheated and explode. This is possible but highly unlikely. Here are some simple safety precautions:

- Stir liquids before microwaving and again at half-time.
- Stir from outer edges towards the centre to help equalize temperature.
- If you add instant coffee granules to water that has been heated in the microwave, it will erupt. Instead, stir a few grains of instant coffee into the liquid *before* microwaving.
- To help microwaved foods cook more evenly, stir once or twice during cooking. Rearrange or turn over solid foods (e.g., chicken pieces, potatoes), or rotate the dish halfway through cooking.
- Always allow liquids or foods heated in the microwave to stand for a few minutes before they're touched or consumed.
- Don't heat food in narrow-necked bottles (e.g., maple syrup). Pressure can build up and syrup can boil over. Transfer to a glass measuring cup. Allow one minute on High per cup of syrup.
- If foods have a natural covering (potatoes, squash), pierce all over with a fork before microwaving so steam can escape.
- Don't microwave food in plastic bags or supermarket disposable plastic containers. When subjected to heat, chemicals can leach out and migrate into foods.
- Quick clean-up: Squeeze a drop of detergent on a damp dishcloth, heat on High 15 seconds, wipe out microwave.
- To remove odors: Combine 1/2 cup lemon juice with 2 cups water. Microwave uncovered on High 10 minutes. Alternately, microwave 1/2 cup vinegar uncovered on High for two minutes.

This quick dessert from my cookbook *MicroWays* makes a delicious snack. Enjoy!

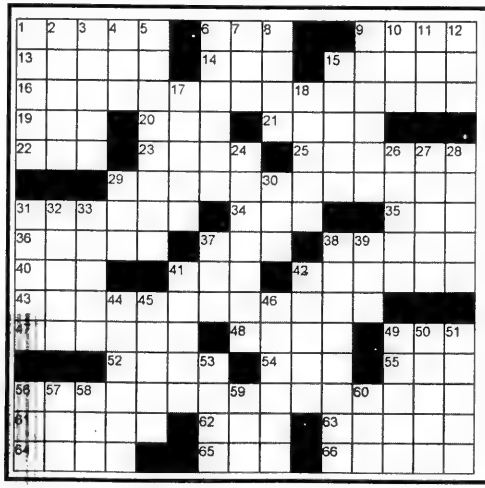
CHOCOLATE PUDDING JUST FOR ME

2 tsp. cornstarch or potato starch
1/2 cup milk (skim, 1 percent or 2 percent)
pinch of salt
1/4 cup semi-sweet chocolate chips

Combine all ingredients in a 2-cup Pyrex measuring cup; mix well. Microwave uncovered on high for 1 minute. Stir well. Microwave 30 to 45 seconds longer, until thick and bubbling. Stir again; chill. Makes 1 serving.

Note: To prevent a skin from forming, cover surface of pudding with parchment or waxed paper.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America Submit cooking questions to The CJN *Contact Norene at gourmana@total.net*



The Canadian Jewish news

Look Both Ways

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 One of the Corleone kids
6 Weep
9 Game played on horseback
13 Court defense
14 Not post-
15 Untamed
16 SOROS
19 The night before
20 Dog's warning
21 Hold
22 Article for Kafka
23 Mean partner
25 Intertwine
29 ABBA
31 Not thick
34 Wine container
35 In the past
36 Unkind
37 "Spaceballs" director Brooks
38 It may say "Donna Karan"
40 Historical time
41 Be sick
42 Edgar Bronfman's home
43 GOG
47 Agreement
48 Mandatory service for Israelis
49 Women of the house, informally
52 Iceberg part
54 "How may ___ of service?"
55 Judge Shapiro argued before
56 MEM
61 Cat-lover and Jew-hater T.S.
62 Barbara ___ Geddes
63 Fibber's forte
64 Good, in Grenoble
65 Spot
66 Approvals

Down

1 Ancient city near the Sea of Galilee
2 Mediterranean staple
3 Gold Rush participant, slangily
4 Jordan's grp.
5 Hybrid language
6 Perfect football pass
7 Mined stuff
8 "Mad" cartoonist Dave
9 "Let my ___ go!"
10 Bobby of hockey fame
11 ___ b'Omer
12 Bullring cry
15 Fake, in boxing
17 Blintz relative
18 Judy Blume's *Otherwise Known as Sheila the* ___
24 Saul Bellow's *A Theft*, for example
26 Addis ___ (Ethiopia's capital)
27 Behind bars
28 ___ Gay
29 Many Cedars-Sinai workers, for short
30 ___ *de mer* (seasickness)
31 Whence the queen who visited Solomon
32 Art Buchwald's *I'll Always Have* ___
33 Some Semites
37 Woody's ex
38 Like Dershowitz, perhaps
39 Former Texas Governor Richards
41 Steve Guttenberg, notably
42 One-two
44 Stranded at third, perhaps
45 Arm of the sea
46 Unimportant matter
49 Some skirts
50 Carry ___ (sing)
51 Gershwin output
53 Wanes
56 Isr. neighbor
57 Inventor Whitney
58 3-3, for example
59 Wide shoe size
60 CBS logo

(This week's answers are on page 33.)

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Opt. buyback: $34,438

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Model: C43
Lease Rate: 4.9%
Term: 24 months
Down: $12,150
Mileage/yr: 18,000 km
Opt. buyback: $46,177

$649 month

Model: E320 4-MATIC
Lease Rate: 4.9%
Term: 24 months
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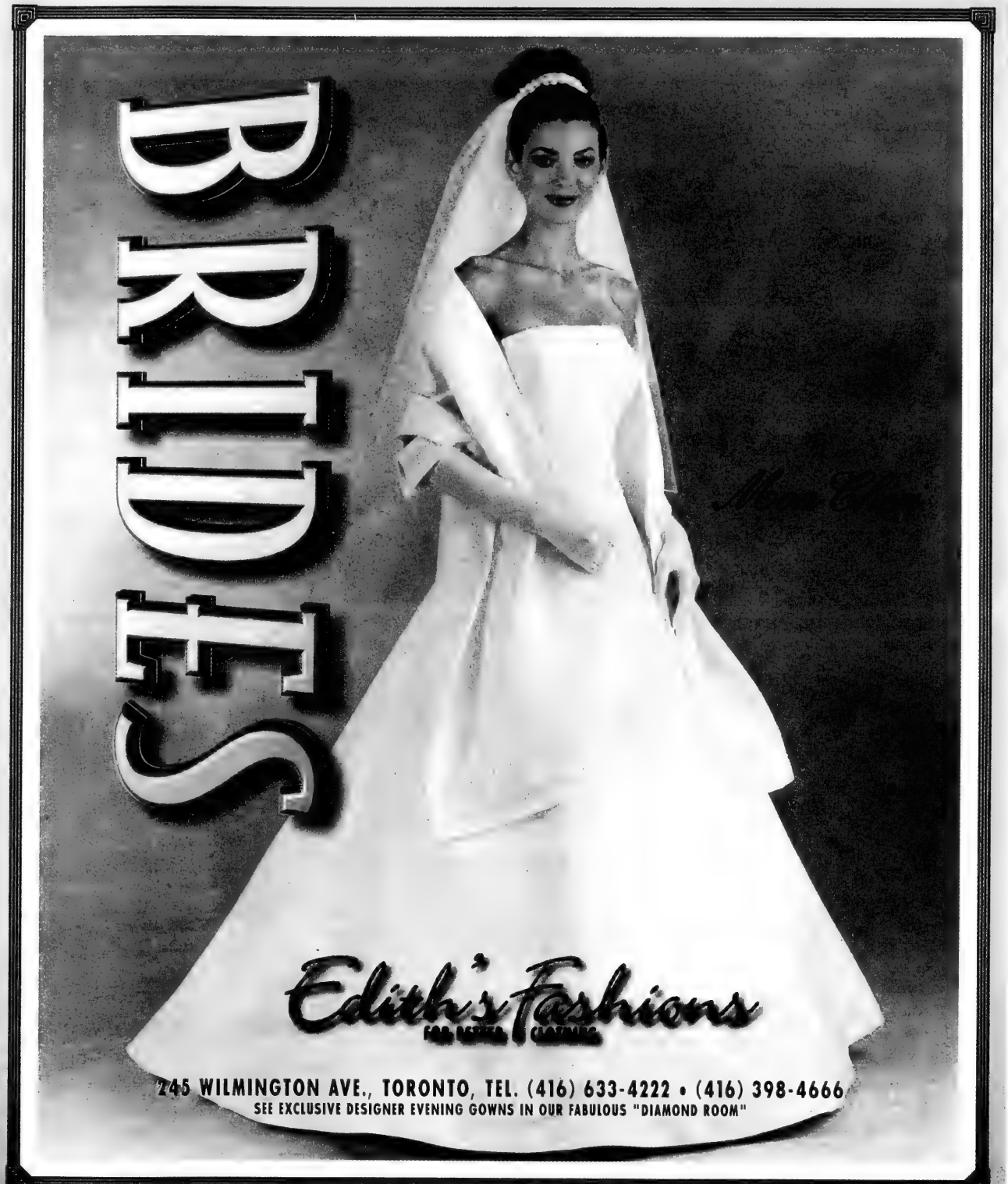
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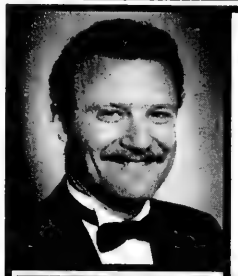

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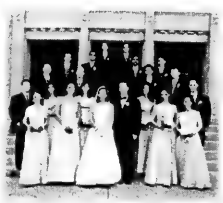

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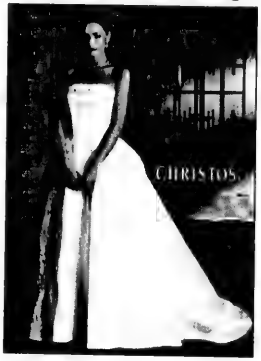
Ritché Welcomes New York Designers

The 2000 bridal season is upon us and Ritché is starting off the millennium with some exciting news. The Spring New York Market has provided the store with several new high profile designer collections. The addition of prestigious bridal lines such as **The Diamond Collection, Christos** and **Marisa** has brought an even greater variety to Toronto's most comprehensive bridal salon. The new companies feature fashion forward couturier designs using the finest of bridal fabrics.

The bridal salon features nearly one thousand gowns in a variety of styles and fabrics. These days many brides are looking for simple styling with sophistication and elegance. This is a Ritché specialty! With the addition of the New York designers the bridal department is taking on an international flavour. The 2000 collection of **Pronovias** dresses from Spain has arrived. Their sophisticated stylings

include a collection of bridal separates that allow brides to mix and match elegant tops with several styles of skirts. Australian designed **Maggie Sottero** dresses are also featured in the salon. In addition to their famous corset tops and lace up backs they have many beautiful strapless gowns. Hong Kong designer Rena Koh gowns feature some of the most exquisite embroidery and detail work. The bridal department has never had a more exciting selection!

All the designer collections only enhance what is Ritché's greatest strength. The **Ritché Original Designs** are as exciting as ever. Surely no Canadian designer has had the experience and expertise of designer Jack Ritché. Celebrating 49 years in the bridal business he has designed thousands of wedding gowns for brides from all across North America. His greatest love is for fine fabrics and laces. Working with customers personally he sculptures the brides vision with the highest standard of workmanship. Designs are varied and exciting. The



store features a wide selection of his creations.

Bridesmaids will have some exciting new choices this year as well. Ritché is pleased to introduce two new designer collections. **Watters and Watters** and **Vera Wang Maids** join the **Jim Hjelm Occasions** at Ritché. Bridesmaids now have a greater selection than ever.

Mother-of-the-bride and special occasion guests need to make a lasting impression too. The main floor features sophisticated suits and exciting evening wear suitable for garden parties or gala affairs. Customers often comment that they are amazed at the selection and

return often to see *what has just come in.*

Brides and guests ensembles are completed with the tremendous selection of accessories, jewelry, and shoes. **Kenneth Cole** bridal shoes highlight a selection of over thirty styles.

With the tremendous selection and nearly fifty years as bridal experience it is easy to see why Ritché is busier and more exciting than ever.

Ritché

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Carol Gold Joins Ritché Team

Ritché is pleased to announce that Carol Gold has joined the Ritché team. With many years in the bridal business she has tremendous knowledge of designer gowns and a wealth of experience assisting brides with every step of the process. She shares the Ritché philosophy of consummate customer service and personalized attention. Her knowledge and love of the bridal business will be appreciated by customers and is welcomed by the Ritché family.

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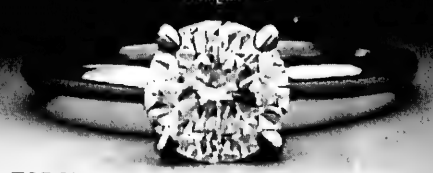

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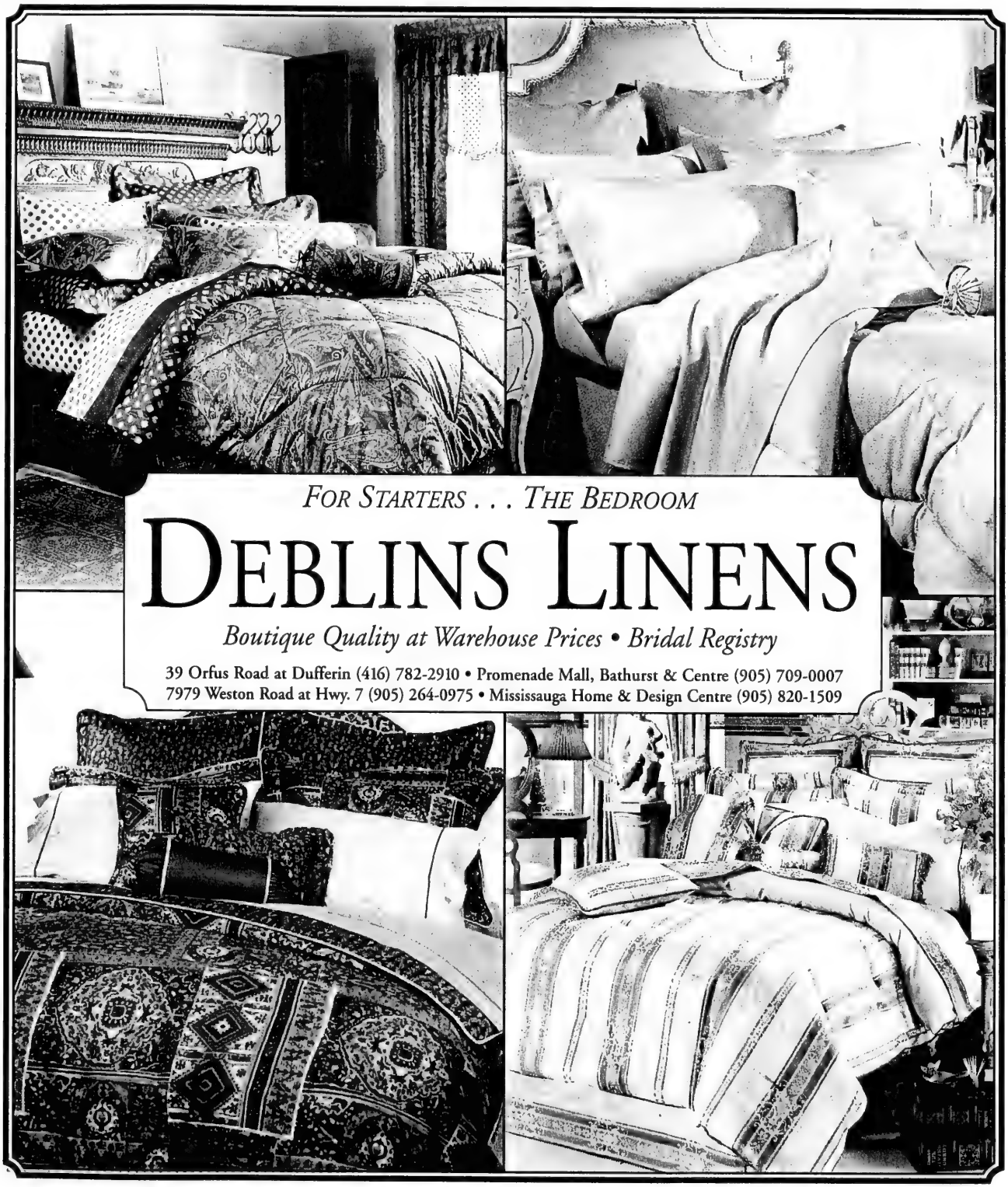
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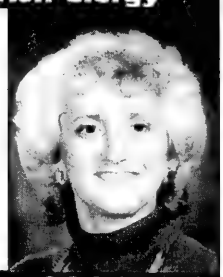

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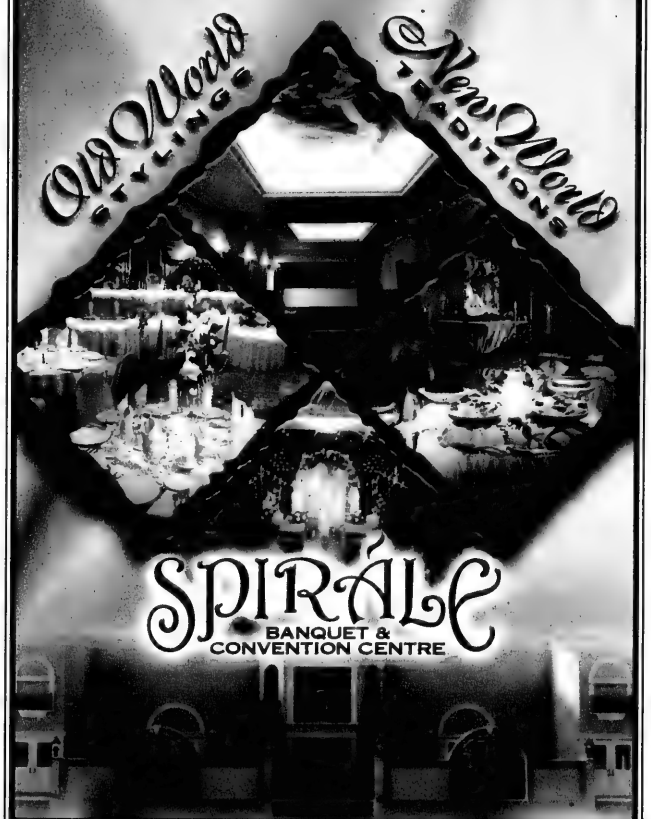

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Vaughan Estate:
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The Vaughan Estate – originally known as Donningvale – was built in 1931 in a simple Elizabethan style typical of a large stone country manor house. The exceptional renovation has retained its historic nature, providing two elegantly appointed ballrooms, each with a capacity of 150.

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With a history of hosting weddings dating back to the 1930s, The Estates' wedding specialists carry this tradition of excellence into the 1990s and the next millennium. Personalized service and attention to detail are the qualities that make The Estates an idyllic backdrop for a memorable wedding.

Wedding couples look to The Estates for personalized service, central location, opulent interiors, free parking and superb cuisine with kosher catering available. Another important benefit when choosing The Estates, is knowing revenues go to research at Sunnybrook & Women's College Health Sciences Centre.

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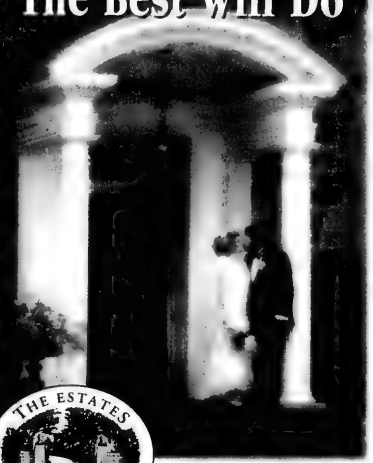

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When asked "What makes DMS Video different?", Darren responds: "We capture your event without making you feel like you're on a Hollywood set. There simply is no need to film with an ornate amount of equipment and lighting. Your guests will feel comfortable since our approach is unobtrusive from the beginning. Our advantage is the SONY DVCAM Digital system."

Digital cameras can work under much lower light levels than traditional analogue cameras, yet they still deliver a brighter, sharper and more colourful picture. When filming is complete, *digital editing* ensures that not only will the video maintain the original camera quality, but the tape won't suffer from degradation over time, like programs found on current VHS tapes.

"For the last 2 years, every one of our videos has been digitally mastered. This way, when our customers take home their VHS tapes, they also have the choice to take home a (future-proof) digital master tape that they know will long outlive their VHS tapes and allow them to transfer to a future digital format" says Darren.

Now, DMS Video has moved *into the future* of video with the introduction of DVD (Digital Video Disc). "We're very excited about this. For the first time ever, we are offering our videos on DVD. Now we can shoot, edit and deliver our videos digitally, so our customers can play their digital videos at home" says Darren.

DVD allows you to access any part of your video within seconds. The convenience of DVD means you can skip through the video just like you skip through songs on a CD. When you're done , no more rewinding, you just pop the disc out of the machine. DVD is the future of home video entertainment delivered today. With a picture quality almost 2½ times sharper than VHS, DVD delivers the quality consumers have long waited for.

"This is going to change the way event videos are viewed and delivered" says Darren. "We're just getting started with DVD and the response has already been overwhelming!"

If *you* are looking for a video unlike any other, DMS Video is just the studio for you. For more information you can contact DMS Video Productions at **(905) 881-7677** or you can visit them on the web at **www.dmsvideo.com**

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There you are. A prospective groom with sweaty palms. Psyching yourself up to lay down a significant sum on something you've probably never bought before: a beautiful engagement ring for the woman you love. Standing outside the door of Odyssey Jewellers at 10909 Yonge St., Unit 55, a half block north of Elgin Mills in Richmond Hill. (Maybe a friend recommended Odyssey – word's getting around.)

Then you go in. First, you notice the look of the store – elegant, but unpretentious. Then you notice that you're greeted, but not overwhelmed. "I've seen this a million times," reports Ed Hostick, the genial proprietor of Odyssey Jewellery. "A customer comes in, they're a little nervous – the last thing they want is a salesperson all over them."

The day we visited Odyssey, Ed was discussing the design of an engagement ring with a customer. "We often get clients who want a unique piece," says Ed. "We love the challenge of custom design. That is, if you don't see something you like in stock." With a chuckle, he gestures to showcases full of the latest designs from New York, LA and Europe.

So what if you're not a young groom? "My father, Milton, and I have taken care of three generations of the same family: fathers, mothers, husbands, wives, sons and daughters, grandkids – tennis bracelets for anniversaries, watches for graduation. And Valentine's is coming up," again, Ed smiles. "People come to us for beautiful jewellery. We make them feel comfortable. So they come back. Of course, if you're a groom, we hope we only see you once."

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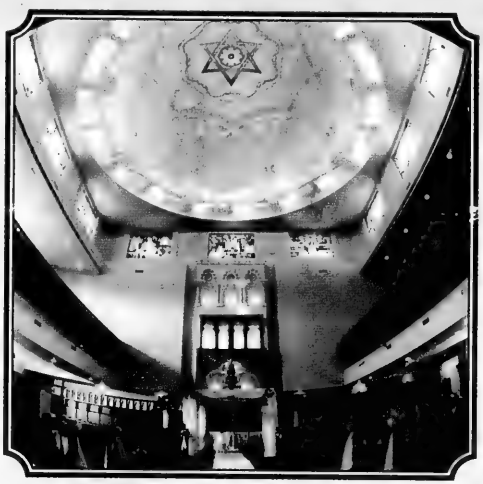

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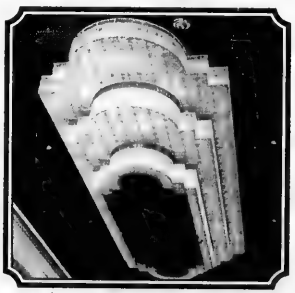

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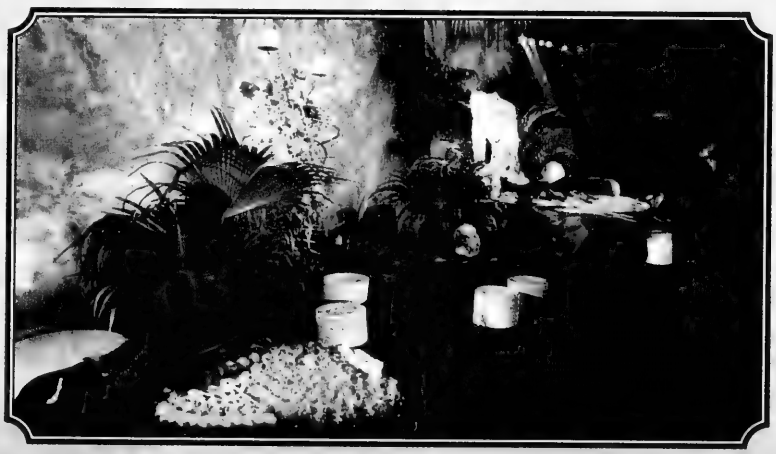


National Bridal Show highlights new products and services

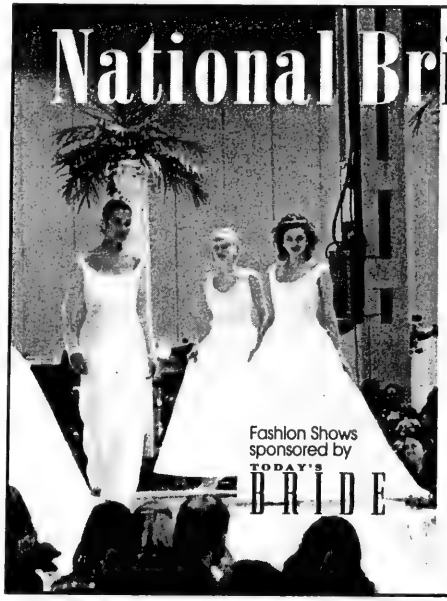
Couples have one last chance to visit a spring wedding show and, just in time for the rush, is Canada's first and foremost — the **National Bridal Show**. From February 25 to 27 at the National Trade Centre at Exhibition Place, brides and grooms-to-be can get truly unique ideas that will enhance their personal styles.

New trends in the past few years get their inspiration from themes: colour, seasons, hobbies, or something that has special meaning for the couple. E-commerce has also contributed a wealth of products and services that couples never even dreamed were available. Many of these new products and services will be on display at the show as over 250 exhibitors from all areas of the wedding industry come together under one roof.

Visitors to the show will also enjoy the café style fashion shows featuring fabulous Millennium-inspired wedding attire. Toronto's top designers bring their best creations to the runway on Friday at 7:30 p.m., Saturday at 2 p.m. and 7 p.m., and Sunday at 1 p.m. and 4 p.m.

While at the show, couples can enter to win an array of door prizes that are drawn at every fashion show.

The National Bridal Show runs February 25 to 27 at the National Trade Centre, Exhibition Place (Lakeshore and Strachan). Show hours are: Friday 5 p.m. to 10 p.m.; Saturday 10 a.m. to 9 p.m.; and Sunday 10 a.m. to 6 p.m. Admission is $10.00. Tickets are sold at the door. For further information, call (905) 881-5708 or visit the show's website at **www.natshow.com.**



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February 25-27

National Trade Centre
At Exhibition Place

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Fashion Show Times
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Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 17 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 7 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 8, 2000 at Adath Israel Synagogue, 37 Southbourne Ave. (Bathurst & Wilson). It starts at 6 p.m. and runs until 10:30 p.m. This year we are happy to welcome back Ines DiSanto of Chez Moi who will be presenting her 2000 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centrepieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042**.

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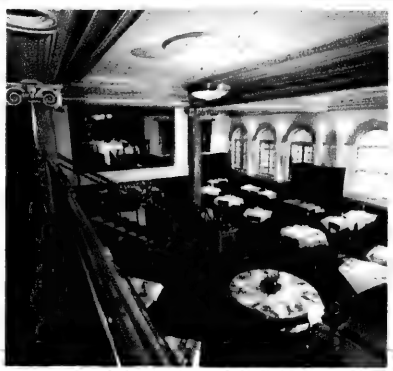

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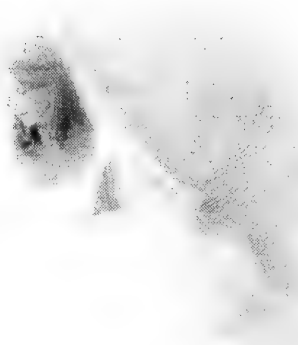

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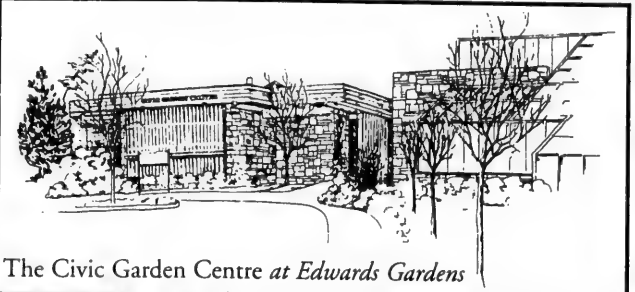

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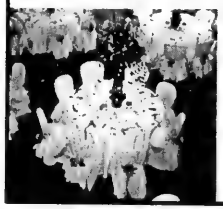

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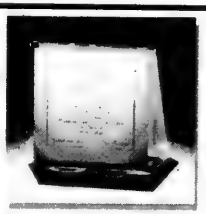

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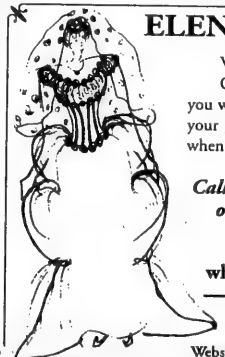

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This Week

National

Teen stabbed in CHAT parking lot Saturday night. *Page 3*

Jacques Israelovitch reluctantly decides to join TSO in Austria. *Page 6*

London youngsters against drunk drivers. *Page 23*

Health

Weight loss requires lifestyle changes, experts say. *Page 29*

Arts & Travel

Pinchas Zukerman excited about upcoming tour of Israel and Europe. *Page 30*

Los Angeles boasts many unique vacation experiences. *Page 33*

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Haider meets mystery group

Picketers protest the inclusion of Joerg Haider's Freedom Party in the new Austrian government, at a rally held Sunday outside the Austrian Consulate in Toronto. The rally was organized by B'nai Brith Canada, Canadian Jewish Congress, Canadian Zionist Federation and the Zionist Youth Movements of Canada. In a fiery speech, Rabbi Gunther Plaut, inset, likened the right-wing party to an infectious disease that must be isolated in its early stages "so that it cannot spread its deadly poison." *[Frances Kraft photos]*

By JANICE ARNOLD and PAUL LUNGEN
Staff Reporters

Dogged by public protests, rescission of an invitation to visit an Orthodox Jewish enclave near Montreal and a frigid reception by the Canadian government, Joerg Haider, the leader of Austria's Freedom Party, wound up a mysterious two-day visit to Canada last week.

But during his visit, Haider met secretly with members of the Montreal Jewish community to discuss the issue of Austrian compensation to Jewish victims of the Holocaust. Montreal lawyer Brahm Campbell said he helped arrange the meeting, but he declined to identify the participants. He sloughed off criticism of the meeting from "the mainstream Jewish organizations," saying he consulted a rabbi before carrying out their request.

"The rabbi told me that in the Mishnah it says that we must dialogue, but we must be knowledgeable. Know thine enemy."

The meeting was harshly criticized by Canadian Jewish Congress president Moshe Ronen. "I think the meeting has absolutely no significance," he said. "These are individuals who decided to meet with Mr. Haider. I can't imagine what they are thinking in meeting him. It's a stupid move in my view." Ronen said Haider will use the meeting to soften his image and paint himself as a middle of the road politician.

The Montreal Jews who met Haider do not have a personal self-interest but had the meeting "for the good of the Jewish community," Campbell said. "Some members (of the community) felt…it's better to talk. My understanding is that [Haider] has promised to encourage Austria to face its past and settle the situation financially and otherwise in terms of reparations."

Campbell, who is Jewish, said "Haider seems to be saying the right things. We're going to see if he does the right things…Within the next nine months to one year, I want to see things put on the rails to resolve these issues. If not, he's not sincere…We have to keep our antennae up."

Campbell asked Mount Royal MP Irwin Cotler if he would meet Haider – a request Cotler turned down. Campbell said he made the request on behalf of unnamed Montreal Jews who find Haider's views reprehensible, but nevertheless believe "a line should be opened."

Continued on page 28

Vatican, PLO sign pact

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — The Vatican and the Palestine Liberation Organization, in a clear message to Israel, have signed a landmark agreement that says any unilateral decisions on Jerusalem would be "morally and legally unacceptable."

The agreement is perhaps the most significant development in PLO-Vatican relations since official ties were established in 1994. It paves the way for full diplomatic ties.

A day after the agreement was signed, the Israeli Foreign Ministry summoned a papal envoy to protest the references to Jerusalem in the agreement.

Israel accused the Vatican of interfering in peace talks with the Palestinians, but Msgr. Petro Sambi said Israel had misinterpreted the agreement.

"There is no reference to the political situation of Jerusalem" and the document only makes "reference to the religious aspect of Jerusalem," Sambi said.

Continued on page 27

Yasser Arafat presents a gift to the Pope last week at the Vatican. *[RNS/Reuters photo]*

Greater Toronto Area

Shabbat: Ki Tisa
Candlelighting: 5:42
Havdallah: 6:47

Barak - Mubarak relations suffer blow — please see page 25

The News in Brief

CANADA

Board Responds

LANGLEY, B.C. — The Langley School Board says it "regrets" an incident last month in which a boy was subjected to anti-Semitic name-calling on a school trip. In a letter to the boy's father, Michael Asner of White Rock, the board said it will continue to be vigilant, and will respond quickly and decisively when incidents like this occur. The board said it will review its policy, but in the meantime, it stated it believes that all those associated with the school district "should have the opportunity to work, learn, conduct business and otherwise associate in an environment which is free from all forms of harassment."

Snoonit Program

TORONTO — More than 40 Jewish high school students from Toronto will participate this summer in Snoonit, an immersion program at Ulpan Akiva in Netanya. Participants will experience total immersion in Israeli culture and society by touring the country, and in meetings with soldiers, public figures and Israeli high school students. The program runs July 4 to 31. Scholarships and subsidies are available until Feb. 28. For details, call 416-398-6931.

Ve'ahavta Appeal

TORONTO — Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, has put out appeals for ice-skates, sleeping bags and blankets for the homeless. Ve'ahavta is working with Project Warmth, which collects and distributes sleeping bags and blankets to over 60 agencies. For information on how to donate, call Avrum Rosensweig at 416-964-7698.

ISRAEL

Civil Weddings

JERUSALEM — Israel's interior minister said his ministry will recognize civil marriages performed in foreign consulates based in Israel. Natan Sharansky's decision could provide a new method of tying the knot for couples with foreign passports, and whom the Orthodox Chief Rabbinate refuses to wed. Until now, these couples have had to wed abroad in order to have their marriages registered by Israeli authorities.

Support for Violence

JERUSALEM — Support among Palestinians for attacks against Israel increased to 43 percent in January from 36 percent a month earlier, according to a poll released by the Centre for Palestine Research and Studies. The poll, which had a three percent margin of error, also showed that Palestinian trust in the government of Ehud Barak dropped to 16 percent from 18 percent during the same period.

Free Trade Deal

JERUSALEM — Mexico and Israel have reached a deal on free trade. Mexico will get tariff-free access to the Israeli market for such items as cars, trucks, buses, steel and coffee. In exchange, Israel will be able to export duty-free to Mexico items including agricultural and high-tech medical equipment, and kosher instant coffee.

WORLD

Looted Artwork

NEW YORK — The Nazis looted 600,000 works of art during Adolf Hitler's 12 years in power, according to a U.S. expert. Jonathan Petropoulose, research director on art for the Presidential Commission on Holocaust Assets in the United States, estimated that 100,000 objects came from western Europe and 300,000 from eastern Europe and parts of the Soviet Union. Some 200,000 works came from Germany itself, Petropoulose told the House Banking Committee.

Denmark Re-evaluates

COPENHAGEN — Denmark's prime minister said his government should review the country's actions during World War II in light of recent reports indicating the country voluntarily handed over at least 132 Jews to Germany between 1940 and 1944. The reports say Danish officials later tried to alter documents to make it look as if they had acted under German orders.

Rescuer Dies

NEW YORK — Maria Paasche, who helped Jews escape from Nazi Germany, died last week at the age of 90. In the 1930s, Paasche transported Jews to Prague before that city came under Nazi occupation.

Condom Case Lost

MIAMI — A jury in Florida has ruled against an Orthodox Jew who sued a drug store chain that fired him after he refused to sell condoms on religious grounds. The jury found that the Eckerd Corp. could not reasonably accommodate Hillel Hellinger without hurting customer service.

Cuba 'Improves'

HAVANA — Religious tolerance in Cuba has greatly improved in the past six years, says an American rabbi who led an interfaith delegation to the country. Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, organized a three-day mission this month to strengthen ties between the religious communities of Cuba and the United States.

Jews Urged to Pursue Insurance Claims

WASHINGTON — After nearly two years of work, the international commission seeking to settle unpaid Holocaust-era insurance claims launched a global effort last week to reach out to Jews who may have claims against European insurance companies.

Lawrence Eagleburger, the former U.S. secretary of state who chairs the International Commission on Holocaust Era Insurance Claims, said people who believe their relatives bought life, education or dowry insurance policies between 1920 and 1945, but never received the proceeds, are eligible to file a claim.

Claimants can file an application even if they do not know the name of the company with which the policy was held.

Individuals can obtain a claims form by writing to the International Commission on Holocaust Era Insurance Claims at P.O. Box 1163, Wall Street Station, New York, N.Y. 10268 USA; visiting the Web site at www.icheic.org; or calling 1-800-957-3203. All claims must be filed by Feb. 1, 2002, and are promised to be resolved within two years of filing.

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Two teens charged in stabbing incident at CHAT

By LEILA SPEISMAN
Staff Reporter

TORONTO — Two Community Hebrew Academy of Toronto students, aged 15 and 17, have been charged with aggravated assault, after a youth from another school was stabbed during an altercation in the school parking lot last Saturday night.

The accused students, who are brothers, can not be named because of the provisions of the Young Offenders Act. They were to appear in Metro North Court on Monday, as *The CJN* went to press.

The incident happened during a CHAT school dance. Detective Donald Wilson of 32 Division said that a group of boys from York Region drove up to the parking lot and "met up with" some CHAT youngsters.

Sergeant Lino Muraratto of 32 Division said the CHAT students had been inside the school and were taking a break outside.

The visiting boy, Muraratto said, was stabbed in the lower abdomen in "some kind of argument that escalated."

The 15-year-old victim was kept overnight at the Sunnybrook campus of Sunnybrook and Women's College Health Sciences Centre. His injury, a four-inch deep cut, did not penetrate any vital organs, said Muraratto. "He was extremely lucky."

CHAT, which has 1,100 students, is located at 200 Wilmington Ave., south of Finch Avenue, between Bathurst and Dufferin streets.

An obviously shaken Paul Shaviv, CHAT headmaster, told *The CJN* that "this kind of thing has never happened before. CHAT is a safe and secure place."

Dances are held once or twice a year, Shaviv said. Admission is only by a CHAT photo identification card. "The dance was fully supervised by staff, and there were two off-duty police there as well."

While the students attending the dance left the building "in a responsible way," they were very upset, Shaviv said. He added that he is arranging discussions between the students and members of the guidance department, as well as an evening program for parents.

CHAT has a "zero tolerance policy" towards violence, said Shaviv. However, no decision about the students who were charged has been taken so far.

"Remember, they have just been charged – not convicted."

The attack surprised the police as much as it surprised the community, said Muraratto. "We haven't had any problems at that school."

The Jewish community of Toronto is very concerned, said Alan Sandler, president of UJA Federation. "I have asked that we accelerate the introduction of a new neighbourhood youth program in the Bathurst corridor that will address some of the challenges that families and youth are facing."

With files from Frances Kraft.

Paul Shaviv

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Greater Toronto Area

A three-jewelled treasure

There is no doubt that the subject that dominated the policy agenda of Jewish life in North America throughout the last decade of the last century was "Jewish continuity."

The tripwire for the explosion in concern over "continuity" among communal leaders was the release of an American Jewish demographic study at the beginning of the decade that found more than half of all marriages among Jews in the United States were interfaith marriages. Lately, there has been some debate over the accuracy of the figures of that study, though the debate really centres on whether the findings were merely bad or very bad. (An updated census is expected soon.)

For many community leaders, the findings in the 1991 study were like an awakening from a nightmare. At first, dazed and disoriented, they wondered out loud in genuine worry and anguish how things could have slipped so far.

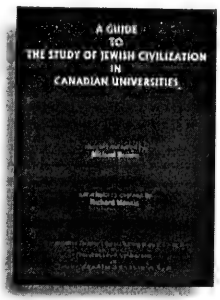
After awhile, calmer and more collected, they mobilized their best minds and their most philanthropic hearts to devise a multi-tiered strategy aimed, primarily, at pre-empting further drift by our youngsters away from their religion and, to the extent possible, retrieving what may have been lost.

The philosophic bedrock underpinning the strategy is enhanced Jewish education, formal and informal, at every level, in whatever setting, for every age category.

Even though the demographics of the Jewish community are different in Canada than they are in the United States, the principles of the strategy apply as vigorously here as they do there. Enhancing Jewish education, in both substance and opportunity – in all its myriad possibilities and manifestations – is the only meaningful communal and individual response to the erosion in Jewish life, Jewish identity, Jewish affiliation and, alas most starkly, in Jewish numbers.

With this thought in mind, it was with particular delight that I recently received across my desk, a copy of *A Guide to the Study of Jewish Civilization in Canadian Universities*. A joint publication of the International Centre for University Teaching of Jewish Civilization of the Hebrew University of Jerusalem and the Centre for Jewish Studies at York University, the book is a small, three-jewelled treasure.

The centerpiece of the book, the first of the jewels, the key reason for its publication, is an inventory of programs and courses in Jewish studies in universities across Canada, updated to 1998.



In terms of "enhanced Jewish education," as the underpinning of Jewish continuity, the relatively recent availability of Jewish studies at the university level is an incalculably important development.

The second jewel of the book is a concise, punchy introductory essay by Michael Brown, director of the Centre for Jewish Studies at York University, the compiler and editor of the volume, in which he describes "the unique [Canadian] characteristics that form the social, political and educational context" of Jewish studies in Canada.

The third gem of the booklet is the summary essay by Richard Menkis of the University of British Columbia. Menkis writes about the changes in Canada from the early 1950s that eventually led to the establishment of diverse Jewish studies programs across the country.

Menkis is especially effective in capturing the turbulent, student-led initiatives for curriculum changes in the late 1960s and early 1970s. One reference from the archives is particularly poignant. It is a statement by a young Jewish student activist, Jeffrey Stutz, pleading in 1970 with the administration of the University of Toronto to enshrine Jewish studies in the teaching program.

His reasoning was succinct, persuasive and so very resonant with the needs, not only of his own generation, but of every generation of young Jews.

"Since the establishment of the State of Israel there has been a gradual re-awakening of Jewish consciousness in North America, especially among Jewish youth. This involves *awareness of our place in the tradition, and excitement with the tasks of building the Jewish community, here and in Israel.* To live with [Jewish] consciousness requires familiarity with our culture: language, history, religion, folkways and contemporary social studies. Jewish studies were needed to bring these elements of Jewish life to students." (Our emphasis)

This small publication is a useful resource for university-eligible people who wish to take part in the "task of building the Jewish community."

MBD

SEE JN

ZIMRIYA 2000 CELEBRATES 1,000 YEARS OF YIDDISH: United Synagogue Day School's choir (above) and below, Beit Rayim Hebrew School's choir are seen performing at the recent choral festival for day and supplementary Hebrew schools. [Barbara Silverstein photo]

See related story on page 16

Greater Toronto Area

Schools reduce tolerance for youth crimes

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Despite public fears, a youth crime wave is not sweeping the land, says the legal counsel for the Toronto district school board.

Violence occurs in less than 40 percent of all crimes committed by youth, and the number of violent crimes has remained steady, Eric Roher said at a recent lecture at Holy Blossom Temple.

"However, there has been a massive rush of level one assaults – those in which no weapons were used, and no one was injured," he said.

Schools also have a lower tolerance towards violence. Administrators are reporting more incidents to the police, and there has been an increased propensity for police to lay charges, he said. "Any time the police are called, they will lay charges, if they have reasonable grounds."

Violence does not necessarily involve any type of physical contact. "In a school context, violence has been defined as anything that jeopardizes the climate for an effective learning and working environment. It can include abusive language, disruptive or aggressive behaviour in the classroom, assaults, the carrying and use of weapons, and emotional and verbal abuse."

Gangs are quickly acquiring the reputation for being the perpetrators of violence in schools, he said. "There are more than 180 teen gangs across the city, and at least 30 of them carry firearms.

Bullying often goes unreported

"Surprisingly, girls account for about 25 percent of all arrests. In the past 10 years, the rate of female young offenders – those between the ages of 12 and 17 – have increased 179 percent. At least five of the gangs are strictly female."

Roher said that educators and parents need to be aware of warning signs that indicate a youth may have joined a gang.

"They often adopt a defiant manner, and have little or no respect for their teachers. They may suddenly have a whole new group of friends and adopt gang clothing, their grades may drop, and they may have unexplained money or expensive items.

"Gang members are usually those who don't fit in with the other students. They are often outcasts who are looking [for some place to belong], and they get a sense of identity by joining a gang."

Many students are afraid to report gang-related violence, but disruptive or aggressive behaviour must be addressed with progressive discipline, he said.

Bullying often goes unreported, said Roher. "The goal of a bully is to humiliate or injure someone who is weaker [or different], and the victim does not usually report it because of a fear of reprisal or retaliation.

"Bullied children often feign illness, have low self-esteem, and may stay away from washrooms. They need help because they cannot respond to threats or abuse themselves. Educators must respond to bullying of any type."

Principals must make quick decisions about when to call the police, said Roher. "If they have reasonable grounds to believe that criminal behaviour is going on, then the police should be called. It is always better to err on the side of calling the police. They can decide whether to lay charges."

Prevention is the key to all violent activity, he said. "Our approach has been to use education, training and conflict resolution. We must get students in early grades to learn ways to deal with issues.

"If we integrate programs into the school early, it can lead to the development of a lifetime of using resolution skills."

Violence in the schools is more than a school issue, said Roher. "It is a societal issue, and every part of the team – parents, teachers and police – have to be involved."

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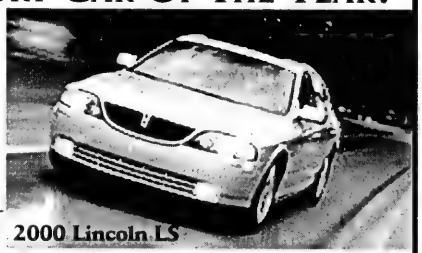

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TSO concertmaster goes to Vienna, reluctantly

By PAUL LUNGEN
Staff Reporter

TORONTO — Jacques Israelievitch, concertmaster of the Toronto Symphony Orchestra (TSO), announced last week he will join the orchestra on its upcoming tour of Europe – albeit reluctantly – and perform at three concerts in Vienna.

"I feel sick to my stomach, to tell you the truth," he said. "However I will try to focus on the music."

Other TSO musicians who had questioned the Viennese tour dates announced that they too would perform.

Members of the orchestra had met to discuss the planned performances in Vienna in the wake of the election of Joerg Haider's anti-immigrant Freedom Party. Haider has praised Nazi employment policies and called members of the SS decent people. Inclusion of the Freedom Party in the Austrian coalition government prompted demonstrations across Europe, diplomatic snubs and cancellations of other cultural events scheduled for Austria.

Israelievitch's decision was a key factor in giving other musicians a green light to participate in the controversial Vienna concert dates. The fact that his father's family was killed in Auschwitz, as was his maternal grandfather, lent musicians' concerns about the venue greater emotional resonance.

Israelievitch said he felt intense pressure to acquiesce to the concert tour. Numerous musicians had called him to say they would follow his lead in deciding whether or not to go on the tour. "The pressure came mostly from colleagues. I felt the weight of their desires," he said.

"There are certain demands in the realm of artistic excellence that go counter to personal desires... My heart isn't in it, but what made it possible for me to go was that the musical director [Jukka-Pekka Saraste] will write a strong statement focusing on racism and explaining how hard it was for us to go to Vienna. We are there to help the cause of the people who are pro-democracy and against fascism."

Saraste's statement will be placed in the concert program. In addition, the orchestra will perform a meditation by Leonard Bernstein.

"I am going only out of solidarity with my colleagues," Israelievitch said. "After much soul searching, I thought that the organization agreed to make a statement and not play as if it was business as usual. It still turns my stomach and if it were up to me, we would not be going. But I'm one of the musicians. I'm not the boss."

Richard Cohen, who plays the French horn, said he too would perform in Vienna. "I personally think for the organization that it's a mistake to go. I think that in the long term, my gut feeling is that even though we'll play the piece by Bernstein, from what I know of Nazism, it's hopelessly naive to think it'll stop their ideology." Cohen said "the message of the [Bernstein] piece is freedom, freedom of thought and expression. It says we're Canadians coming from a land of tolerance and freedom and we expect that from Austria too."

Mark Skazinetsky, associate concertmaster, told *The CJN* "my personal decision is to go and play with my colleagues. I support them in that, if the statement [by Saraste] is made."

JIAS changes its national structure

By SIMONE JOSEPH
Staff Reporter

TORONTO — Jewish Immigrant Aid Services (JIAS) has changed its national structure.

JIAS has decreased staffing in its national office; delivery of its services will now be split between JIAS' Montreal and Toronto offices.

JIAS' Montreal office will provide services to people living east of Toronto, while the Toronto office will serve those living west of Toronto.

Jack Kugelmass, the executive director of JIAS' Toronto office, will also act part time as executive director of the national office, a position that used to be full time.

These changes will not affect JIAS' clients, said Kugelmass."It is an administrative restructuring.

"JIAS National is buying time and expertise from JIAS Toronto to run its operation."

Malcolm Weinstein, vice president of planning and allocations for UIA Federations Canada, JIAS' funding body, says there were some redundancies within JIAS.

"It was clear that some of the responsibilities of [national] executive director could more efficiently be delivered by local JIAS [offices]," he said.

UIA proposed changes to JIAS' national structure back in June.

But discussion of reshaping the national organization "had been going on well before June, maybe a year before that – it was not a surprise," said Sheldon Maerov, associate executive vice-president of UIA Federations Canada.

JIAS has been operating under an amended budget since Feb. 1.

In accordance with this budget, a portion of the money which was allocated for salaries in the national office will now go towards improving the quality of training for JIAS-affiliated social workers across the country, Kugelmass said.

He stressed that this reallocation of funds is not a budget cut. "It is a restructuring to take into account a changed workload."

YOUNG EMUNAH WOMEN: From left, Liora Meister, Yona Philips and Tamara Zimmerman, were the organizers of the recent Emunah Women of Toronto Junior League Cake Decorating Event.

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Greater Toronto Area

Toronto lawyer 'privileged' to donate bone marrow

By FRANCES KRAFT
Staff Reporter

TORONTO — Mark Mincer didn't know exactly what he was getting into when he was tested as a potential bone marrow donor. Now that he's become an actual donor, the 40-year-old Toronto lawyer says he would do it again.

In October 1994, Mincer attended a bone marrow drive on behalf of New Jersey native Jay Feinberg, simply because "there was someone out there who needed help. It was easy."

Mark Mincer

Feinberg, now 31, received his transplant from a Chicago resident in 1995 and now devotes his time to the Gift of Life Foundation (www.hla-match.org), a Florida-based Jewish bone marrow registry initially established to help find a donor for him.

Since 1991 it has recruited approximately 85,000 donors, and has been successful in matching probably dozens of donors and recipients, according to Arlene Feinberg, Jay's mother.

Mincer's resolve to help was strengthened when he learned a few months ago he could be a match for a child with leukemia. As the father of two "beautiful, healthy, wonderful" daughters – Laura, 12, and Alyssa, 8 – Mincer was determined nothing would stop him from donating marrow, provided further testing confirmed the match.

The odds of finding an unrelated donor are 1 in 20,000 to 1 in 750,000 or more, according to Canadian Blood Services (CBS), which runs Canada's bone marrow donor registry, one of almost four dozen worldwide. Jews are underrepresented in the donor pool, partly due to the Holocaust, according to the Gift of Life Foundation.

"It's like looking for a needle in a haystack," said a CBS representative, explaining that six antigens, three from each parent, must match. Donors must be between 17 and 59, and in good health.

So far this year, nine matches were made in Toronto. In 1998,"a very good year," there were 30.

Once Mincer signed final consent papers – after extensive consultation with CBS – the recipient was prepared for the transplant, a process involving six to eight sessions of full-body radiation and chemotherapy to lessen the chance of rejection.

Mincer doesn't know much about the recipient, because of confidentiality regulations. The two may correspond through the registry, but all letters are vetted to ensure anonymity, said Mincer.

To prepare for the marrow extraction, Mincer did his best to stay healthy, avoiding all medication and forgoing downhill skiing to reduce risk.

He also wrote a note to Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation, whom he knew through family. He asked that the child be included in the congregation's prayers and enclosed a donation for the synagogue. He was assured by the rabbi that he too would be in their prayers.

Although Mincer describes himself as "not particularly religious," he surprised himself by telling his worried mother, "I have to have faith that God will see me through it."

A woman who works with him at the law firm of Goodman and Carr.organized a prayer group at her church, with different prayers focused on individual aspects of the transplant.

Mincer's surgery was scheduled at Princess Margaret Hospital (PMH) where he received "red carpet treatment" during his overnight stay. Both CBS and PMH staff were "phenomenal – so nice, so supportive, so encouraging," he said.

Following the surgery, during which marrow was aspirated from his hip bones and tailbone under general anesthetic, the marrow was sent on its way immediately.

Mincer was back at his commercial real estate practice within days, having attended a bat mitzvah over the intervening weekend. "I didn't do the horah," he quipped.

Two things surprised him about the procedure: the minimal physical discomfort and how good he felt, emotionally, having helped someone.

"I feel privileged to have been picked."

CLARIFICATION

In the article, "Attack on two seniors not hate motivated," (*CJN*, Feb. 10), reference was made to two attacks that took place last year, one outside a synagogue on Viewmount Avenue, and one in the parking garage of a nearby apartment building. Only the parking garage attack, not the one outside the synagogue, was connected to a bad business transaction.

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Unwelcome politics from the Vatican

Last week, in one of the storied chambers at the Vatican, amid the clicking and flashing of cameras and the whirring of videocams, Pope John Paul II and Yasser Arafat signed an agreement whose ostensible purpose is to enshrine administrative understandings regarding Catholic holy sites within the territory governed by the Palestinian Authority. This, of course, was a perfectly appropriate and legitimate subject of business for the two men.

But the two leaders obviously had more on their minds and on their agenda than mutual relations and the administration of holy sites inside the Palestinian Authority. For, within the text of the agreement was a reference aimed directly and with pointed hostility at Israel. "Any unilateral decisions [regarding the status of Jerusalem] are morally and legally unacceptable."

When the declaration was made public, Israel reacted immediately with anger and indignation. And rightly so. It issued a statement expressing "its great displeasure" with the declaration. The following day, it summoned the papal nuncio in Israel to the offices of the Foreign Ministry to convey its categorical rejection of the reference to Jerusalem in the Vatican – PLO document.

Last week's declaration was merely the latest intrusion by the Vatican into the highly charged political situation surrounding the negotiations between Israel and the Palestinians. Its timing could not have been worse, given the current stalemate in peace negotiations and its proximity to the planned visit by the Pope to Israel next month. It was offensive, echoing last year's public pronouncement by the Vatican that its preferred status for Jerusalem was as an international city. It is also potentially very dangerous, strewing even more obstacles along the already cluttered path toward the attainment of an accommodation on the one issue that rises above all partisan politics for Jews in Israel and throughout the world.

More than two decades ago, Israel's ambassador to the United Nations, Chaim Herzog, spoke the following words to a mostly hostile world from the rostrum of the General Assembly. It is important to repeat them. They touch the very heart of the matter.

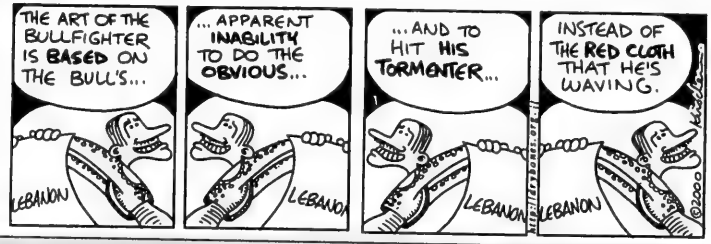
"Israel offers no excuse for its presence in Jerusalem; it owes no apologies. Israel is there as a right – a right which has been hallowed by the Bible, a right which has been sanctified by history, by sacrifice, by prayer, by yearning, a right which has been strengthened and vindicated by virtue of the creation of the only liberal administration [in Jerusalem] in 2,000 years."

Just as the government of Israel did last week, we too must voice our rejection of the Vatican's unwelcome politics.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.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Winnipeg chavurah still active

Your article on modern Orthodoxy by Martin Lockshin (Jan. 13), detailed many enlightening changes occurring in Israel within the modern Orthodox community, one of which was the more active participation of women in the synagogue.

Lockshin writes that "such institutional frameworks hardly exist in Canada." Perhaps not in Toronto, but in Winnipeg, our Orthodox synagogue, the Chavurat Tefilah, since its inception 25 years ago, has had women dancing with the Torah on Simchat Torah, two women as presidents, women giving the d'var Torah, women saying the Kaddish aloud, all under the sanction of our then rabbi, Rabbi Moshe Stern (Winnipeg's, not Toronto's).

Unfortunately many of our members now live in Toronto and our numbers have dramatically decreased (as Winnipeg's Jewish population has), but our shul still carries on with these "modern Orthodox" practices. Yes, women's participation does enhance the Orthodox services and hopefully more Orthodox synagogues will try these "innovations."

Roslyn Silver
Winnipeg

* * *

Peace process requires co-operation

The unprecedented peace process negotiations between Israel and the Palestinian Authority has become outrageously one-sided toward Palestinians. It pressures and punishes the state of Israel with insurmountable deathly risks from her Arab neighbours.

After 50 years of aggravated hate, confrontation and suspicions, the Israelis wholeheartedly aspire to reconciliation, but the Arab media still carry out venomous denunciation and vengeful curses for the destruction of Israel.They implicitly inflame and encourage extreme violence against the Israeli population.

Dealings between Israel and certain Arab states vacillate unpredictably between verbal belligerence and guarded benevolence.

A lasting peace in the Middle East will not emerge until there is complete co-operation for mutual national accommodation.

Albert L. Stal
Toronto

* * *

Ontario's stand begs credibility

I confess that I am at a loss to understand the "Robin Hood" mentality of Janet Ecker, whereby she justifies not supporting education funding, the job for which she is getting paid. She has been so bold as to set up "us and them" by telling the public that it will have to take away from the public system if it is "forced" to support religious schools. How rude! Suppose we all register our kids for public school? Who will she take the money from? I even feel foolish responding to her comment, thereby suggesting that it in any way makes sense.

As the education minister, Ms. Ecker, it is time for you to govern in accordance with the wishes of the people. You now have an opportunity to right a 100-year-old wrong. It is time to support the children of our province, those who will make, and whose parents have made, meaningful and substantive contributions to society and to your party. It is too easy to take the easy way out. You are teaching children the wrong lessons and making yourself and this government look foolish.

R.E. Spiegel
Toronto

* * *

Wants positive stories on haredim

I am saddened and disappointed in what I perceive on occasion as anti-religious sentiment that occurs; specifically, I find on occasion that *The Canadian Jewish News* is anti-haredi.

I feel it would be helpful if the Jewish community would be more educated as to what Jews are. *The CJN* should be more objective and paint haredi Jews in a much more positive light.

Reuven David Zarecki
Montreal

* * *

Quebec Jews need Clarity Act

Where is the backbone of Canadian Jewish Congress, Quebec region (CJC-Q)? (*CJN*, Feb. 3). Did it not learn anything from its humiliating manipulation by the Parti Québécois with "Matzahgate" four years ago, that we Jews must never cower in fear, or worse still, pander to separatists?

The Clarity Act is the best piece of legislation to help secure the position of federalist Canadians living in Quebec in the last 30 years. It is positively revolting that CJC-Q, and by extension CJC-national, would not take a public position to support this valuable federalist initiative for fear of antagonizing separatists. Did 20th-century Jewish history not teach us that appeasement is a recipe for disaster? The elitists at CJC-Q must stop the back-room style politicking and better serve the entire community.

Truth, honesty and clarity are always in season. Shame on CJC-Q for displaying cowardice when our community needs leadership!

Eric Gralnick
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Joseph Trumpeldor: A hero for all seasons

By GIL TROY

Growing up as a bookish kid in New York City in the 1970s, I was often afraid. I donned my Yankees baseball cap to prove that I was a normal all-American boy, but my nerdy glasses betrayed me. I was an equal opportunity scaredy cat: the tough Italian and Irish Catholic kids terrified me as much as the tough black kids.

My wimpiness disturbed my parents. True, they were partly responsible, having imparted a love of books, a respect for authority, a goody-two-shoes disdain for fisticuffs. But at the same time, they did not want to raise a Galut Jew, a passive, fearful Diaspora Yid.

My father was particularly distressed. He, after all, was a Betari, a proud Revisionist Zionist, a follower of the fiery Ze'ev Jabotinsky. As a teenager in the 1940s, my father had helped smuggle machine-gun parts in matzah boxes from New York to Palestine.

Intellectual and ideologue that he was – part of the problem of course – he did not teach me boxing or karate. Instead, he raised me on a steady diet of Zionist heroes, on tales of fighting pioneers who built the Jewish state. My brothers and I learned about the Polish-born Menachem Begin, when most Americans shunned him as a terrorist – before he became prime minister and the Camp David peacemaker.

We learned about the Hungarian-born Dov Gruner, a British army veteran turned Irgun freedom fighter, whom the British hanged in 1947. And, most important of all, we learned about the Russian-born Joseph Trumpeldor – the martyr of Tel Hai.

* * *

The image is defining, inspiring, heart-breaking, breath-taking. A one-armed immigrant – a decorated Czarist war hero – defending his old-new homeland of Palestine. Fatally wounded, with his dying breaths, the warrior gasps, "*Tov lamoot be'ad artzeinu*," "It is good to die for our homeland."

March 1 will mark the 80th anniversary of Joseph Trumpeldor's valiant death at Tel Hai – the Hill of Life – in the Galilee. In those eight decades, Trumpeldor's ancient, wild, backward wasteland has blossomed into a modern, booming, high-tech, nation state. Trumpeldor's final words of patriotic selflessness inspired generations of Zionists, especially Revisionists.

Alas, this 80th anniversary comes at an awkward time. The state this hero helped found is at an ideological crossroad – physically and economically stronger than ever before, but morally and spiritually more confused. And Trumpeldor's legend itself is under attack. Some historians allege that the very words that electrified so many for so long were contrived.

The story of Joseph Trumpeldor, the man and the legend, encapsulates the broader saga of Israel and Zionism, the state and its founding movement. Trumpeldor's life is a case study of how the Zionist idea turned a man of the exile into a new man, a man finally at home. Trumpeldor's death illustrates the high price the Jewish people paid to fulfil the Zionist dream, to establish a modern state in our homeland. And Trumpeldor's self-sacrifice sets a standard of altruism so desperately lacking in most modern Jews, either in Israel or abroad.

Born in Pyatigorsk, Russia in 1880, Trumpeldor was the son of a cantonist, a Jew conscripted as a child to serve in the Czar's army. Twenty-five years of servitude deprived Trumpeldor's father of a rich Jewish background – but he remembered his heritage and raised his children with what we would call ethnic pride.

Russia in the late 1890s pulsated with all kinds of ideological movements. Young Russian Jews like Trumpeldor championed secular and Jewish causes. The nascent Zionist movement appealed to Trumpeldor. Having had little religious training, he welcomed its rebellion against tradition; and he had suffered enough anti-Semitism to share the Zionist's dream of returning to a homeland where Jews could live normal lives.

Zionism wanted to make a mensch out of the Jew, to transform the Galut Jew from a timid spectre into a brave new man. Zionists cherished the example of the heroic Maccabees – not the martyrs of Masada. They wanted to revolutionize Jewish life and make Jews strong, proud, free, less cerebral, and more practical and activist.

When Trumpeldor was drafted into the Russian army in 1902, his Zionism helped motivate him to serve, not flee. He would show that Jews were not cowards. Trumpeldor set a proud example – fighting valiantly in the Russo-Japanese War. The cost, however, was steep. He lost his left arm in battle and was imprisoned by the Japanese.

When he finally left the army and entered law school, 2nd Lieut. Trumpeldor was one of the few Jews ever commissioned in the Czar's army, and one of Russia's four most decorated soldiers.

While studying law in St. Petersburg and plunging into Zionist politics, Trumpeldor deepened his commitment to agrarian collectivism. He believed that Jews had to return to the land, as well as to their homeland. He also believed that working together on communal settlements was good for everyone, Jew and non-Jew alike.

During World War I, Trumpeldor teamed up with a charismatic firebrand named Vladimir (Ze'ev) Jabotinsky, who was equally devoted to Jewish self-respect and self-defence. Together, they established the Zion Mule Corps, a Jewish auxiliary to the British army. Trumpeldor's heroism with the corps at the Battle of Gallipoli helped Jabotinsky upgrade this Jewish supply squad into the battle-ready Jewish Legion.

After the war, Trumpeldor helped form Jewish self-defence organizations amid the chaos in Russia. He worked to unify and train members of Hechalutz (pioneer) movement, as well as to unify the two workers' parties in Palestine under one single non-partisan trade union. Shortly after his death, the founding of the Histadrut, the General Federation of Labour fulfilled this dream.

By October 1919, Trumpeldor was in Palestine defending the Upper Galilee. The three settlements under his command – Metula, Kefar Giladi, and Tel Hai – were vulnerable. Each obstacle, no matter how formidable, elicited the same response from Trumpeldor. Deploying his minimal Hebrew vocabulary to maximum effect he would say, again and again: "*ayn davar*" – literally "it's no matter." We would say: "no sweat."

Young Joseph Trumpeldor

On that fateful day, March 1, 1920, when five of his men were killed defending Tel Hai, Trumpeldor could have said, as well as he could: "Never mind, it is worthwhile to die for the country." Another Zionist thinker, J.H. Brenner, cleaned it up – some now claim made it up – into its current form: "It is good to die for our country."

Three years after Trumpeldor's tragic death, his friend Jabotinsky named his new Revisionist Zionist youth movement after the martyr: Betar, for Brit Trumpeldor, Trumpeldor's covenant. Over the decades, Trumpeldor came to represent the best of Revisionist Zionism – a hard-headed, self-sacrificing commitment to Jewish self-defence in the Diaspora and in Israel, an insouciant bravery in the face of daunting challenges – *Ayn davar*! It's no sweat! – a purifying zeal for discipline and dignity.

Remarkably, in a fledgling country that early on demonstrated a demented genius for factionalism and discord, Trumpeldor could serve as an icon of the left as well as the right. He could – and did serve – as a patron saint of the kibbutz movement, of the union movement, and of the commitment to cultivating and defending the land. Trumpeldor was the ultimate chalutz or pioneer, the new Jewish hero: anxious to till the soil and make the desert bloom, ready to bear arms and defend the homeland when necessary.

Trumpeldor, a man for all seasons – a soldier, lawyer, fighter, thinker – could serve as a role model for modern Jews throughout the world. To those who lived outside of Israel, his heroism and his patriotism disproved all the canards about the cowardly, disloyal Jew – he not only lost his arm serving the land of his birth, he intended to return to Russia until he enlisted in the defence of Tel Hai.

And yet, at the end of the day, this secular, cosmopolitan, Russian patriot knew he was a Jew – and was willing to give his life for our collective homeland.

This is an age of cynicism and historical revisionism, of anti-heroes and "new historians" who turn Zionists into imperialists, who convert the Jewish people's liberators into the Arabs' oppressors. Yet, successful societies need heroes; they need larger than life characters who embody abstract ideals, who realize and sanctify the nation's cherished values.

Historians have a dual obligation. We must, of course, ferret out the truth, sifting the evidence and determining just what Trumpeldor did and did not say. But historians also safeguard the stories of the past: The chronicles of a people are building blocks of national identity.

Eighty years after his death, Trumpeldor's example continues to shine, teaching Israelis how to rally behind the blue and white flag and treat life's challenges with the shrug of "*ayn davar*," teaching Jews the world over how to walk with dignity, neither sauntering nor cowering; and, most important of all, reminding the Jewish people that there are ideals, there are individuals, who can serve as rallying points, as inspirations, and, most important of all, as touchstones of unity.

Gil Troy is a professor of history at McGill University.

Please see related story on page 26

Call for help

Every once in a while, I get requests to help a particular cause gain public attention. This column is a response to such a request. It deals with schizophrenia, and if that subject is of no interest to you, it may not strike a responsive chord. But if only a very few of my readers indeed take up the suggestion made in this article, it will be worth writing about this particular illness. After all, helping to heal the sick is a mitzvah.

Rabbi Gunther Plaut in Toronto

This column is in fact a response to a letter received from the department of psychiatry and behavioral sciences at Johns Hopkins University, one of the most renowned medical institutions in the world. It publishes a monthly newsletter, of which I am a faithful subscriber and reader.

The writer introduces herself as a psychiatric epidemiologist and geneticist who for the past 20 years has been a researcher focusing on the biological basis of severe mental disorders, such as schizophrenia and bipolar disorders.

One of the teams is honing in on Jewish families of Ashkenazi descent – hence the request made of me. The letter says: "Why are we studying the Ashkenazim?

"One strategy that geneticists use to identify genes for complex disorders is to study more genetically homogeneous populations. Gene identification will hopefully lead to new medications and treatments for these disorders.

"Let me be clear: scientists do not think that there is a higher frequency of schizophrenia and bipolar disorders among the Ashkenazim. We believe that the rate of these illnesses is the same across different populations.

"How can you help? You can get the word out about our study. Unfortunately, the stigma of mental illness often prevents family members of affected individuals from coming forward. If you know of eligible families, you can help make them feel comfortable participating in our research study. We would like to study families that have at least one living relative with either schizophrenia or bipolar disorders. Members of my research team and I travel nationally, and would be happy to talk to members of your synagogue or organization.

"If you have any questions or suggestions, do not hesitate to call me at 410-955-0455. Working together, I hope that we can unravel the mysteries surrounding schizophrenia and bipolar disorder, and alleviate the suffering."

The writer is Dr. Ann E. Pulver, associate professor of psychiatry. If you have any questions, suggestions or information, please call her at the above number, or e-mail her at: Aepulver@welchlink.welch.jhu.edu. You will be making a contribution to an important medical pursuit.

Religion and state revisited

Far from the headlines, the underpinnings of a new status quo on religious-secular relations in Israel are being developed. The Knesset advocate for this is, ironically, in the National Religious Party (NRP).

Thus far, the NRP has been the defender of the existing framework, which clearly is no longer reflective of the complexities of Israeli demographics and behaviour. If passed, a new private member's bill proposed by MK Nachum Langental, would result in a virtual revolution on matters of religion and state.

Shira Herzog in Toronto

The bill would allow public transportation on Shabbat, civil marriage for those barred from religious ceremonies, civil burial, military service for all Israeli citizens, termination of religious councils and open places of entertainment on Shabbat. At the same time, the new bill would maintain conversion according to Halachah, prohibit trade or shopping on Shabbat, and expand Jewish studies in secular schools.

Langental's bill echoes a 1997 document prepared by Alex Lubotsky of Meimad (then a religious educational movement, which later became a party that joined Barak's One Israel in 1999), and Yossi Beilin (now minister of justice). They sought to replace the historic arrangements that had been put in place by David Ben-Gurion in 1947 in an effort to appease Agudat Israel, the Orthodox party, and to win its support for the establishment of the state. While the anachronistic nature of many of these arrangements has been widely acknowledged, and while 70(!) forums in Israel deal with matters of religion and state, many rabbis have no reason to change their behaviour unless forced to by law.

Langental's proposals already enjoy support on both the right and the left. They are viewed as a contemporary effort to bridge the gap between those who fear religious coercion and prefer a vision of Israel as a "state for all its citizens," and those who wish to protect the Jewish nature of the state and prefer a vision of Israel as a state governed by religious law. The new bill is again a compromise, but one that better reflects the realities of Israel in the 21st century.

The political significance of the bill is its origin in a religious party. The NRP had originally rejected the Meimad-Beilin document, as well as several proposals from secular parties for new arrangements. Now, several rabbis from the religious-Zionist camp have welcomed the proposal as a reasonable alternative to the inevitable breakdown of the existing framework that will likely come about through a combination of legal challenges in the Supreme Court and public discontent.

The bill also has a background of political tension within the NRP itself. The party is reeling from a recent devastating internal review conducted by Justice Sarah Frish. She criticized its leadership for losing touch with its constituency and for sacrificing its historic, domestic agenda for a single-minded focus on the territorial question and the battle against relinquishing land for peace. In the resulting battle for leadership of the party between Shaul Yahalom and the incumbent, Yitzhak Levy, both wish to appear moderate, progressive and responsive to quality-of-life issues.

Langental's bill does not deal with the demand for state recognition of Jewish religious pluralism from non-Orthodox Jewish streams. It continues to uphold conversion according to Halachah, in the spirit of the Ne'eman committee reforms (which were originally accepted by the Conservative and Reform movements).

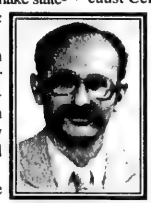
But the bill clearly responds to the Israeli reality of friction between secular and religious Israelis, and the new demands put on the system by the influx of Russian, non-Jewish immigrants, who are citizens according to the Law of Return, but are denied access to marriage, for example, because they are not halachically Jewish. And by calling for military service for all Israelis, the bill deals with the grievance many Israelis have against the exemption for service granted to haredi yeshiva students.

If the bill passes, it will be the first comprehensive, legislated attempt in 50 years to redraw the status quo on religious matters in the state. Like so many other issues, this one, too, requires reform, and the political will that can create the necessary conditions for it. This time around, the consensus may just be broad enough to pull it off.

A Canadian Jewish museum

Museums are imported instruments for shaping the identities of any society. They are not neutral collections. Decisions about what materials to collect and not to collect, and how to display them, make statements about the society or public sponsoring the museum.

One of Adolf Hitler's cars is in the collection of Canada's War Museum. After director Jack Granatstein discussed selling the car, an outcry of public opposition quickly settled the matter. The museum will keep the car.



Morton Weinfeld in Montreal

I have no idea if that was the correct decision. I also do not know if there is any Jewish perspective on the issue. Some people were afraid a neo-Nazi group would buy the car and turn it into some kind of shrine. But if the vintage car had fetched $20 million from a non-Nazi purchaser, the money might – in good conscience – have done a great deal of good for the fund-raising efforts for the Canadian War Museum.

One goal of the museum should be to help new generations of Canadians remember the reasons for our country's fight against the Nazis. The existence of Holocaust deniers like David Irving means that such reminders are crucial. But it is not immediately apparent that Hitler's car is essential. All sorts of other artifacts can symbolize the evil of the Third Reich.

No one is more obsessed with memory than Jews. The Montreal Holocaust Centre is in the midst of a major fund-raising campaign, leading to the building of an expanded Holocaust Centre and state-of-the-art museum as part of the Cummings House campus of FEDERATION CJA.

But what Montreal does not have – what Canada does not have – is a major *Jewish* museum. (If some Canadian cities already have such museums, my apologies.) This is really a shame. So if there are any Jewish philanthropists out there, allow me to suggest that there is a crying need, at both the national and local levels, for such institutions. They would complement nicely the impact of Holocaust centres.

A Quebec Jewish museum, like one for Ontario, or one for any other Canadian city or province, would have several functions. While it would be valuable as an educational instrument for Jews, notably, it would be equally valuable as an agency to inform non-Jews in various communities about Judaism and Jewish life.

In terms of content, there should be a dual emphasis. One would be the basic elements of Judaism and of Jewish history. It would be about Judaism and the Jewish people: Torah and prophets, the biblical period, Jewish languages, Jewish philosophy, the full range of the Diaspora experience, Jews and social change, Jewish creativity in art and music, great Jews like Sigmund Freud or Albert Einstein, Zionism and Israel, etc. The Holocaust would be just one part.

The other emphasis should be the specific role that Jews and the Jewish community have played in the life of Canada, and the specific regions in question, as well as specific features of Jewish life in the region. In Quebec, there would be much to include. Such a museum in Montreal would therefore differ, in its local dimensions, from one in Toronto, Winnipeg, or elsewhere. A prototype of such a museum was the successful roving exhibit on Canadian Jewry based on the book *A Coat of Many Colours* by Irving Abella.

New York has just built a major Jewish museum. Beth Ha'tefutsot in Israel is surely one of the best. But perhaps my favourite is one I visited in Australia – I think it was in Sydney. The Jewish museum there must be unlike any other. As many readers know, the first wave of European settlers in Australia included many convicts who were sent there as colonists.

So right near the entrance of this Australian Jewish Museum is a giant display proudly listing the names of Jewish convicts who were part of those original groups! Not a typical source of Jewish pride, but one that helps establish Australian Jewry as a valued early element in the Australian experience.

The Kirshner File

Varazdin — a town in Croatia without Jews

Varazdin, in northwest Croatia, echoes with memories of the past.

It is a prime example of a European town that has been ethnically cleansed of Jews.

In this part of the world, ethnic cleansing is nothing new. During the 1991-1995 secessionist war which accompanied the breakup of the old Yugoslavia, Serbs, Croats and Muslims were equally displaced and slaughtered in an orgy of tribal nationalism.

Sheldon Kirshner in Toronto

But long before these events convulsed the Balkans – traditionally the tinder-box of Europe – Jews fell victim to xenophobia and racism.

It happened after Germany's April 1941 invasion of Yugoslavia. Under the sponsorship of Germany, and with the support of its ally Italy, a Bosnian Croat fascist named Ante Pavelic proclaimed the Independent State of Croatia.

The puppet entity, controlled by Pavelic's Ustashe movement, consisted of territory cobbled together from Bosnia-Herzegovina, Slovenia and Dalmatia.

Emulating his mentors Adolf Hitler and Benito Mussolini, Pavelic declared war against the Serbs, the Jews and the Gypsies.

The Jews were treated harshly. First they were stripped of their rights. Then they were subjected to a series of racial decrees inspired by the 1935 Nuremberg Laws. And finally, they were deported, many dispatched to their deaths in the Jasenovac concentration camp south of Zagreb, the capital.

In Varazdin – a pleasant town which served as Croatia's capital from 1756 to 1776 – the same ferocious process unfolded.

Not long after seizing power, the Ustashe pounced on Varazdin's Jewish community, which, by the late 1930s, comprised seven percent of the town's population.

The 500 Jews were rounded up and transported to Jasenovac. Most were never seen again. The few survivors did not return to their homes.

I was given this information in Varazdin last October by a representative of the local tourist board. I was there with a group of journalists who had been invited to Croatia by the Croatian National Tourist Office in New York City and Lufthansa Airlines. Ironic, you say? Perhaps. But times have changed.

On this grey autumn day, with the sun hardly peeking out of the clouds, we were shown around Varazdin, which lies on the road connecting Croatia with Hungary and which is best known for its rotund 15th-century Baroque castle and its bewitching central square.

Having visited these places, we were taken on a tour of Varazdin's old Jewish quarter. Our first stop was the synagogue, which was built in 1862, 85 years after Jews settled in Varazdin and 37 years after the first Jewish school in Croatia was opened here.

The shul, opposite a park, was converted into a movie theatre after the war. Closed for some time now, it is a pathetically ugly building, its garish salmon stucco facade peeling and imparting an impression of total neglect.

The only architectural evidence signifying that this was once a Jewish house of prayer is the high arched window on the left side, barely visible from the road.

To our regret, we were unable to gain entry. The doors were locked, and the guide, a young man intensely interested in Varazdin's Jewish dimension, had no key.

He told us there are plans to restore the facade and turn the building into a sports museum to be endowed by a Jewish Olympian who represented Yugoslavia at the summer games.

The Jewish cemetery, next to a cement factory, was nearby. The story is that Jews bought the land in 1803 and consecrated the cemetery in 1810.

There was a sign in Hebrew just inside the gates. It read: "Every man will go in peace." The tombstones, which were not in bad condition, lay peacefully under the shade of tall, graceful cypress trees.

As I wandered the grounds, trying to imagine what life must have been like here before the Holocaust swept everything away, it occurred to me that the cemetery was surely a fitting metaphor for Varazdin's vanished Jewish community.

Our next stop was Franjo Lovrec's immaculately maintained vineyard in the rolling, idyllic hills adjacent to the Slovenian border.

We were taken there for a wine-tasting session, and Lovrec and his wife were exceedingly accommodating.

But the trip to his winery seemed like an irrelevancy after the cemetery. The image of those sad, stolid, solitary gravestones remained engraved on my mind.

Scholar studies Dubrovnik's Jewish history

Ivana Burdelez, born and raised in Dubrovnik, a picturesque city abutting the Adriatic Sea, is a rarity among academics in Croatia.

To the best of her knowledge, she is the only non-Jewish scholar in this predominantly Catholic country who specializes in Dubrovnik's local Jewish history.

She has written about 30 papers on the Jews of Dubrovnik, known as the pearl of the Adriatic.

Sephardi Jews began settling in Dubrovnik, a major trade centre and now a famous tourist destination, after their expulsion from Spain in 1492.

From the 16th century onward, they congregated in a warren of streets off the Stradun, Dubrovnik's main thoroughfare, concentrating themselves on Zudioska ulica. In the mid-1600s, they built a synagogue, now the oldest in Croatia and certainly the oldest Sephardi shul in Europe. On the eve of World War II, less than 100 Jews lived in Dubrovnik. Today, it is home to less than 50 Jews.

By her reckoning, Jews were the most successful merchants in this city. In time, they established one of the most successful and important Sephardi communities on the southern Adriatic coast.

A linguist who can speak Ladino, Burdelez is associated with the Dubrovnik branch of the University of Zagreb. In the past number of years, she has organized several international conferences on Sephardi Jews in the Mediterranean basin.

"I've never seen anyone from Canada at these conferences," she said in an interview one evening.

She is now in the process of forming a group of young researchers whose goal is to publish a book on Jewish historical sources in Dubrovnik. And if Burdelez has her way, she will open a summer school here next August devoted to the study of Sephardi culture. The school will be run in co-operation with Tel Aviv University, Bar-Ilan University and universities in Spain, Italy and the United States.

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Jewish Life

Linked to Queen Esther

By RACHAEL TURKIENICZ

Midrashic Moments

Although Purim is still many weeks away, we are nevertheless into the months of Adar and our thoughts begin to move toward Queen Esther.

She is a Jewish heroine who almost needs no introduction. Esther is the pivotal figure upon whom rests the responsibility of saving the entire Jewish people.

Can we possibly say that Esther is a typical Jewish woman? Somehow Esther finds the strength within her to orchestrate a brilliant plan that saves her people. In defiance of all odds, Esther connects with her identity and stands committed to her faith.

But was Esther unique?

In the Torah readings this month we recount the sin of the golden calf. Moses is late descending from Mount Sinai and the people of Israel have decided that he is not returning and therefore they must construct an idol to lead them in the desert.

Perhaps we are witnessing the only time in history that a Jewish community based its entire faith on someone being punctual.

The Israelites turn to Aaron and insist that he construct a golden calf so they may worship it as they had witnessed the Egyptians worshipping. Aaron instructs them to collect all the gold they can find and bring it to him the next day.

At this point the rabbis in the midrash inform us of an important detail. Apparently, when the men of Israel turned to the women and asked them to donate their gold for the idol, the women all refused to contribute.

Without exception, the women were adamant about not participating in the construction of the idol. For this reason, according to the rabbis, the women were rewarded with the holiday of the Rosh Chodesh (the new month).

Each time the moon renews itself, the women of Israel are granted a special holiday celebrated among women. It is a time for women to bond together, pray together, learn together and share their Judaism.

Their commitment to their faith is commemorated every month by providing women with a window of time in which to express that commitment yet again. But what is the connection between the golden calf and the new moon?

The Hebrew calendar is set by the lunar month. We must observe the moon to document its cycles in order to assign the Hebrew months. Such close observation of a celestial entity could easily lead one into misguided realms of worship.

In fact, many ancient religions did worship the moon as a deity onto itself. Yet Judaism considered it safe to give this time into the hands of Jewish women. Because of their strength and commitment during the sin of the golden calf, Jewish women have proved themselves reliable in their faith – they will not be drawn to idolatry.

The identity of a Jew lies at the core of the Jewish woman. Queen Esther finds herself standing as a link in a long chain of committed Jewish women. We are all links in this chain.

Leadership's lessons

By RABBI ELI L. GARFINKEL

Rabbinic Reflections

In *The Seven Habits of Highly Successful People*, the best-seller by Stephen Covey that was required reading in my rabbinical school, the author describes two kinds of leaders who fail. The first kind of failed leader is the consensus builder, or one who leads in a completely democratic fashion without any guiding moral principles in the background.

Covey's second kind of failed leader is the charismatic one who leads an institution solely through the force of his own personality.

In parshat Ki Tissa, Aaron suffers from both of these flaws and thus causes God to contemplate wiping out b'nai Yisrael and starting over with Moses alone.

The first leadership mistake Aaron made was to lead Israel by consensus rather than by principle. When his brother failed to descend from the mountain, Aaron did not approach the crisis with the solid principles of monotheism and faith. Rather, he listened to the cries of the rabble and allowed the multitudes to dictate his response.

Had Aaron been a modern politician, he would have commissioned an opinion poll. But authentic leaders do not hold their moistened fingers to the wind every time a controversy brews. The opinion of the masses is but one of many things that effective leaders take into account, and the consensus of the majority might be ill-advised or even morally wrong.

In the narratives of Korach's rebellion and the priests of Ba'al, Moses and Elijah show us that real leaders operate on the basis of truths and principles and not on the opinions of a noisy crowd. It is too bad that Aaron was not around to hear the sage words of former British prime minister Margaret Thatcher: *Consensus is the absence of leadership.*

At one point, however, Aaron dropped his desire for consensus and acted like a charismatic leader. Aaron constructed the golden calf and a separate altar to the idol all by himself. Why did he not enlist b'nai Yisrael's help? A midrash from Leviticus Rabbah (10:3) says that Aaron thought it would be better if the blame for the golden calf fell entirely on him rather than on the nation at large.

Although the intent of this midrash is to whitewash Aaron, the legend exposes Aaron's latent charismatic tendencies. Aaron deluded himself into thinking that only he could save Israel, so he made the golden calf himself.

He should have said, "You people want an idol? Go ahead – make it yourself!" Doing so would have taught b'nai Yisrael to take responsibility for their actions, and they might have changed their minds after forming a golden calf committee. By hoarding responsibility as all charismatic leaders do, Aaron nearly ruined everything.

We can learn from Aaron's failures that a leader must never be swayed by the desire for consensus or attention. A leader, whether a CEO, a rabbi, or a high priest, must guide by means of firm principles and yet allow his charges to learn from their own efforts. Aaron never learned these lessons, but it is never too late for us.

Rabbi Garfinkel is associate rabbi at Beth Tikvah Synagogue in Toronto.

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Jewish Life

Jewish magazines online

By MARK MIETKIEWICZ

When you've had your fix of TV news and daily newspapers and crave more depth, try reading a magazine, online. You'll find articles that will entertain, enlighten and even enrage. Today, a quick spin around the online periodical stand.

Please note that some magazines allow online access only to their current issue so that articles mentioned here may be replaced by new ones by the time you read this.

The current *Jerusalem Report* **[http://www.jrep.com/]** has a fascinating feature article about haredi Jews who have overlooked the warnings of rabbinical authorities by working in hi-tech and surfing the Web. There's also a portrait of Marshall Herskovitz, co-creator of the seminal yuppie TV show *Thirtysomething* and now *Once and Again*. Only the current issue of *Jerusalem Report* can be read online.

The monthly *Hadassah* magazine presents online its entire contents back to 1996 **[http://www.hadassah.org/news/pub2main.html]**. The current cover story "takes the pulse of Judaism's four religious streams and finds robust growth, a new emphasis on spirituality and text study, as well as vital controversies." Also in the mix, a portrait of Kirk Douglas and a look at Jewish Bombay.

Lilith: The Independent Jewish Women's Magazine **[http://www.lilithmag.com/]** takes a look at Penina Rosenblum's recent run for the Knesset and the turmoil it caused among the country's feminists. "Should they endorse the cosmetics entrepreneur in female solidarity, or should they withhold their support in opposition to the former model's use of her sexuality in her campaign?" Another article examines whether gender-segregated schools are good for girls.

Known for the leadership of former editor Norman Podhoretz, *Commentary* focuses on social and political issues from a conservative perspective **[http://www.commentarymagazine.com/current.html]**. In "Israel's Moment of Truth," Daniel Pipes argues that a soaring Israeli economy combined with a general "malaise" could lead the country into treaties with Arab countries that would have very regrettable outcomes.

Tikkun: A Bimonthly Jewish Critique of Politics, Culture & Society also has an online presence **[http://www.tikkun.org/]**. In its most recent issue, *Tikkun* editor Rabbi Michael Lerner looks at the rioting and civil disobedience in Seattle at the World Trade Organization meeting in his article "Protest in Seattle: The Modern Maccabees."

If you're still looking for more compelling reading, try these links **[http://members.tripod.com/~jewish_links/JEWS/news.html]** and the ones at Maven **[http://www.maven.co.il/subjects.asp?S=182]**.

And finally, a confession. Although *Moment* magazine **[http://www.momentmag.com/]** has many worthy articles between its covers, whenever I pick up the magazine, I immediately flip to its Spice Box page. There, eagle-eyed readers submit ads, billboards and announcements plagued by pesky syntax and vexing spelling mistakes. Imagine my delight to find a generous helping of Spice Box online **[http://www.momentmag.com/search/index.html]**.

There's an ad for Awnings by Hamen. (With Purim just a few weeks away, now we finally know what became of the man who wanted to hang Mordechai!) And here are a couple of headlines that made me do a double-take: "Israeli doctors in Kazakhstan help poison victims" and "Southern Baptist Urged to Pay for Jews During High Holidays." Maybe he should have paid for a proofreader.

* * *

CORRECTION

In "How Syria views Golan Heights" (Feb. 17), the correct address for the Web site containing the letter to Judy Feld Carr from Yitzhak Rabin should have been **[http://imageusa.com/ARTICLES/history.htm]**. *The CJN* regrets the error.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Tradition and Modernity at Beth Jacob

By LEILA SPEISMAN
Staff Reporter

Rabbi Reuven Bulka and Rabbi Maurice Lamm

TORONTO — Rabbis Reuven Bulka and Maurice Lamm will highlight a special weekend program at Beth Jacob V'Anshe Drildz Congregation from March 4 to 5.

Rabbi Bulka, spiritual leader of Machzikei Hadas in Ottawa, and a noted author, speaker and proponent of central Orthodoxy, will speak at a lunch-and-learn program on Shabbat, March 4.

On Sunday morning, Californian Rabbi Maurice Lamm, president of the National Institute for Jewish Hospice, and author of the seminal works *The Jewish Way in Love and Marriage*, and *The Jewish Way in Death and Mourning*, will join Rabbi Bulka and physician Beni Gesundheit in a symposium on medical ethics. Rabbi Bulka will speak on organ transplantation, Rabbi Lamm on hope, and Gesundheit on the right to know.

The program includes lunch. Physicians can get credits in continuing education for attending.

As part of the synagogue's Tradition and Modernity series, Rabbis Bulka and Lamm will speak in the evening on the topic, Orthodoxy Examines Itself.

Some of the issues to be addressed include: how Orthodox leaders should react to the new sociological realities of the past 50 years; how to enhance spiritual growth; the possibility of dialogue between Orthodox and non-Orthodox leaders; and fragmentation among Orthodox groups.

There is a $12 charge per adult for the Shabbat luncheon, with a $45 family maximum, and a $10 charge for the Sunday evening lecture.

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A visit to Poland: monuments and graffiti

By PHILIP B. BERGER

Guest Voice

My closest friend and I recently travelled to Poland to visit concentration camps and to walk through areas where Jews were confined to ghettos.

During our visit we learned about Poland's commitment to reminding Poles and visitors about what Nazi Germany did to Poland during World War II. All of Warsaw is a monument to Polish suffering. It had to be rebuilt stone by stone after the Germans levelled it during an uprising by Warsaw citizens and the Polish army in the fall of 1944.

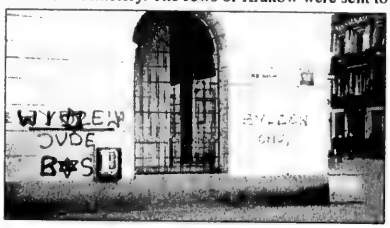
Plaques on almost every block of the old city commemorate Polish resistance fighters. The Pawiak Prison Museum commemorates the thousands of Poles who were tortured there and displays prisoners' possessions, including underwear made from Jewish prayer shawls.

At the site of the Warsaw Ghetto, a monument marks the uprising of the ghetto Jews who were killed in a six-week battle against the Nazis in 1943. A memorial marks the Umschlagplatz or square, where Warsaw's Jews were rounded up to be sent by rail to the Treblinka death camp.

At Treblinka, we stood in the eerie silence at the end of the railway spur where Jews were unloaded from cattle cars and forced directly through a long channel leading to the gas chamber. The Nazis razed Treblinka after using it to gas 900,000 Jews, but Poland has preserved the former camp site as a memorial.

Hundreds of small, twisted stones honour the dead, and the names of many Polish communities where the victims lived, are inscribed on larger stones. Sculpted black fragments resembling charred bones mark the pit where bodies were burned.

We saw the Jewish quarter of Krakow with its six synagogues and 400-year-old Jewish cemetery. The Jews of Krakow were sent to Auschwitz from a ghetto square that is now a bus terminal.



Graffiti in Lodz.

A plaque in the square designates the headquarters from which a small Jewish resistance operated.

Elsewhere in Krakow is a plaque recalling one small success, the bombing by the Jewish Combat Organization of a café frequented by SS officers.

The museum at the Auschwitz concentration camp is free, open all but three days a year, and perfectly maintained.

The museum honours about a million Jews who died in the Auschwitz gas chambers and the thousands of Poles the Nazis tortured and executed. Luggage with the owners' names in big letters is stacked in the former barracks and is a testimony to Jews who were gassed and burned in Birkenau (Auschwitz II) three kilometres away.

But then in Lodz, the past and present meet in a different way. In 1939, 250,000 Jews lived in Lodz – today 220 remain.

To our horror, the walls of the city are covered with anti-Semitic graffiti. The favourite drawing is a gallows with a Jewish Star of David; these graffiti cover the only remaining synagogue in Lodz.

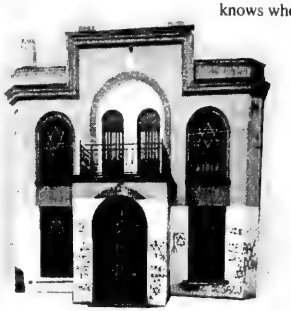
On a building on the site of the old Jewish cemetery of Lodz, "Out with Jews" (written in Polish and German) is etched beside a swastika.

Two buildings down from the Jewish Community Headquarters, on a building recently restored to the Jewish community by agreement with the Polish government, a Jewish Star of David beside the word "gas" glares at passers-by.

One building away from the plaque commemorating the liquidation of the Lodz ghetto, the same messages appear.

Only on the walls of the remaining cemetery – the largest Jewish cemetery in Europe – do large squares of whitewash indicate that somebody has painted over these hateful messages.

Shaken by what we saw, we asked Symcha Keller, the leader of the small Jewish community in Lodz, why there was so much graffiti. He explained that it was the work of small neo-Nazi parties and that everyone, including the Jewish community and the police, knows who is responsible.



A Lodz synagogue.

The Jewish community could not afford to provide security for the synagogue; it has other priorities, such as feeding its older members and developing a medical clinic.

The civic government seems unconcerned and indifferent, but the cemetery is somehow kept clean, perhaps because it is a tourist stop for visiting dignitaries.

Keller emphasized that the neo-Nazis are young and that anyone old enough to remember what Nazi Germany meant to Poland thought they were crazy.

Only on one wall in a square near Piotrkowska Street – the main street of Lodz – did we see graffiti proclaiming a "No Nazi zone." Presumably those who wrote it are also young.

Would that the swastikas and anti-Semitic messages that the remaining Jews of Lodz had to look at appeared only in the history books and museums – there is enough pain here.

Dr. Philip B. Berger is a family physician practising in Toronto.

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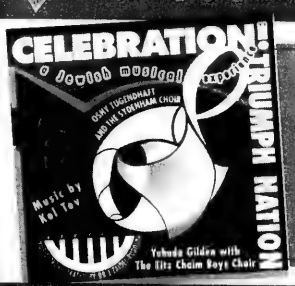
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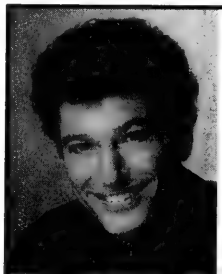

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IN MEMORY OF MARJORIE GROSS

Greater Toronto Area

Historian claims misuse of Holocaust

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The Holocaust has been misused and abused by Israeli governments, a Hebrew University philosopher claims.

In an interview recently, Avishai Margalit said that these abuses occurred during the premierships of Golda Meir and Menachem Begin in the 1970s and 1980s.

Margalit, here to deliver the Harry Crowe Memorial Lecture on The Ethics of Memory, at York University, recalled that Begin once compared a Syrian attack against Christians in Lebanon – which left a few casualties – with the Holocaust.

"This was a travesty," he said.

For her part, Meir likened the assimilation of Jews to spiritual destruction, concluding that it was worse than the Holocaust.

"I found that very offensive," Margalit said.

Margalit, however, praised Begin for having given Sephardi Jews in Israel a better appreciation of the Holocaust, which he described as a unique historical event.

Margalit, whose essays regularly appear in the *New York Review of Books*, said that he is impressed with the Holocaust monument Germany is currently building in the centre of Berlin.

But he fears that it will become a magnet for neo-Nazi vandalism, and will have to be guarded around the clock.

Turning to the latest political developments in Austria, Margalit endorsed Israel's decision to recall its ambassador from Vienna in protest over the far right-wing Freedom party's inclusion in the governing coalition.

Describing its leader, Jorg Haider, as "an ambitious cynic who can go in all directions," Margalit said that he is basically a populist who peddles a nostalgic view of Austria's Nazi past.

Nevertheless, Haider is not a neo-Nazi, he noted.

In the last three years, Haider has tried very hard to apologize for his inflammatory statements about Nazi Germany, the Waffen SS and concentration camps.

But in Margalit's view, they have been nothing but "thinly-disguised" apologies designed to burnish his image in Europe.

The real test of Haider's sincerity is whether he can transform his party, Margalit said.

A founder of Peace Now, Margalit warned Prime Minister Ehud Barak not to try to impose a final settlement on the Palestinians.

Comparing such an agreement to the doomed 1919 Versailles Treaty, which ended World War I but sowed the seeds of World War II, he said that it would create a strong irredentist faction in the Palestinian movement and strengthen Islamic fundamentalists.

Endorses Israel's policy towards Haider

A realistic solution, Margalit mused, should be based on the unofficial 1995 Abu Maizin-Beilin plan. Under its provisions, the Palestinians would control 90 percent of the West Bank, while Israel would maintain settlement blocs there and retain the annexed eastern part of Jerusalem.

In exchange for a peace treaty with Syria, Margalit said, Israel should withdraw from the whole of the Golan Heights.

Embracing the late Yitzhak Rabin's formula, he said that the depth of an Israeli withdrawal should correspond to the depth of peace Syria is prepared to offer Israel.

By his estimation, Syria's president, Hafez al-Assad, is still torn between two poles.

If he reaches an agreement with Israel, his hold on Syria may be weakened. But if he does not sign an accord, Syria will be thrown into further isolation.

"We don't know which route Assad will follow. But in all probability, he wants to strike a deal."

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Greater Toronto Area

'All of Jewish history' appears in high tech quilt

By BEN ROSE
CJN Reporter

TORONTO — A "hi-tech" quilt titled Mirrors of our Lives has been presented to the Baycrest Centre by 18 Holocaust survivors living in the Baycrest Terrace. The average age of the survivors is 85.

"All of Jewish history is here," said Fela Karmoile, who, with Eva Schwebel, made the presentation on behalf of their colleagues. "This quilt is part of Judaism, it's just not plain cloth."

The quilt, which is 11 feet wide, is a product of computer graphics technology and photo transfer on fabric. Each 10-inch square was contributed by one of the survivors. The squares are a memorial to events of the past, but with the addition of "hi-tech" art, they are also a living testament to the children and grandchildren of the survivors.

Their families and friends recently gathered in the Wagman Centre assembly room to view the quilt, which Baycrest survivors co-ordinator Paula David said "is not only a remembrance of their pain and sorrow, but a tribute to their accomplishments since they came to Canada."

The 18 squares depict life in happier times, attempts to lift spirits in the ghettos established by the Nazis, faded passports, photos of family members who died in the Holocaust, and bright-eyed pictures of grandchildren. It is a remarkable account of a unique time in history, and the quilt is being given a place of honour on the wall in the foyer of the Wagman Centre and the Baycrest Terrace.

One of the squares by Molly Muschkies, 90, includes a photo of her daughter, Helen Mueller, of Toronto, playing the piano in 1941 with a ghetto orchestra that included Leo Spellman, a local musician.

Born in Ostrowicz, Poland, Muschkies, who lost her husband Shmuel in the Holocaust, came to Canada in 1948. Gathered around her at the presentation were her daughter Helen, son-in-law Irving Mueller, and a granddaughter, Sherry Zweig, who was there with her three children. Muschkies has another daughter, Ruth Webber.

David paid tribute to Karen Rose, a teacher of nursing arts at George Brown College, who worked with the survivors in making the quilt, copied the precious photos and returned every one of them intact. Her husband, Alvin Gallay did the computer graphics.

A girl studies a collage on a Holocaust quilt.

David presented a gift book copy of Holocaust poetry by Baycrest residents to Malca Sufrin, Janice Katz and Chaya Nativ, three members of the Pomegranate Guild who helped with the needlework.

The quilt becomes part of the permanent art collection at Baycrest Centre, which has one of the largest groups of aging Holocaust survivors of any facility in North America.

The 18 survivors whose names appear under their squares are Hilda Applebaum, Olga Avraham, Vera Berger, Chana Fish, Ann Goldsmith, Mina Gurfinkle, Mira Jafine, Fela Karmoile, Sara Herman, Mina Lauterpacht, Molly Muschkies, Leah Shore, Ilona Polger, Klara Roboz, Eva Schwebel, Chana Stein, Miriam Weisz and Berta Zolty.

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By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Zimriya 2000 was a meeting of old and new – the first zimriyah of the new millennium celebrated 1,000 years of Yiddish.

The zimriyah or music festival of day and supplementary schools, an annual event presented by the Board of Jewish Education of UJA Federation of Greater Toronto, was held recently at the Minkler Auditorium.

Some 500 children from 15 different schools participated in the choral festival, which was divided into afternoon and morning concerts that drew more than 1,000 people. Many sang along with the children as they performed familiar Yiddish favourites, including *Oifn Pripetchick*, *Tumbalalaikah* and *Az der Rebbe Tanst*.

Zimriyah 2000

Inter-school programs co-ordinator Shula Saltzman, who was also the stage manager of the zimriyah, helped organize the program with musical director Klara Bagley.

Saltzman said that holding the festival in a theatre was necessary this year because the number of participants had increased beyond the capacity of the synagogues. "We needed a space to accommodate all the children."

She said the acoustics were excellent in this new venue, adding to the overall success of the concert.

Shirley Worth, chair of the BJE, said the zimriyah is one of the only times the students get to see the range of the BJE schools.

She said the theme of this year's zimriyah – 1,000 years of Yiddish – was exciting. The zimriyah, she said, "has given the children an experience, [a chance] to learn about a special part of our culture that we thought would die.

"I hope this will be an opportunity to learn more about our rich culture, history and heritage."

Dr. Seymour Epstein, executive director of the BJE, thanked the participants: "So many people have given so much time to create this special moment for us."

He said the Jews as a people "have always sung our way though history."

The participating schools – all part of the Festival Choir that opened and closed the show – included Associated Hebrew Schools, Shaar Shalom Religious School, Leo Baeck Day School, the Downtown Jewish Community School, the Morris Winchevsky School, United Synagogue Congregation Schools, Bialik Hebrew Day School, Toronto Heschel School, Beth Tikvah Congregational School, Temple Emanu-el Religious School, Beth Sholom Congregational School, Netivot HaTorah Day School, Beit Rayim Hebrew School, United Synagogue Day School.

The accompanying musicians were Alla Sagalov and David Verkh.

Aish HaTorah set for 18th anniversary

By LEILA SPEISMAN
Staff Reporter

TORONTO — A gala concert will mark the start of celebrations for Aish HaTorah's 18th Toronto anniversary.

The concert, titled A Celebration of Music, will be held at the Ford Centre for the Performing Arts on March 15. It will feature Oshy Tugendhaft and the Sydenham South African Men's Choir.

Gavin Opert, who is producing the show for Aish HaTorah, said the program was originally staged in Johannesburg in 1993, to mark the 50th anniversary of the Sydenham Hebrew Congregation.

"Celebration, which combines live music, recorded orchestral backings and an audio-visual production of specially created slides, comprises six musical themes portraying the triumph of Jewish destiny, and the cherished traditions and values that make up the Jewish people," Opert said.

Also appearing will be the Eitz Chaim Boys Choir, directed by Yehuda Gilden, and the Kol Tov Band.

Aish HaTorah was founded some 25 years ago by Rabbi Noach Weinberg. Norm Grafstein, co-chair of the anniversary celebrations, chair of the Aish HaTorah Thornhill branch, and vice-president of Aish HaTorah Canada, told *The CJN* that "people were walking away [from Jewish tradition] without knowing what they were walking away from."

Rabbi Weinberg wanted to show unaffiliated Jews what Judaism is all about, Grafstein said. The philosophy is not necessarily to make people Orthodox, but to educate them about Judaism, he explained.

When Rabbi Weinberg realized that in Toronto's large Jewish community less than half were affiliated with a synagogue, he decided that there must be outreach, said Grafstein.

Oshy Tugendhaft

In 1982, Toronto Aish HaTorah opened, with Rabbi Sholom Schwartz at the helm, along with four other Aish staffers.

"Rabbi Schwartz was a Torontonian. He went to Israel an unaffiliated Jew. Then he became interested in Aish HaTorah, and stayed." He continued his studies and eventually received smichah, rabbinic ordination.

Rabbi Schwartz is now Aish HaTorah representative in the former Soviet Union (FSU).

Grafstein, who has been involved with the organization since its inception, said that it started in a basement at Bathurst and Glencairn. Then it moved to "a former pool hall" nearby, and finally into its current home on Clark near Bathurst in Thornhill.

There are two other local branches – the Village Shul, on Eglinton Avenue, west of Bathurst Street, and the newest Toronto-area location, Aish HaTorah Westmount, on Bathurst Street, north of Centre Street.

"Eight (thousand) to 10,000 people a year come to our programs," said Grafstein.

While each branch has its own rabbi, Rabbi Aaron Hoch is Toronto Aish HaTorah's education director. Alan Seidenfeld is the new chair, who oversees a board comprised of many of the original directors, such as Grafstein himself, Harvey Hecker, Joe Berman and immediate past chair Harold Nashman.

The Toronto organization is the second Aish HaTorah in North America (the first was in St. Louis). There are now 12 branches, in such places as Denver, Los Angeles and Las Vegas. There are also branches in the FSU, Israel, England, Chile and Australia.

Originally, said Grafstein, "we opened the branches." Now, he said, "similar outreach organizations come and say that they want to affiliate with us."

The highlight of the 18th anniversary celebrations, will be a gala dinner on June 8, which will honour Herb and Joyce Green, and the Aish HaTorah rabbis.

Tickets for the concert are $36 and $60. To reserve, or for more information, call 905-764-1818, ext. 371.

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On Campus

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

55 יאָר נאָכן טויט פון אַ יונגער מאַרטיראַרין

פון **עסי רובינשטיין** (סאַראַנסק)

דער קורצער לעבנס־גאַנג פון חנה סענעש איז פֿאַרגעקומען אין אייגער פון די קריטישסטע תקופות אין דער מאַדערנער ישׂראל־געשיכטע. זי איז געבוירן גע־ווארן אין 1921 אין בודאַפּעשט, אונגארן, וועו די זומען פון פֿאַשיזם האָבן אָנגעהויבן שפּרעכן אין אירופּאַ. זי האָט אויסגעהרוכט איר לעצטן אָטעם אין 1944 אין איר געבוירט־שטאָט, וועו דער נאַציי־רעזשים האָט זיך אָנגע־הויבן צו צעפּאַלן מיטן וויגריכן פֿאָרגעשׂ פון אַלייראַטע כוחות. פון ווייטנס האָט מען שוין געקענט הערן די שיסעריין פון דער פֿאַרויסגיינדיקער סאָוועטישער אַרמיי, וועו מען האָט אין אַ נאָוועמבער פֿרימאָרגן דערשאָסן חנה אין תפיסה הויף. איר לעבן האָט זיך געענדיקט אין דער אונגאַרישער הויפּטשטאָט, ווו עס האָט זיך אָנגעהויבן, אָבער אידע ביינער זיינען באַגראָבן קלייבן צו לעבן. צו דעם לאַנד, וואָס זי האָט אויסגע־אין מדינת ישׂראל, דאָס לאַנד, וואָס זי האָט אויסגע־גאַנצער נשמה. איר חלום איז געווען צו מאַכן דאָ איר היים אין דאָ האָט זי געוואָלט רעאַליזירן אידע אידעאַל.

חנה איז געבוירן געווארן אין אַסימילירטער פֿאַמיליע. איר פֿאָטער, א באַקאַנטער שרייבער, איז גע־שטאָרבן וועו חנה איז אַלט געווען 6 יאָר. חנה איז געגאַנגען אין אַ פּראָטעסטאַנטישער שול אין יונגערהייט האָט זי שוין אַרויסגעוויזן גרויסן ליטעראַרישן טאַלאַנט. אין עלטער פֿון 14 יאָר האָט זי אָנגעהויבן שרייבן פֿאָעמעס, ווי אויך אַ טאָגבוך, וואָס זי האָט אָנגעהאַלטן כמעט ביז די לעצטע טעג פֿון איר לעבן. נאָך איר טויט האָט מען געפֿונען פּיר מאָגביכער צווישן אידע אַנדערע ליטעראַרישע אַרבעטן.

אין 1938 איז געקומען א שטאַרקע עגדערונג אין איר לעבן. זי לערנט העברעיש, פֿאַרטיפֿט זיך אין ציוניזם, געשיכטע אין פֿאָרט קיין ארץ־ישׂראל. אין סעפּט. 1939, אין עלטער פֿון 18 יאָר, קומט זי קיין פֿאָלעסטינע. צווי־יאָר האָט זי געלערנט אין אַן אַגריקולטור־שול אין נַהַלָל און נאָך דעם האָט זי זיך באַזעצט אין קיבוץ שדות־ים.

וועו ס'איז באַקאַנט געווארן, אַז דער נאַצי־רעזשים האָט פֿאר זיך געשטעלט אַ ציל אויסצורָאָטן דאָס יידי־שע פֿאָלק, האָט חנה גענומען אויך מיטער אין די יידן אין אונגארן אין באַשלאָסן דאָרט צו פֿאָרן. נאָכן דורכמאַכן אַ קורס פֿאר פֿאַראַשוטיסטן, אין זי מיט נאָך דרײַ חברים געשיקט געווארן קיין יוגאָסלאַוויע, ווו זי איז געווען 3 חדשים צווישן טיטאָס פֿאַרטאַזאַנער. אין דער יוגאָסלאַווישער שטאָט סעראַיצע האָט זי אָנגע־שריבן איר בעסטע פֿאָעמע: „אַשרי הַגֶּפֶרוּר" — „ווייל איך דעם שוועבעלע, וואָס ווערט פֿאַרבענט, צידנדיק פֿלאַמען". זי האָט נאָך באַווין פֿאַרן טויט איבערצו־געבן צו אַ חבר די דאָזיקע פֿאָעמע, וואָס איז שפּעטער פֿאַראַנדלט געווארן אין א נאַציאַנאַל לידּ.

חנה האָט געשמוגלט די גרענעץ קיין אונגאַרן, אָבער איז געכאַפּט געווארן פון די נאַציס. זי איז לאַנגע חדשים גפֿאַנגיקט און איז דערשאָסן געווארן אין נאָוו. 1944.

חנה סענעש האָט אָנגעשריבן א סך פֿאָעמעס, לידער, עסלעכע טאָגבוכער און אפילו א טעאַטער פּיעסע: „די פּידל". פּיל חשובע שרייבערס, אין זייערע אפּשאַצונגען, האָבן באַזונדערס דעם פֿאָקט, אז עס איז פֿאַרלוירן גע־גאַנגען א גרויסער ליטעראַרישער כח און יעדער האָט באַוונדערט איר גבורה. אין „הבימה" טעאַטער איז גע־שטעלט געווארן א פֿאַרשטעלונג וועגן איר לעבן.

מיט 50 יאָר צורק, מערץ 26, 1950, האָט די ישׂראלישע „גבה" געברענגט צו די ברעגן פון ישׂראל דעם ארון מיטן טויט גוף פון חנה סענעש. אידע ביינער זיינען אריינגעפירט געווארן קיין ירושלים, ווו זי איז באַערדיקט געווארן אויפן מיליטערישן בית הקברות אויפן הַר הרצל. חנה סענעש איז פֿאַרוואַנדלט געווארן אין א לעגענדאַרער פיגור בײַם יידישן פֿאָלק. זי וועט לעבן אין פֿאָלקס זכרון אין איר נאָמען וועט העלפן דערציען העלדישע דורות, וואָס וועלן אין אַלע צייטן זיין גרייט צו פֿאַרטיידיקן און בײַזן דאָס לאַנד — איר לאַנד ישׂראל, וואָס זי האָט אזוי שטארק ליב געהאַט.

Realizing emotional attachment

By SIMONE JOSEPH
Staff Reporter

TEL AVIV — Standing atop the former fortress of King Herod, Tuvia Book related the fascinating tale of the Roman siege on Masada.

In Yad Vashem's Avenue of Right-eous Gentiles, he told a group of 40 Torontonians about Denmark's resis-tance to the Nazis and the heroic acts of non-Jews who saved countless lives during the Holocaust.

At Kibbutz Misgav Am, close to the Lebanese border, Book spoke of the three months he spent in Lebanon serving in the Israeli army.

Book and 32 madrichim (leaders), from across Canada, as well as Israeli medics and tour guides, led hundreds of young Canadians across Israel, last week as part of Birthright Israel – a new project spearheaded by Charles Bronfman and Michael Steinhardt to bring young Jews from the Diaspora to Israel.

Tamara Kochberg, program co-ordi-nator for Koach, a Conservative outreach program on campus, led a group of Conservative Jews across Israel last week.

People within her group said that the trip was the best experience of their lives, she said.

"I've had people say they want to have Shabbat dinners with family, when they have never had it before. I've had people say they would be interested in being involved in educational programs related to the holocaust because they were moved at Yad Vashem," she said.

Her co-madrich, Jeff Bordan, has noticed a change in the participants' at-titudes towards Israel.

"Before they came, they knew about Israel, but they hadn't realized their emotional attachment. Now, lots of people have come up to me and said they never thought they would feel the way they do about the country. They never thought they would feel so pas-sionately about a place," he said.

For Dan Tweyman, a 21-year-old University of Toronto student, it was the children's memorial in Yad Vashem that moved him. Points of light flick-ered in remembrance of the 1.5 million children who died during the Holocaust. Looking at this memorial, he thought of what the world would have been like had these children not been killed.

"If each of these points of light rep-resents a thought, an idea, what a beau-tiful place this would be," he said.

Melissa Abrams, a 26-year-old nurse and midwife from Toronto had her spir-itual moment at the Western Wall.

"When I was standing there, I could feel the love and the strength and the pride of the Jewish people," she said.

But she also felt an incredible sadness. "I was sad because there was so much need – there were so many notes in that wall."

Abrams said she was also affected by her tour guide – Tuvia Book's – pas-sionate dedication to Israel and to Judaism and the fact that the former British resident had volunteered for the Israeli army.

"He wasn't just telling the stories. He had lived it. It was a passion to him, because he had been there in the army, he fought for his country. He put his heart into wanting to teach us about it."

Michelle Lackie, director of the Centre for Jewish Campus Life at U of T and a madrichah for one of the Toronto groups said the goal of the trip was not to dictate to the young Jews what they should be learning. Rather the learning was meant to be self-generat-ed, she said.

"I'm trying to get their interest [to come] from inside and get that to grow. That, to me, should fuel them."

Birthright Israel

McGill student tries to 'fully understand' his Judaism

This is the last in a series profiling Birthright Israel par-ticipants before their trip.

By SIMONE JOSEPH
Staff Reporter

TORONTO — Four years ago, Neil Grunberg's ideal trip would have meant travelling to the United Kingdom with his rugby team.

But since then, he has experienced an awak-ening of his Judaism and now his wish is to travel to Israel.

"The only way to fully understand my Judaism, to grasp it completely, would be to visit Israel," he says.

Grunberg, 22, a fourth-year bachelor of commerce student at McGill University is one of the 1,000 young Canadians travelling to Israel as part of the Birthright Israel program. One of the goals of the program is to reach out to unaffiliated Jews.

Other than the weekly Hebrew classes he took in preparation for his bar mitzvah, Grunberg had little involvement in the Jewish community growing up.

But when he reached McGill, that changed.

He was "rushed" (in frat terms, this means recruited) by AEPi, a Jewish fraternity.

AEPi's main value is being a *mentsch*, he said, and as a result, Grunberg found himself helping out in his local com-munity. Over the years, Grunberg has sat on the univers-ity's charity food drive committee, its annual basketball com-mittee and he has spoken about his grandmother's Holo-caust experiences during a Kristallnacht ceremony.

His involvement with AEPi brought him closer to move-ments like Hillel and Chabad, which also made him more conscious of his Judaism and more involved in his com-munity.

In fact, it is the closeness and warmth of the Jewish com-munity that impresses him most about Jewish culture, he says.

Neil Grundberg

"The important thing is that you are Jewish. It doesn't matter if you are from Toronto, Montreal, Venezuela. You can walk into a Chabad house, a Hillel house or a Jewish family's home and they will welcome you with open arms," he said.

Grunberg expects to experience this same Jewish warmth when he visits Israel.

"That will be amazing – the fact that we will be so many miles away from home but will be treated like family because we share Judaism".

To Grunberg, Judaism is more about being part of a tightly-knit community than about having a strong spiritual connection so he does not foresee himself being spiritually moved in Israel, he said.

What he is looking forward to most is experiencing Israeli culture.

"I think it will be vastly different from anything I have ever seen before," he said.

Grunberg, who has never been to Israel, is currently touring the Jewish homeland and returns to Canada on Monday.

On Campus

'Seeing is believing' at Waterloo optometry school

By SHELDON KIRSHNER
Staff Reporter

Your neighbourhood optometrist may be a graduate of the University of Waterloo's School of Optometry.

You should not be surprised.

Waterloo's optometry program, considered one of the world's finest, is an incubator of optometrists.

Jacob (Jake) Sivak was director of the School of Optometry from 1984 to 1990 and again from 1993 to 1999. During this period, it produced 660 graduates, or approximately 20 percent of the number of optometrists currently practising in Canada.

Seeing is believing.

Sivak, now in his mid-50s, was recently named dean of graduate studies at the University of Waterloo, rated by *Maclean's* magazine as Canada's best overall institution of higher learning.

He has compiled an enviable record as a scholar, being the author of over 190 papers on the optical development of the eye and holding six patents on optical devices and processes.

As a researcher, he is interested in the phenomenon of "refractive errors."

"Myopia, or near-sightedness, is the most prevalent form of refractive error," he explains. "In North America, the percentage of the population that is myopic is about 25 percent. It is much higher in Asian countries.

"Hyperopia, or far-sightedness, is the other primary refractive error. The cause has been the source of great controversy for more than 150 years. We now believe that it is caused by some combination of genetic and environmental factors. My research deals with the environmental influences."

Sivak also delves into the study of cataract development and prevention, where, he notes, a breakthrough is always possible.

Over the years, Sivak has collaborated with several Israeli scientists, mostly at the Technion in Haifa. "My family and I spent a sabbatical year at the Technion, and we have been back a few times for stays of between two weeks and three months."

Optometry, says Sivak, fuses elements of medicine, biology, physics, ophthalmology and psychology. It is an exciting field because vision is such a fundamental and important sense.

Jacob (Jake) Sivak

And in optometry, he adds, the movement from basic research to application is quite fast.

Sivak's odyssey to optometry began when he was a student at McGill University majoring in science.

"I applied to study optometry at the University of Montreal because I only needed two years of science to get in. At that point in my life, I didn't really know what I wanted to do. I wasn't thrilled with academic work, and here was an interesting profession where I could make a living.

"I liked the appearance of the shiny optical devices in optometrists' offices, and it was relatively easy to gain admission into the program. Today, it is one of the most difficult to get into."

Sivak was born and raised in Montreal. His parents, Max (Motel) and Chienke, were immigrants from Eastern Europe. For about seven years in the 1930s, they lived in Palestine, where his sister, Mia, was born. When they returned, they were involved in the formation of Hashomer Hatzair in Canada.

After graduating from the University of Montreal, Sivak honed his skills. He studied physiological optics at Indiana University, physiology at Cornell University and optometry at the Pennsylvania College of Optometry.

In 1972, he joined the faculty of the University of Waterloo as an assistant professor in the School of Optometry, and received a cross-appointment in the department of biology several years later.

Sivak is a rarity among academics because he has remained at one university during his entire career. "I like the University of Waterloo, and my family has enjoyed living in Kitchener-Waterloo. I have received offers and expressions of interest from other universities, but I like the informal and fairly open style of the University of Waterloo."

Sivak and his wife, Barbara, a physiotherapist and half-time professor of anatomy and pathophysiology, live a little over a mile from the university campus. They belong to a local synagogue, Temple Shalom.

The Sivaks have three children: Alisa, 30, who lives in Waterloo with her husband Ivan and works for the Kitchener Multicultural Centre; Jeremy, 27, a PhD candidate in developmental biology at Tufts University in Boston; and Benjamin, 23, a science student in his final year at the University of Toronto.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 28, is deadline for March 9 issue and Monday, March 6, is deadline for March 16. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Feb. 26

SINGLES SCENE

The original Trivia Nite for 30s, 40s, 50s singles, 8 p.m., Beth Emeth Bais Yehuda Synagogue. **Rhonda** 905-731-9441.

Sunday, Feb. 27

IN RETROSPECT

The Entertainment & Cultural Connection and Shaarei Shomayim Brotherhood present In Retrospect, a special evening with Saadia Gaon, 10th-century philosopher, scientist, mathematician, astronomer, poet and musician. The part of Saadia Gaon is played, in period dress, by **Alan Simons**, executive director of Shaarei Shomayim. 8 p.m. at the synagogue. Guests $20. 789-3213.

CHAI TEA

Friends of Yiddish invites you to Chai Tea with Yiddish author **Shirley Kumove** presenting Out of the Yiddish Mouth. 2:30 p.m., Holy Blossom Temple, Phillip Smith foyer. RSVP. **Min** 905-709-4602.

HOME GARDENING

Beth Tzedec Men's Club breakfast features Workshop on Home Gardening with **Frank Vandermey**, superintendent, Beth Tzedec Memorial Park. Co-sponsored by Beth Tzedec Cemetery committee. Service 9 a.m., breakfast 9:45, lecture at 10.

BREAKFAST SERIES

At Temple Sinai adult education breakfast series, **Ruby Newman** reviews the book, *The Reader*, by **Bernhard Schlink**. 10 a.m.

DYNAMIC SINGLES

Dynamic Singles, in conjunction with Intersynagogue Singles, presents **Paul Hurwitz** speaking about Financial Trends, at the Singles Brunch (singles 35 or better), 11:30 a.m. $10 if prepaid by Feb. 24., $15 at door. Dress code – casually elegant. Synagogue office 635-5340.

WINGATE BRANCH

General Wingate branch, Royal Canadian Legion, breakfast meeting, 9 a.m., Zionist Centre, 788 Marlee Ave.

Monday, Feb. 28

RABBI PAYSACH KROHN

Rabbi Paysach Krohn, author of the *Maggid* series, speaks on behalf of Tomchei Shabbos of Toronto, 8 p.m., Beth Avraham Yoseph of Toronto Congregation, 613 Clark Ave., Thornhill. Tomchei Shabbos of Toronto provides the basic food necessities of Shabbat and yom tov for needy families in our community. This evening is dedicated to the memory of **Ruchema Zlotnick**. Reserved seats $36. **Gloria** 787-8278 or **Dini** 782-8634.

HITLER'S POPE

Beth Tikvah Synagogue discussion on Hitler's Pope deals with the role of the pope during the Holocaust. **Gerry Zeidenberg** hosts the session, which begins 8 p.m. 221-3433.

JEWISH PARENTING TODAY

Jewish Parenting Today, a series of five monthly seminars sponsored by First Narayever Synagogue adult education, begins with **Rabbi Shmuel** and **Leah Bowman** of Aish HaTorah Toronto discussing Raising Our Children By Raising Ourselves. 8 p.m., 184 Brunswick Ave. Register now! Rona Sherebrin 781-0282.

Tuesday, Feb. 29

CHUG TANACH

Chug Tanach meets at Beth David B'nai Israel Beth Am Synagogue at 8 p.m. to study Jeremiah, Chapter 10. Presenter is **Samuel Poupko**. Text in Hebrew, discussion in English.

Continued on page 21

The Canadian Jewish news
and
JFCS Jewish Family & Child Service

invite the public to a

Town Hall Meeting

to hear about and discuss:

The changing Jewish family: for better or worse

Keynote Speaker:

Dr. Mervin F. Verbit

Professor of Sociology Brooklyn College of The City University of New York

Tuesday, March 14, 2000, 7:30 p.m.

The Sephardic Kehila Centre, 7026 Bathurst Street

What's New

Continued from page 20

THE TIME IS RIGHT

You're finally ready to join a Jewish women's organization. Try Club Dafna of Na'amat, dedicated to helping women and children here and in Israel. If you're 35-45, married or single, and would like to join, meet at Sunshine's (Bayview Village), 8 p.m. RSVP **Wendy** 905-886-7187.

Wednesday, March 1

THE EARLY PROPHETS

Congregation Darchei Noam welcomes **Prof. S. Ehrlich** of York University in the first part of a 4-part series, The Early Prophets of the Hebrew Bible: Their Times, Their Theology, and Their Message, 8 p.m., 15 Hove St. (B'nai Brith Building). 638-4783.

And What Else Is New

CORRECTION

In last week's item, "Half the Kingdom," about the Sunday, Feb. 27 panel, the phone number for Kolel should have been 485-7007.

INSIGHTS INTO PURIM

Mystical Insights into Purim. Prepare yourself spiritually for Purim with a 3-part series with **Rabbi Eliezer Breitowitz**, Tuesday evenings 8:30-9:30 p.m., Feb. 29, March 7 and 14 at Ohr Somayach, 613 Clark Ave. W., Thornhill. Register. 905-886-5730.

WOMEN'S TORAH STUDY

Mekorot Institute of Torah Study for Women is offering a mini-course entitled Three Commandments for Women: An Expedition Through the Sources, taught by instructor **Ilana Sober**. Wednesdays March 1, 8 and 15, 8-10 p.m. at Beth Jacob V'Anshe Drildz, 147 Overbrook Pl. Register now! 398-1510.

MYSTICISM, MEDITATION

Mysticism, Music and Meditation, a meditation course with **Ken Rabow,** Montreal Reiki practitioner and composer, combining Jewish mysticism, original chanting music based on Hebrew prayers and psalms, as well as relevant stories based on the works of **Aryeh Kaplan, Shlomo Carlebach** and **Reb Nachman of Breslov**. Workshops begin at Beth Torah Synagogue, 47 Glenbrooke Ave., Monday, March 6, at 7:45 p.m. Register. **Ken Rabow**, 633-4333.

YIDDISH CLASS

Yiddish class starts the next semester at Adath Israel Synagogue Wednesday, April 5, 7:30 p.m. for 10 weeks, taught by **David Newman**. Synagogue office 635-5340 or **Louis Gula** 495-0919.

GENOCIDE IN RWANDA

Carole Ann Reed, director, Holocaust Education and Memorial Centre, shows her slides taken during a recent trip to the genocide sites in Rwanda, Wednesday, March 8, 7:30 p.m., Lipa Green Building.

FIDDLER ON THE ROOF

Beth Emeth Bais Yehuda Chai Shalom trip to Stratford to see *Fiddler on the Roof* Wednesday, May 24. $55 including transportation. **Molly Drykopf** 633-1560 or **Sara Sheffield** 905-707-7054.

CPR COURSE FOR YOUTH

CPR course for youth 15+, receive certification from Heart and Stroke Foundation. $30. Call for March dates. **Rhonda** 905-731-9441.

RESOURCE CENTRE

Family Resource Centre, Promenade Mall, Suite 313.

Upcoming workshops – register with **Bernice Friedman** 905-882-8509.

Mother Goose, 8 sessions for moms and their children, begins March 8.

Just For You and Your Baby, 6 sessions for parents with children under 6 months, begins March 7.

Stepping Stones, an early childhood development program that fosters the cognitive, social and physical development of children, begins March 6.

Parenting By Example – Actions Speak Louder Than Words, begins March 18.

FOR SENIORS

Beth Tzedec Seniors Haverim program, A Concert in the Afternoon, classical and romantic music with violinist **Ardronya Sharpe** accompanied by pianist **Leokadia Kanovich**, Monday, March 6, 1:30 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 24, dinner at Chinese restaurant 7:30 p.m.; Sunday, March 19, Purim party, 7:30 p.m., live music, refreshments, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Atlantic City, March 13-16, phone 395-7881 for particulars; Casino Rama March 18, 22, during March $3 everything included for members; *Hello Dolly* at Stage West, May 17; fitness, Mondays 9:30 a.m.; membership renewal due.

Shaarei Shomayim Friendship Club is planning a trip to Israel in the spring. Upcoming day trips: cruises; theatre outings, June 14, *Vaudeville*, King's Wharf Theatre; July 12, *Second Time Around* at Gryphon Theatre; Aug. 15, *Damn Yankees* at Drayton Festival Theatre; Sept. 20, *Fiddler on the Roof* at Stratford. **Lena** 775-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Dr. Mark Silverman, family physician, presents an open discussion on The Mature Man – The Strengths, Issues and Concerns of Aging, Wednesday, March 1, 1:15-3:15 p.m.

Let's Have Fun With Yiddish, a new group, Thursday, Feb. 24, 1 p.m.

Arthritis Management Clinic with **Bev Tobe**, therapist with the Arthritis Society, Thursday, March 2, 1-4 p.m. Make your individual appointment at Wellness Desk, ext. 131.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Feb. 29, free evening; March 7, movie; March 14, political lecture, March 21, Purim party; March 28, lunch out. **Anna** ext. 110.

Movie, *The Long Day* Sunday, Feb. 27, 2:30 p.m.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Bathurst Jewish Centre and Bernard Betel Centre trip to Montreal, Quebec, Kingston, May 28-June 2. Guided tours, all admissions, most meals, cruise, dinner show and much more, $760, twin. **Teme** ext. 472.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Downtown Jewish Learning Council and the Michael Bernstein Chapel of the Bloor JCC Lunch & Learn features **Prof. Derek Penslar** discussing Why Jews Give – Understanding Jewish Philanthropy, Thursday, Feb. 24, noon to 1 p.m.

March Break Fun Days, under the direction of **Michal Wenfeld** for children from kindergarten to Grade 6. March 13-17, 9 a.m. to 4 p.m. To accommodate working parents, there is additional supervision to 5:30 p.m. for an additional fee.

March Break Blue Chip Basketball Camp. Call for details.

Seniors Calendar: Thursday, Feb. 24, 2 p.m., Nostalgia Trivia; Tuesday, Feb. 29, noon to 1:45 p.m., Being a Student in the Year 2000: Reflections on How It Is To Be a Young Adult in Today's World, at Hart House, University of Toronto. Free shuttle service from Bloor JCC, 11:30 a.m. **Judy**.

ABOUT PEOPLE

AWARD RECIPIENTS

Among the four Ontario physicians to receive the Council of the College of Physicians and Surgeons of Ontario's 1999 Council Award are Torontonians **Dr. Michael Gordon** and **Dr. Val Rachlis.**

Gordon, vice-president of medical services at Baycrest Centre, is head of geriatrics and internal medicine at Baycrest and head of the the division of of geriatrics at Mount Sinai Hospital. He is also a professor of medicine at the University of Toronto. His award will be presented Feb. 24.

Rachlis, family physician in chief at North York General Hospital 1989-99, spearheaded the establishment of the Five Chiefs Committee bringing together the chiefs of family medicine of the five large community hospitals in the northeast sector of Greater Toronto. He was also involved in the development of the palliative care program at North York General. The recipient of several awards, he will receive the Council Award June 22.

TECHNION APPOINTMENT

Arnie Recht, national president, and **Richard Cooper**, Toronto chapter president of the Canadian Technion Society, announce the appointment of **Rosie Sosnowicz** as director of development. She recently relocated from New York, where she served as assistant director for the American Technion Society. Prior to this, Sosnowicz was employed with UJA in Toronto as campaign associate for eight years. She earned her bachelor of social work from McGill University and a master of social work from Yeshiva University, Wurzweiler School of Social Work.

Rosie Sosnowicz

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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This $1,000 scholarship will provide financial assistance to enable a high school graduate to attend first year at any accredited university in Toronto.
Applicants may inquire as to eligibility requirements and further information by calling Sarah Schneider, Endowment Chair, at Council House (416) 633-5100.
Application deadline is April 20, 2000.

Authors & Poets

The CJN is pleased to announce

The Fourth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. They must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction cannot be longer than 1,500 words.

We must receive your submissions ***no later than March 6, 2000*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

THURSDAY MARCH 2ND, 2000

THE JSA OF OSGOODE HALL LAW SCHOOL PRESENTS:

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Coast to Coast

Surviving, but at what cost?

A couple of months ago, if one asked which member of Parliament was least prone to antagonize other MPs, the answer almost surely was Jane Stewart. When answering hostile questions in her previous portfolios, Stewart could always be relied upon to respond with a smile and find a way to raise the tone of debate to a constructive, even cordial level.

No longer. The Human Resources minister has quickly become a tough, street-savvy politician. Grenades lobbed in her direction are now routinely answered with missiles of her own. The Commons floor sounds like a battlefield and the protagonists have taken on the look of war-weary soldiers. What has happened to Jane Stewart? In a word, "politics."

Scene in Ottawa
By G.K. SIMCOE

Her reputation has been sullied and her ethics have been called into question. Her two children now routinely hear Stewart accused of being a "liar" and "deceiving Canadians about the truth behind the grants disbursed by her department." Stewart's transformation is nothing more than the manifestation of the survival instinct.

Repeatedly attacked, Jane Stewart had two choices: flight or fight. She has chosen, at least for the moment, to fight. And that is good news for Canada because Jane Nixon Stewart is a decent and honest individual whose motivation for entering political life was a genuine hope to make a meaningful contribution to the country.

And, although it sometimes may not appear so, there are many other decent and honest people who serve as her colleagues – on all sides of the House. Ironically, Stewart's chief antagonist is one such person. Diane Ablonczy, a Reform MP from Calgary is as gentle and kind-hearted an individual as one could ever meet. Notwithstanding her currently heartfelt outrage at what she perceives to be government wrongdoing, Ablonczy, like Stewart, truly wants to make a difference, a constructive difference.

So how can it be that two, such fundamentally decent people are duking it out in the chambers of Parliament? In a word, "politics."

For you see, dear readers, politics has become all about survival. And survival is all about toughness, how tough you can "stick it to the government" or how tough you can withstand the onslaught of opposition attacks. Many Ottawa watchers were hoping that it would be the Stewarts and Ablonczys who would change Ottawa. Instead, it would appear that they have been changed by Ottawa, and that, dear readers is not good news for Canada.

SINGLES EVENTS

is an advertising feature of *The Canadian Jewish News*

Deadline: Wednesday, 4 p.m., 8 days preceding issue date.

For rates or to place an ad, please call

MICHAEL at (416) 391-1836

The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

Back by popular demand! COFFEE, TEA & TORAH. Singles, come to Beth Tzedec. Socialize, have choice of coffees, enjoy Torah tidbits with Rebbetzin Tanenbaum, Wed.'s, 7:30pm, **Feb. 23, Mar.1 & 8.** 1700 Bathurst, $5 at door.

DYNAMIC SINGLES OF ADATH ISRAEL
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"SHE LOVES ME"
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DYNAMIC SINGLES OF ADATH ISRAEL
in conjunction with the Intersynagogue Singles Presents
PAUL HURWITZ
Speaking about Financial Trends (After 30 years in the business)
at our Sunday Brunch for singles 35 or better at **11:30am on Sun. Feb. 27th.** $10 if prepaid by 5pm on Thurs., Feb. 24 or $15 at the door. *We accept cash, Visa & cheques.* **Dress code - Casually elegant.**
Please call the Synagogue office at: **416-635-5340.**
Adath Israel Congregation
37 Southbourne Ave.,
Toronto, ON. M3H 1A4

Jewish Connections Inc. Professional, upscale, introduction service. Call Carole at **905-889-3900.**

Monthly Singles Dinner, ages 39+, 24 hr. free info line. 416-635-6489.

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'ROUND 30
Productions presents the **ANNUAL DISCO BALL, Sat. March 4th, 2000** at **The Capitol Event Theatre, 2492 Yonge St.**
Doors open at 9pm.
$12 w/ballot, $15 w/o.
Dress to impress/disco attire welcome. **Hotline number: 416-760-3772.**

Still hope for peace, leading scholar says

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Many Israelis feel that Syria is interested in the peace process, but not in peace with Israel, yet there is hope for a peace settlement, says a leading scholar in the field of Syrian-Israeli relations.

Prof. Moshe Maoz, the author and editor of several books on Middle East politics, a history professor at the Hebrew University in Jerusalem recently spoke at the Soloway Jewish Community Centre. The event was sponsored by the Israeli Embassy.

The type of peace and the terms of the settlement are complex issues and Israeli opinion is divided, Maoz said. "The problem is that Israelis want the Arabs to love us." He cautioned that "there is no love in the Middle East. We are not going to have peace as Canada has with the United States."

Maoz said regaining the Golan Heights is an incentive for Syria to make peace with Israel. "If it remains in Israel, Syria will want to fight for it."

When asked about the importance of the Golan in the peace process, he said: "The Syrians want the Golan and they realize they can only get it back through diplomacy...war has not worked.

"Israeli troops are stationed 60 kilometres from Damascus, so the Syrians really need the Golan."

Understanding one another is a key to any future, successful peace in the region, said Maoz. "It has been a long, long, long conflict and we cannot expect it to be healed overnight.

"There has been a mutual ignorance of one another's history, society, culture. We have to educate each other and it is a long process."

A successful peace will be peace based on common values and this, said Maoz, is a challenge.

While in Ottawa, Maoz also spoke at Temple Israel, Congregation Agudath Israel and Carleton University, and he met with various government officials.

Students make statement against drunk driving

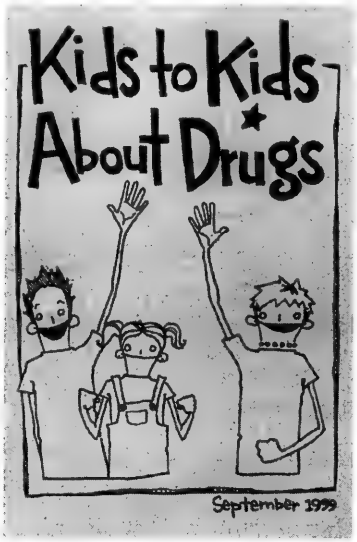
By LEILA SPEISMAN
Staff Reporter

TORONTO — How can you properly memorialize a young husband, son and father who was killed by a teenage drunk driver?

Students at the London Community Hebrew Day School decided the best way was to educate fellow young people about the dangers of alcohol and drug abuse.

After Roberto Mendel died, his parents, here visiting from Chile, asked Janet Nish-Lapidus, the school principal, how best to educate young children about the dangers of alcohol.

Nish-Lapidus formed a club of seven students, including Mendel's daughter, Simone, "to talk, research, and produce a booklet," she told *The CJN*.



The result was a 16-page booklet, called *Kids to Kids About Drugs*. Since its publication in September, 1999, it has been distributed at the school in grades four to eight, as well as in some pediatricians' and dentists' offices, and to various schools in the London public school system in conjunction with a Grade 6 program about drugs and alcohol.

Production and distribution of the booklet has been subsidized by Roberto Mendel's parents.

Creators of *Kids to Kids About Drugs* [from left, back row] Allison Marcus, Rachel Weisdorf, Joshua Litman, [front row, from left] Simone Mandel, Aya Ishai, Amanda Bell, Sarah Fischa.

The seven youngsters (and Nash-Lapidus) worked on the project for several months last year. Layout and production were done by local high school children.

Kids to Kids About Drugs is written in simple, "kid-friendly" language, with much use of point form, cartoons (one says "The best kind of beer for kids is root beer.") and a crossword.

Despite this, the book is a serious work. Youngsters can learn about the signs of having an alcohol or drug problem, information about how drugs and alcohol work, the dangers, and where to turn for help.

There are some chilling statistics, such as the fact that one person is injured every five minutes, one person dies every six hours, and that "Young people are more likely to die in a motor vehicle crash than any other way and almost 40 percent of the time alcohol is involved. In the most recent roadside survey, one out of ten 16-24 year olds had been drinking and driving."

If it is true that children are more likely to listen to their peers rather than their parents or teachers, then this booklet is a worthwhile and helpful endeavor.

To get a free copy of *Kids to Kids about Drugs*, call Janet Nish-Lapidus at 519-439-8419.

New, merged synagogue rises in Niagara Falls

By BEN ROSE
Staff Reporter

TORONTO — Two synagogues, combining the Reform and Conservative streams of Judaism, have merged to form Bnai Tikvah, a new shul in Niagara Falls.

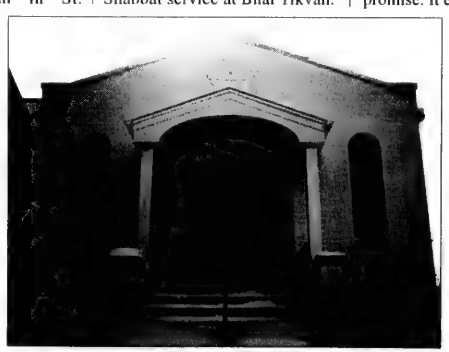
The two synagogues merging are Temple Tikvah in St. Catharines and Bnai Jacob in Niagara Falls.

A Reform service will be held on Friday evenings twice a month, and a Conservative, or traditional, service will be held Saturday mornings, every week.

The new shul will occupy the former building of Bnai Jacob in the downtown honeymoon motels section of Niagara Falls.

"The only way they could survive is by combining and they are to be congratulated," said Michael Soberman in a report to the Ontario region executive of Canadian Jewish Congress.

Soberman, director of small communities, and staff member Fauna Mandel, attended a festive Shabbat service at Bnai Tikvah.



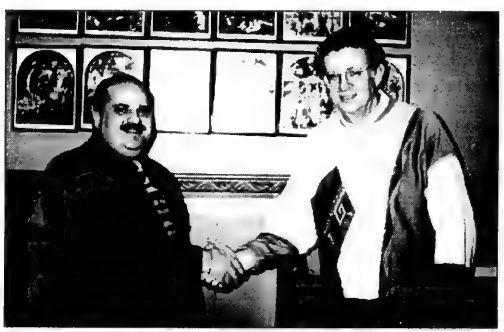
Congregation Bnai Tikvah [Fauna Mandel photo]

"We have seen too much of arguments between different streams of Judaism in North America and Israel," said Soberman.

"Bnai Tikvah is still an infant. How it will grow up we don't know. We do know today, however, that it holds great promise. It ensures a Jewish presence in Niagara Falls and perhaps it sends a message."

A merged Hebrew school has 40 young children as students and the new shul has a membership of 60 families, he said.

The 40 students gather together every Sunday for three hours of Jewish studies, said Chuck Shulman, formerly of Temple Tikvah and now co-president of the new shul. The other co-president is Bobby Muller, a third generation member of Bnai Jacob.



From left, Bobby Muller and Chuck Shulman, co-presidents of Congregation Bnai Tikvah.

Congregation Bnai Jacob had always been an unaffiliated Conservative synagogue and the Reform Temple Tikvah had been affiliated with UAHC (Union of American Hebrew Congregations), said Mandel.

At a time when small Jewish communities are facing challenges, such as declining membership and divisions between the various streams of Judaism, the new shul demonstrates that survival is essential, said Mike Wierzba, spiritual leader of Congregation Bnai Tikvah.

Coast to Coast

Holocaust museum will be at the cutting edge

By JANICE ARNOLD
Staff Reporter

MONTREAL — By the summer of 2001, Montreal will have a Holocaust museum that will be among the most advanced in North America and draw upwards of 100,000 visitors a year.

Those are the ambitious plans of the Montreal Holocaust Memorial Centre, which is engaging the services of two top Holocaust museum designers to create the two-storey installation at the Montreal Jewish Community Campus.

"The museum will be at the cutting-edge of Holocaust exhibitions and among the most effective centres for Holocaust education. We will be employing every possible technology to create a meaningful way of explaining the history of the Jews and what the Holocaust means for people today," said Bill Surkis, the centre's executive director.

Consultants to the multimillion-dollar project are Patrick Gallagher of Washington, who designed the recently opened New York Museum of Jewish Heritage and Living Memorial of the Holocaust, and Yitzchak Mais of Tel Aviv, designer and curator of the Lubavitch Museum in Brooklyn.

"There are very few Holocaust museum experts of world renown. Gallagher and Mais are the very best amongst those few," said Surkis.

The exhibition will be put together mainly from the 50,000 pieces of memorabilia and artifacts that have been donated by Montrealers, primarily survivors, and are now being stored in three off-site locations. Use will also be made of the over 500 videotaped testimonies of survivors that have been recorded by the centre in the past few years.

Surkis believes the museum will be a major tourist attraction. Projections are that the new museum will attract almost double the 37,600 annual visits the centre was receiving in its former location, to about 75,000 in its first year.

"That will probably go up to 100,000 by its second year," Surkis said.

Private fund-raising has been going on in the Jewish community over the past months. That will be expanded into a public campaign shortly, Surkis said, and money will be sought, in particular, from corporations.

A blue-ribbon "comité des sages" has been assembled to lend their names to the campaign. Members include: Roman Catholic Archbishop of Montreal, Cardinal Jean-Claude Turcotte; filmmaker Denys Arcand; former Le Devoir publisher Lise Bissonnette, now head of the Grand Bibliothèque du Québec; Jules Deschênes, the retired judge who headed the federal government's inquiry into suspected Nazi war criminals; Phyllis Lambert, director of the Canadian Centre for Architecture; and former Quebec Superior Court chief justice Alan B.Gold.

The project has received a $105,000 grant from the City of Montreal, payable over three years, and federal and provincial support will be sought.

The centre reopened this month in Cummings House after spending a year in Cavendish Mall while campus renovations were done. It is now located on the ground floor, with its entrance just off the lobby, giving the centre much greater visibility. For the first 20 years of its history, the centre was on the lower level, accessible only by elevator.

By 2001, the exhibition area will be at least twice its current size and cover two floors: the ground floor and the one immediately below it. An internal elevator and staircase have been installed to connect the two levels.

Although plans are not final, Surkis envisages that visitors will begin their tour on the ground floor, proceed to the lower level, and then return to the main area.

Until the new museum is complete, the centre will show the temporary exhibition, Children of the Holocaust: Legacy of a Vanished Generation. It is an overview of Jewish life before the war, the rise of anti-Semitism, the deportations and concentration camps, and how survivors rebuilt their lives, focusing on the experiences of children.

This show was first mounted in 1985, but has been updated and now incorporates some of the elements of the centre's former permanent exhibition. The area is still a bit rough with the ceiling's ducts and wiring exposed, but is open to the public Sunday through Thursday, 10 a.m. to 4 p.m.

During construction, Surkis said, "we will attempt to work on one floor at a time, so that we will be able to continue with the temporary exhibit. Actual construction is expected to take six months, but there will be no heavy work like putting up walls, so it should be possible to keep open to the public."

A memorial room separate from the museum will also likely be added, immediately off the lobby, so that people coming into the building can use it without having to go through the exhibition area.

About 65 percent of the centre's visitors are not from the Montreal Jewish community, Surkis said, and of those, about half are francophones.

He anticipates that French Quebecers' interest in the Holocaust will increase with the adoption by the National Assembly, in December, of a bill officially recognizing Holocaust Day.

The first to tour the centre, since its reopening this month, was a group of 65 students from the French private school, Collège Notre-Dame.

While there, three men from China, tourists in Montreal, walked in. They spoke neither English nor French, so the two docents – child survivors – had difficulty helping them get much out of what they saw.

"As it turned out, there was one student [in the group] who spoke Mandarin, and he offered to translate the docents' commentary for them. It's just one incredible story about how the legacy of the Holocaust is being transmitted in Montreal," Surkis said.

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New chapel 'a work of art'

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A memorial chapel has been built at the New Jewish Community Cemetery in Osgoode (near Ottawa).

Following the death of his wife, Pearl, in 1995, Sidney Cwinn decided that the construction of a chapel would be a fitting tribute to her. He then undertook to design and donate the structure in her memory and in memory of other departed members of his family.

At the recent dedication ceremony, attended by a small group of invited guests and members of the local clergy, Rabbi Reuven P. Bulka outlined the story of Cwinn's effort.

"This chapel," Rabbi Bulka recounted, "was conceived by Sidney on the face of a paper napkin in the midst of a meeting concerning this matter, and carried through to its most intricate detail by Sidney, as he personally went over every detail and was there on site to assure that all the delicate nuances of this superb building were correctly implemented."

The chapel is a work of art. Mayer Alvo, chair of the Ottawa Jewish Cemeteries, noted that "Sidney Cwinn built the Chapel with class and with total dedication and sincerity."

Both the design and materials for the chapel are replete with symbolism. The five-sided building symbolizes the five books of Moses. Five stained glass windows reflect the sunlight. Inside, the roof contains five main laminated beams made of Douglas fir from Northern Alberta. The pulpit, the visitor"s signing board and the Aron Kodesh, all hand-carved oak, were designed by Cwinn.

Microphones and a speaker system allow the proceedings to be heard by kohanim who must remain outside the chapel. Also outside, a wash basin and benches have been provided, as well as two fully heated bathroom facilities.

"This is intended to be a place not merely for the departed," Rabbi Bulka said, "but for the living, to come, to meditate, to contemplate, to find peace and solace."

Cwinn Chapel

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Barak-Mubarak relations suffer loss of confidence

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Relations between Prime Minister Ehud Barak and Egyptian President Hosni Mubarak have become somewhat strained, with Mubarak telling the Palestinians he doubts Barak intends to reach a deal with them.

According to a source close to the Palestinian Authority, Mubarak was critical of Barak in a Cairo meeting last Thursday with PA Chairman Yasser Arafat. The source said Mubarak referred to a telephone conversation he had had with Barak the day before.

"Barak called me to say he is committed to moving forward in the negotiations with the Palestinians, but I don't believe him," Mubarak reportedly told Arafat.

In the phone call, Mubarak criticized the Israeli air raids on infrastructure facilities in Lebanon, but Barak apparently got a different impression. He told *Yediot Ahronot* in a weekend interview that "between the lines" he heard a "compliment" from Mubarak.

Thus Mubarak's weekend trip to Beirut – the first visit to Lebanon in 50 years by an Egyptian head of state – and the Egyptian president's harsh criticism of the Israeli attacks took official Israel by surprise.

Until last week, Mubarak was careful not to criticize Barak in public, and indeed had used his political leverage on Arafat to prevent crises. The last meeting between Barak and Mubarak in Cairo three weeks ago was termed successful by both leaders.

Israeli Prime Minister Ehud Barak with Egyptian President Hosni Mubarak last year in happier times.

On Sunday, Barak's chief of staff, Danny Yatom, and his counterpart in Foreign Minister David Levy's office, Alon Pinkas, went to Cairo to meet with Egyptian Foreign Minister Amr Moussa, in the hope of patching up the relationship between Israel and Egypt. They explained Israel's policies in Lebanon, emphasizing Barak's determination to be out of Lebanon by July and explaining that the security cabinet is opposed to any strikes at civilians, but that Hezbollah is using civilian bases for their attacks on IDF troops in the security zone.

A diplomatic source speculated last night that Mubarak fears a freeze in the peace process could create regional instability. The source said the stepped-up Egyptian criticism was meant to signal to Barak that Egypt is growing disappointed with the pace of events: "As far as the Egyptians are concerned, if the process is renewed with Syria and there's an agreement with the Palestinians, everything will be fine. But if everything remains stuck, they'll start seeing Barak as a Netanyahu clone."

Mubarak is scheduled to go to Washington next week, and Israeli sources say he wants to focus on the peace process, in part to leave stickier issues, such as human rights in Egypt, off the agenda.

Despite all the criticism, relations between the two countries appear to be proceeding normally. Agriculture Minister Haim Oron was in Egypt on an official visit as a guest of his Egyptian counterpart during the Israeli raids on the electrical plants in Lebanon, and the visit was widely covered by the Egyptian press in a positive light, although more vituperative pieces appeared in the opinion pages.

Oron, accompanied by his counterpart, visited private farms that use Israeli technology and promised to take home an Egyptian request to open Israeli markets to fresh Egyptian produce.

As for Israel's plans for a July withdrawal from Lebanon, Barak told the senior command of the IDF on Sunday that he was determined to go ahead with the withdrawal by July.

One voice of dissent was heard by the commander of IDF colleges, Major General Ya'acov Amidror, who said that moving the IDF back to the international border because soldiers were falling victim to Hezbollah attacks was "irresponsible reasoning."

He said that "according to that same logic, we can't defend anything anywhere. It's an immoral argument because it puts civilians on the front lines of combat."

PM sets May as new deadline for PA deal

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel and the Palestinians could reach a framework agreement by May, three months past the original deadline, Prime Minister Ehud Barak told the cabinet Sunday.

"I won't be shocked if we reach a framework agreement in May," Barak told the ministers.

The framework agreement was to have been reached last week, but negotiations stalled over the location of an interim withdrawal from the West Bank.

Barak said that he would reconsider the 6.1 percent of the West Bank that was supposed to be handed over to the Palestinians earlier this year, but insisted that in that round of territorial exchanges, no neighbourhoods near Jerusalem – a reference to Abu Dis – would be included.

Barak partly blamed the Palestinians for the delay, saying that they refused an offer to hold 20 days of intensive negotiations in January.

The Palestinians suspended talks earlier this month after they learned that Barak refused to give them three Arab suburbs of Jerusalem as part of an interim West Bank troop withdrawal.

The Palestinians say the framework agreement, which was Barak's idea, should be skipped in favour of direct negotiations over the treaty itself, due by September.

"We no longer need the framework agreement," Palestinian Speaker of Parliament Ahmed Qureia said in response to Barak's new target date. He blamed the deadlock on Israel's "impossible positions."

Meanwhile, German President Johannes Rau resisted being pulled into the dispute between Israel and the Palestinians, telling Palestinian lawmakers that he could not judge who was to blame for a deadlock in peace talks.

Rau, who visited Israel earlier, was hosted by senior Palestinian lawmakers, including Qureia.

Qureia made comments blaming Israel for the freeze in negotiations before Rau's speech.

"Please understand, I cannot judge why no agreement was reached," Rau said when his turn came to speak. "I am only a guest … It pains me that no agreement was reached," Rau said.

Qureia called on Europe to intervene in order to get the talks back on track. He said the Palestinians would declare statehood by September, with or without a treaty, and called on Europe and Germany to recognize the state.

Rau, who was on a five-day visit to the region, said Germany wants to see progress in the peace process, and would do all it could to help. "We won't sit in the background. We will support the process through aid," Rau said.

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Teaching Israelis own history not a uniform matter

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — The history of Canada – its founding, its wars, its laws – is taught in schools throughout the country. Generally speaking, only one version of that history is taught. In Israel, however, this is not the case.

Women soldiers marching in 1948.

Here, variations of Israel's 52 years of existence are taught depending on which school one attends. At national religious and haredi schools, students learn about Israel's battles for independence – how despite being outnumbered, the Jews again and again overcame their enemy.

But state public school students have a different curriculum. Until last year, these students were learning the same history as their counterparts. That was before three highly publicized Grade 9 history books were introduced into the school system.

A *New York Times* article last August brought the contents of the history books into the media's spotlight. History professor Eyal Naveh, author of one of the books that came under attack, says there is criticism of the new books because "some people are not mature [enough] to face the change in historical research and they're not willing to incorporate these changes into the classroom.

"I think after 50 years people should be mature enough to face the not so nice parts of our existence. Everyone has some flaws but not everyone is able to engage in a critical dialogue of his past," Naveh said.

The "new historians," over the last decade or so, have been deconstructing some of Israel's most treasured founding stories, questioning the justness of Israeli actions back in 1948, and even the legitimacy of Israel itself. But when the scholarly debate suddenly seeped into the classrooms, people took notice.

The new textbooks suggest that Israel is responsible for the Palestinian refugee problem and that Israel, and not just the Arabs, is responsible for the 50-year-long Arab-Israel conflict.

The "new history" phenomenon represents a trend, said Shmuel Sandler, chair of Bar Ilan University's political science department. History, he noted, must always be a work in progress. The historical beliefs that Israelis grew up with should not be immune to examination or scholarly inquiry. But, Sandler says, this time the new historians have gone too far: "Once you break myths and don't replace them with new ones, society can disintegrate. This time it goes beyond revisionism."

Children of immigrants in 1949

The new history books for state schools "make plain that many of the most common Israeli beliefs are as much myth as fact," Ethan Bronner wrote in the *New York Times* on Aug. 14, 1999. Upon publication of the article, most of the editorials in Israel's papers attacked the "rewriters" of history. A *Jerusalem Post* editorial said: "In their zeal to debunk what may be over-simplifications of history, some new historians are introducing misleading pictures of their own."

Tel Aviv University's Naveh soon found himself in the spotlight of the controversy. Although he says he is not a new historian, because he authored one of the books he has been lumped together with them.

"I'm not an expert on Zionist history but on general history," Naveh told the *Canadian Jewish News* in a telephone interview. "I used some of their stuff. I appreciate what they've done. But I'm not a new historian."

Naveh said the passage about the War of Independence, which created much of the debate on the books, is quoted out of context.

In a 1984 Israeli textbook the war is described as such: "The numerical standoff between the two sides in the conflict was horrifyingly unbalanced. The Jewish community numbered 650,000. The Arab states together came to 40 million. The chances of success were doubtful and the Jewish community had to draft every possible fighter for the defence of the community."

In contrast, Naveh wrote of the same war: "On nearly every front and in nearly every battle, the Jewish side had the advantage over the Arabs in terms of planning, organization, operation of equipment, and also in the number of trained fighters who participated in the battle."

Naveh said this passage was taken from a chapter on the relationship between Jews and Arabs prior to the declaration of the state. "After the creation of the state and the invasion of the Arab forces, the situation changed – the new Israeli State faced numerous forces that outnumbered their ability."

"What I challenged was the few against the many – the myth of Goliath and David. If you take myth as reality then it's a problem," he added.

Naveh said he doesn't want the Israeli population to "engage in the illusion that when you're few you'll win," because when Israelis believed "this myth we had the catastrophe of the Yom Kippur War."

Still, Meir Pa'il, one of the most prominent new historians, noted that even if the newborn Israel was able to mobilize military equality in many battles against invading Arab armies, the reality was a Jewish presence stretched to its limits opposite outside nations with almost endless population reserves.

"My book is a Zionist book. Despite that I'm branded post-Zionist," Naveh said. "It's more sophisticated but it's geared to the Jewish Israeli populations."

The textbooks also teach that many Palestinian Arabs left their homes during the 1948 war out of fear, or because they were forced out by Israeli soldiers – not because they were sure of returning after an Arab military victory.

The changes are being justified by people "saying we're now in an era of peace – our history has to be written with a new spirit and this will be part of our reconciliation," Sandler said to the *Canadian Jewish News* in a recent interview from his office at BIU. "This would be okay if a parallel development existed. But if we look at Palestinian books, there's no parallel development."

Naveh said he believes there will be a change by the Arab side to correct myths and lies taught in its standard history books. "The old Palestinian history books – written by Egyptians and Jordanians – are terrible," he said. "But they're in the process of forming a committee to write their own books."

Naveh admitted that, at present, the Palestinians "look at history as a battle cry" and as long as they "have this approach it will not help the peace process." However, Naveh said, he is currently talking with Palestinian teachers and is helping them form a new curriculum which he hopes will "come in the direction of reconciliation."

David Ben-Gurion proclaiming the creation of the State of Israel in 1948. [Photos from WZPS]

At the time the books came into the spotlight, Zevulun Orlev, the National Religious Party chair of the Knesset Education Committee, said: "There is a great danger that they will inculcate students with post-Zionist attitudes, distort important national values and shatter heroic ideals which are vital to Jewish culture in Israel."

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The Week in Israel

Feb. 14

• President Ezer Weizman is unlikely to face criminal charges for taking large sums of money from his friend Edouard Saroussa, according to the state prosecutor.

Feb. 15

• Prime Minister Ehud Barak said he will not order an immediate troop withdrawal from south Lebanon. Meanwhile, Israeli warplanes attacked suspected Hezbollah positions.

Feb. 16

• In the wake of the freeze in peace negotiations by the Palestinians, Israel's chief negotiator, Oded Eran, questioned whether they truly want to reach a peace deal with Israel.

• Due to improvements in the structure of Israel's economy and in the country's balance of payments, the Standard & Poor's rating service increased Israel's credit rating to positive from stable. The higher credit rating will reduce Israel's borrowing costs.

Feb, 17

• Some religious leaders in Israel called on the Pope not to hold a Saturday mass when he visits the region in March, because it would force Israeli security officials to work on the Sabbath.

• Israeli survivor groups and the government were close to sealing a deal for the long-overdue disbursement of $59 million (US) from a Swiss humanitarian fund for needy Holocaust survivors.

Feb. 18

• In its first implied criticism of Israel's recent tactics in south Lebanon, the United States urged Israel to avoid hurting civilians when retaliating for Hezbollah attacks.

Files from JTA and Ha'aretz

Canada helps marshall evidence in Kalejs case

By RON CSILLAG
Staff Reporter

Two Canadian officials were in Latvia last week to present evidence in the ongoing case against alleged Nazi war criminal Konrads Kalejs.

They joined prosecutors from Britain, Israel, Australia and the United States to examine allegations that Kalejs was responsible for the murder of thousands of Jews, Gypsies and Communists during World War II.

Latvia hosted the meeting in the capital, Riga, to determine the extent of charges against Kalejs in the event the country asks for his extradition from Australia.

Terry Beitner, deputy director of the federal Department of Justice's War Crimes and Crimes Against Humanity Unit, joined Joseph Rikhof of the Citizenship and Immigration Canada war crimes unit in Latvia for most of last week.

A spokesperson with the justice department declined to say what was scheduled for discussion with Latvian officials. She said only that Kalejs was the focus of the meeting.

Kalejs, now 86 and in poor health, is a native of Latvia but holds Australian citizenship. He was deported from Canada in 1997 for having lied about his wartime record.

A Canadian immigration adjudicator found credible evidence that Kalejs had been a high-ranking officer in the Nazi-affiliated Arajs Kommando – an auxiliary policy force – in Latvia, and had been a supervisor of guards at the Salaspils slave labor camp, where prisoners routinely succumbed to starvation, disease, torture and execution.

Vatican/PLO sign accord

Continued from page 1

While Vatican and Palestinian delegations were signing the agreement last week, Palestinian Authority President Yasser Arafat met privately with Pope John Paul II, who is scheduled to make a pilgrimage to the Holy Land next month.

They discussed Middle East issues and also agreed to add the West Bank town of Jericho to the papal itinerary. The Pope, who has already planned a stop at the Palestinian-ruled town of Bethlehem, also plans to visit sites in Israel and Jordan next month.

Most of the agreement touches on day-to-day bilateral issues, including the status of church institutions in Palestinian-ruled areas.

However, its preamble focuses mainly on Jerusalem. It says "an equitable solution for the issue of Jerusalem, based on international resolutions, is fundamental for a just and lasting peace in the Middle East."

It also says, "Unilateral decisions and actions altering the specific character and status of Jerusalem are morally and legally unacceptable."

And it calls for "a special statute for Jerusalem, internationally agreed" to safeguard "the proper identity and sacred character of the city and its universally significant religious and cultural heritage."

The Vatican has long maintained that Jerusalem should come under an international mandate as a holy city.

GERMAN PRESIDENT IN ISRAEL: Germany's President Johannes Rau is received at Israel's President Weizman's official residence in Israel last week. Rau was in Israel for an official four-day visit where he met government and opposition leaders as well as visiting the Palestinian Authority. [Isranet photo]

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Harvey Engelberg

Mystery group meets Haider in Montreal

Continued from page 1

In another strange twist to the Haider visit, the Freedom Party posted an ingratiating letter bearing the name of the director of the Tash chassidic community on its Web site the week before the controversial Austrian politician's unannounced visit to Montreal.

The letter, dated Feb. 10, and over the name of Israel Lowen, "general administrator of the Tash Communities," states: "A visit of yours, Sir, to the Headquarters of our Communities in Montreal, where our Grand Rabbi is residing, will be as [sic] honour for us."

Lowen insisted that neither he nor "anyone else" in the Tash community, which lives in Boisbriand, about 60 kilometres north of Montreal, wrote that letter, nor was Haider invited to the wedding of the granddaughter of Tash Chief Rabbi F. Lowy, which took place last Wednesday in Boisbriand.

Lowen alleged that the letter was "a fabrication" and denied that the Avi Gasit-Muehlstein cited in the letter as Tash's "political consultant" represents the community in any way. Gasit-Muehlstein accompanied Haider during his time in Montreal.

Haider told *The Gazette* that in December, a month before the Austrian coalition government was formed, he had received an invitation to last week's wedding. He did not attend the wedding and Lowen said there was no meeting between Haider and any Tasher Jews.

Lowen's denial varies from Canadian Jewish Congress' version of events. Its Quebec Region chair, Dorothy Zalcman Howard, said Congress had received a copy of the letter by Feb. 11 and had communicated to the Tash community that day its "shock" and wish that Tash not have any contact with Haider.

She said Lowen had "stood by the letter," but agreed not to meet with Haider after Congress had explained its position.

CJC Quebec region executive-director David Birnbaum said Congress is confident the letter is authentic, no matter how "bizarre" it may seem.

"The Tash leadership was comfortable with the sentiments expressed (in the letter)... We are profoundly perplexed by their logic in seeking to align themselves with Haider. It is morally questionable."

The letter, posted in German and English, with the salutation, "Very esteemed Dr. Haider!" opens with congratulations, in the name of Rabbi Lowry, on Haider's 50th birthday.

The letter notes that the Tash community was founded by Holocaust survivors from Nir-Tash, Hungary, and has "deep Austro-Hungarian roots."

The letter denounces the "campaign of fear, hatred and defamation" being waged against Haider and Austria.

"We explicitly wish to express our protest regarding this campaign against you, Sir, and to state clearly that we are totally distancing ourselves from it. We are informed as well, Sir, that your political party has never supported anti-Semitic ideology, nor anti-democratic values."

It says the community accepts Haider's apology to Jews "regarding any misunderstanding of statements of yours in the far past" and wishes to "build a bridge of friendship, understanding and tolerance between our peoples."

The release of the letter so disturbed the London-based Conference of European Rabbis, which represents mainstream Orthodoxy, that it issued a statement "totally rejecting" the letter's sentiments. "We cannot fathom what prompted this small community" to "break ranks with Jewish people throughout the world..."

Ruth Klein, national director of B'nai Brith Canada's institute for international affairs, had a different take on the letter. "The whole thing was so bizarre, there couldn't be any truth to it," she said.

This is not the first time the Tash community, which has 2,500 to 3,000 members, according to Lowen, has aroused controversy. In 1995, it openly supported sovereignty in the referendum and warmly received Premier Jacques Parizeau in Boisbriand. Last year, its rabbinical college was at the centre of a Revenue Canada investigation of an alleged $60 million fraud.

Lowen said Gasit-Muehlstein is not a member of the Tash community, but lives north of Montreal and "pops in from time to time."

Lowen rejected speculation that the Tash community might have sought contact with Haider in the belief that he could press Austria to pay compensation to forced labourers during the Nazi regime.

"The religious rabbis have placed a ban on accepting any money from Germany," he said.

In other developments, Haider's request for a tour of the Montreal Holocaust Memorial Centre at the Jewish Community Campus was turned down. Zalcman Howard said an "intermediary" had contacted the centre about a visit.

Centre executive-director Bill Surkis said the community refused to be "a tool in a propaganda machine."

The centre is currently showing an exhibition titled Children of the Holocaust: Legacy of a Vanished Generation. It is not known whether Haider realized that two young Austrians are currently working at the centre under a program which allows them to opt out of military service by serving at a Jewish community organization abroad.

Haider did visit the monument to Raoul Wallenberg in the courtyard behind Christ Church Cathedral, accompanied by Paul Lancz, the Hungarian-Jewish sculptor who created the bust.

Vera Parnes, president of the Canadian Friends of Raoul Wallenberg, said she was "astonished" and "insulted" by Haider's being at the monument, which is located on land accessible to the public.

She said neither her organization nor the Anglican church was aware that Haider was coming.

Also in Haider's entourage was Peter Sichrovsky, an Austrian-Jewish journalist, who represents the Freedom Party in the European parliament.

Haider's visit prompted three demonstrations. In Ottawa last Thursday, B'nai Brith organized a rally at the Austrian Embassy attended by about 150 people, including students from Hillel Academy, Yitzhak Rabin High School and Ottawa Torah Institute. In Toronto on the same day, anti-racists picketed outside the Austrian consulate. And last Sunday, a joint community rally was held in Toronto outside the Austrian Consulate. That rally was organized by Congress, B'nai Brith, the Canadian Zionist Federation and the Zionist Youth Movement in Canada.

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Health

Weight loss requires lifestyle change: experts

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Dr. Ronnie Aronson, founder of the Lifestyle Metabolism Centre, specializes in weight loss, but you won't find him pushing diets.

He says he and his colleagues at the multi-discipline clinic in Thornhill, endocrinologists Dr. Ronald Goldenberg and Dr. Robert Schlosser, promote lifestyle changes.

Aronson, who recently spoke to *The CJN*, stressed that changing lifestyle is not the same as following a diet.

He said following a diet is not a permanent solution to weight loss: "It will work in the short term, but once people stop the diet, the weight is usually regained."

He recommended a holistic or multi-discipline approach to weight loss, one that includes counselling, kinesiology and nutrition education, to effect a lifestyle change.

He said it's important to educate patients on structuring their time, planning meals, reading labels when they shop and ordering food in restaurants.

Counselling about the emotional problems related to overeating is an important component in a permanent weight loss program, he added.

The goal is to change the behaviour so that patients can avoid weight cycling or yo-yo dieting, Aronson said.

On average most of the patients he has seen in initial consultations have had eight to 12 weight cycles of 10 pounds or more in their past, he noted.

"It's astounding when you think about it. Some of our patients have had over 30 weight cycles in their lifetime, every year of their life losing 25 pounds or more and regaining it each time."

It can take at least a year to change behaviour, which Aronson said, is the ultimate goal of a sound weight loss program.

A change in behaviour, he explained is the route to permanent weight loss: many people can lose weight but keeping it off is the challenge.

Aronson said many of the commercial diet programs count fat grams. "Medically we know that these don't work in the long run.

"The same studies show that in long-term follow-up programs, the rate of weight regain is 100 percent by five years later."

He advocates a balanced diet, such as the one recommended in Canada's Food Guide, which he described as "a moderate approach."

He said by cutting 500 calories a day – for example, skipping the French fries or chocolate cake at lunch – one can save 3,500 calories a week, which translates into a weight loss of one pound of fat.

"Do this every day and the calories savings will add up overtime."

He said, the BMI (body mass index), the ratio of fat to body weight and height, is a medical standard for determining to what degree a person is overweight: people with a BMI of 25 are considered overweight, those with a BMI of 30 are considered obese.

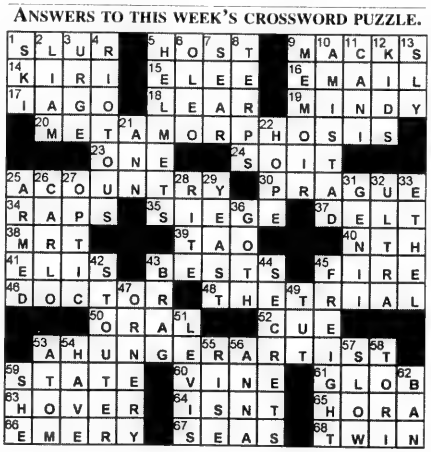
He also measures a patient's metabolic rate – the rate the body burns calories – over a 24 hour period, he said, noting that many overweight people have slow metabolic rates.

He said when people lose weight, their metabolism actually slows down, which is why it's important to do aerobic exercise. "Exercise will burn some calories and the body will continue to burn extra calories later."

However, he said, aerobic exercise does not speed up one's metabolism. "The metabolic rate is determined by the quantity of muscles in the body. Weight training raises the metabolic rate."

A lot of people devote significant time to aerobic exercise – jogging, walking, swimming – but "it's more important to equally divide exercise time between aerobic activity as well as muscle-strengthening activity," Aronson said.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.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Epilepsy Awareness Month

TORONTO — Imagine having a health problem so stigmatized that your doctor doesn't always call it by name, so misunderstood that you don't want anyone to know you have it, so neglected that it's rarely discussed publicly.

"I used to be terrified to tell people about my seizures. But once I started to discuss it, I realized how many people secretly know someone with epilepsy," one person has said.

Welcome to life with epilepsy, a common neurological disorder shared by 350,000 Canadians. It may well be the 21st century, but epilepsy is still surrounded by the fear, ignorance and stigma of an earlier time. In fact even today, many people with epilepsy find other people's reactions harder to endure than the seizures themselves.

The international epilepsy community, with the support of the World Health Organization, is therefore launching the 2000 global campaign to bring epilepsy "out of the shadows."

For this purpose, March has been declared Epilepsy Awareness Month.

On March 1, "ambassadors for epilepsy" will be in the subways of Toronto handing out postcards calling on the prime minister of Canada to support this global initiative.

Throughout the month, the ambassadors will be speaking about living with a seizure disorder. They include children with epilepsy talking to their classes, seniors talking to their neighbours, teenagers hanging first aid posters, doctors talking to their colleagues, and adults speaking out at church, synagogue or temple. They are stepping forward to bring epilepsy out of the shadows into the light of community awareness and understanding.

It's not an easy step to take. Ask Sarah Jane Wilson, a 28-year-old Toronto television producer who overcame her fears to speak out about having epilepsy. Or Emma, at 11 the youngest ambassador for epilepsy. Or senior citizen Anna Dohler. Each one has a story to tell.

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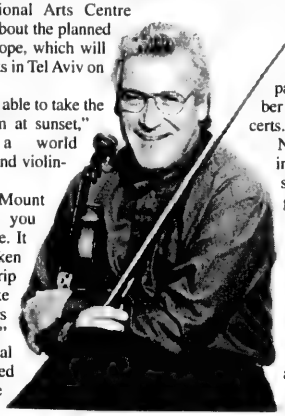
NAC Orchestra on tour

By DIANE KOVEN
Special to The CJN

OTTAWA — Pinchas Zukerman, the music director of the National Arts Centre Orchestra, is excited about the planned tour of Israel and Europe, which will begin with two concerts in Tel Aviv on Oct. 5 and 6.

"I would love to be able to take the orchestra to Jerusalem at sunset," says Zukerman, a world renowned conductor and violinist.

"After seeing Mount Scopus at sundown, you will never be the same. It changes you. I have taken many friends on that trip and I would love to take the orchestra members and tell them my story."


Pinchas Zukerman

Zukerman's musical genius was recognized early. In 1962, the teen-aged Tel Aviv native moved to New York to study at the Juilliard School of Music.

His parents followed in order to be close to their only child. However, life in America was difficult for them as they were unable to work.

In 1964, they moved to Montreal where they had a cousin, and Mrs. Zukerman, who received a Canadian passport, worked at the Jewish General Hospital.

They remained in Montreal for five years, but after Mr. Zukerman suffered a stroke, they returned to Israel.

The Canadian connection is strong and Zukerman enjoys discussing it. He reminisces about his first concert in Toronto, in 1966, for the Canada Israel Cultural Foundation and recalls that the MC for the event was Lorne Greene.

In just a short time since assuming the position of music director of the National Arts Centre Orchestra, Zukerman has made tremendous inroads in perking up the image of the 30-year-old Ottawa institution.

He has also started a summer teaching program that brings talented young musicians from across Canada, and abroad, to Ottawa to participate in master classes, chamber music rehearsals and concerts.

Now comfortably established in his home and NAC directorship, Zukerman still spends a great deal of time on the road. He travels extensively, maintaining a schedule that for most would be difficult to even imagine.

A hectic schedule of performing, conducting and teaching, has made Zukerman's presence felt across the country. He is currently leading the orchestra on an ambitious tour of the country.

Zukerman is determined to share his knowledge wherever he travels, and will use the tour to implement his teaching plans. In cities and towns across Canada, musical young people are being treated to a class, workshop or mini-concert by the maestro.

Zukerman professes to be apolitical, yet dreams of peace in the Middle East.

"I believe in the power of music," he says. He is hoping to arrange a concert in Amman, Jordan, the day after the orchestra performs in Tel Aviv.

"This concert is something I would feel incredibly proud to be a part of," he says. "My being an Israeli and being the music director of the NAC adds a flavour to it."

In the meantime, the Canadian tour continues. Zukerman and the NAC orchestra will be appearing in Toronto, at Roy Thompson Hall, on March 6.

If Cows Could Fly: a Jewish tale

By BEN ROSE
Staff Reporter

TORONTO — The once thriving Jewish communities of the Ottawa Valley, including Smiths Falls, Perth, Carleton Place and Almonte, are no more.

In his play *If Cows Could Fly*, about growing up Jewish in Smiths Falls, Allan Merovitz, 58, bemoans the loss of these communities.

"There were 15 Jewish families in Smiths Falls and Perth in the 1940s, but the children took the advice of their parents and left the towns to find their future elsewhere," said Merovitz, the musician and actor who performs with violinist Anne Lederman. The director is Ronald Weihs.

The play runs Feb. 16 to March 12 at the Artword Theatre, 75 Portland St., in the Bathurst-King area (416 408-2783).

Box office proceeds of the 7.30 p.m. show, Sunday, Feb. 27, are being donated to the Matti Baranovski Memorial Fund through Northview Heights Secondary School.

Merovitz' maternal grandfather, Velvel Waxman, was enticed to Smiths Falls after World War I by a landsman, Max Kessenbaum of Poland, who said the fresh air there would be good for his asthmatic condition.

His late father, Rubin, who was born in Joliette, Que., married Edith Waxman. The family operated two ladies' dress stores, one for larger women

"My father and his three brothers were all good hockey players, good enough to be with the Montreal Canadiens, but anti-Semitism got in the way," Merovitz said.

Hit by wanderlust at an early age, he left high school at Smiths Falls to work on a kibbutz in Israel, and then he became an assistant feeder at the zoo in London, England.

Continued on page 31

Arts & Travel

'Jewish' videos now on sale

By LARRY ANKLEWICZ
Special to The CJN

The cycle of life in the video business follows a carefully thought out circle, with each segment easily predictable and foreseeable. In most cases, videos are released in a particular sequence.

First of all, films are released theatrically and allowed to run their course, collecting as many box office dollars as possible. About six to eight months later, the film is released on video as a rental item. In other words, the studios don't expect individuals to purchase the video at this stage, because the price is high.

About six to 12 months after that, the video is re-released to the sell-through market – which means the casette can now be purchased for $20 to $30, and even less at certain large stores. And at various times over the next few years, the video is repackaged, repriced and re-released.

The Garden of the Finzi-Continis

Several "Jewish" films have recently been re-released or are about to be re-released and people who are building their own video collections will want to take advantage of these "sale" opportunities.

Lansky is an interesting film about the infamous Meir Lansky. Organized crime's money man, Lansky tried to immigrate to Israel at one time and was forced to return to the United States. Richard Dreyfus gives an excellent performance as the title character and this is one film that emphasizes the character's Jewishness, rather than ignoring it.

Continued on page 32

Cows can fly (and sing) in musical

Continued from page 30

Eventually he returned to Canada, graduated in Ottawa as a teacher and taught for three years in nearby Ramsayville.

His theatrical career began in earnest after he graduated with a fine arts degree from Sir George Williams (now Concordia University) in Montreal.

But he never forgot the stories that his great-grandmother told him about life in Europe before she came to Canada.

If Cows Could Fly is a full-length musical that encompasses Merovitz's experiences.

"I'll never forget playing with the Flying Bugar Klezmer Band in Yellowknife in the Northwest Territories, when I heard some one call out in Yiddish. It turned out to be a Jewish man from Hay River who told me later that the whole Jewish community there went to Edmonton for the High Holy Days."

Merovitz said *If Cows Could Fly* is full of music that spans all of Canada, especially the brand of fiddle-playing indigenous to the Ottawa Valley.

"It's good entertainment for all families, whether Jewish or not," he said.

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Art & Travel

MEROVITZ PLAY DESCRIBES GROWING UP JEWISH IN SMITHS FALLS

Allan Merovitz, a noted klezmer musician and interpreter of Yiddish music, has crafted a play about growing up Jewish in Smiths Falls, Ont., a town in the Ottawa Valley.

Merovitz, who grew up in a family of chassidic Jews, takes about two hours to tell his family saga in *If Cows Could Fly*, a play he has been developing for nearly 15 years. Parts of it were staged previously as vignettes, including a segment called *Zaide Doesn't Want to Be A Soldier.*

Merovitz, the play's chief actor, is joined onstage by fiddler **Anne Lederman**. The production, which is directed by **Ronald Weihs**, offers a wide range of music, including Yiddish and klezmer songs, country and western, rock 'n' roll, and regional folk tunes.

The play runs until March 12. The Feb. 27 performance is being offered as a benefit on behalf of the Matti Baranovsky Memorial Fund. Artword Theatre, 75 Portland St. (one block east of Bathurst, south of King). Adults, $20. 416-408-2783.

* * *

Yiddish Bon Mots: Friends of Yiddish is sponsoring a Chai Tea with noted Yiddish author, translator and lecturer **Shirley Kumove**. In a talk entitled Out Of The Yiddish Mouth, Kumove discusses her two books, *Words Like Arrows* and *More Words Like Arrows,* and offers a rich sampling of Yiddish folk sayings and their origins.

Sunday Feb. 27, 2:30 p.m. Phillip Smith Foyer (lower level), Holy Blossom Temple, 1950 Bathurst St. Members free, guests $5. RSVP by Feb. 23 to Min, 905-709-4602.

* * *

Celebration of Yiddish: Toronto Yiddish poet **Simcha Simchovitch** reads from his latest works and the Toronto Jewish Folk Choir performs at the Festival of Yiddish Word and Song, Sunday March 19, 7:30 p.m. Morris Winchevsky Centre, 585 Cranbrooke Ave. $7 in advance or $10 at the door. 416-789-5502.

* * *

Ashkenaz Activities: The Ashkenaz Festival of New Yiddish Culture presents its fifth annual Purim carnival, involving shticks, shpiels, outrageous masks and costumes and more, March 19 at the Bloor JCC.

In association with Moriah Productions, the festival is also presenting the world premiere of *The Offering* by playwright **Anton Piatigorsky**. Scheduled to run March 19 to April 9 at the Artword Theatre, the play is a modern investigation of three stories from Genesis.

Beginning in March, Ashkenaz is developing a ground-breaking pilot program to bring Yiddish music, theatre, art and literature into Bialik Hebrew Day School. For details on any of these events, call 416-703-6892.

* * *

Arts Briefs

• *How Not To Take It Personally*, by Toronto author **Vera Held**, has just been published in a French edition, available in Canadian bookstores in March.

• A Seed In The Pocket of Their Blood, a travelling exhibit highlighting Jewish and universal oppression with poems and photographs, opened recently in the B'nai Brith Klutznick National Jewish Museum in Washington, DC. The poems are by Canadian poet-curator **Rafi Aaron**.

• **Amadeus Ensemble** presents Mostly Mendelssohn. Glenn Gould Studio, Sunday Feb. 20, 7:30 p.m. Concert sponsored by the Maxine Granovsky-Gluskin and Ira Gluskin Charitable Foundation. Adults $25. 416-205-5555.

• Stage Centre Productions presents *The Madness of King George III*. Adults $16. March 2 to 18. Fairview Library Theatre. Free public dress performance Feb. 29, 7:30 p.m. 416-299-5557.

• Singer **Stella Walker** joins a large roster of female performers at the Burning Passions Cabaret taking place at The Rivoli, 334 Queen St. W., Wednesday Feb. 23, 9 p.m.

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Eye on Arts

By Bill Gladstone

Take advantage of many video 'sale' opportunities

Continued from page 31

Alan & Naomi is a sentimental film about a teenage girl who comes to the United States during World War II . Naomi is traumatized by the violence she witnessed in Nazi occupied Europe. Alan is an American teenager who tries to draw her out and to help her overcome the effects of the war.

King David, starring Richard Gere, is a surprisingly effective retelling of the story of the famous Jewish monarch.

The Garden of the Finzi-Continis has been around for a long time, but for people who have not seen this film or wish to add it to their collection, this is the time to do so. The film tells the story of a wealthy Jewish family in a small Italian town who refuse to believe they will be affected by the Nazis.

The Music Box is a moving film featuring Jessica Lang as a lawyer whose father is accused of being a war criminal. As the defence of her father progresses, she begins to doubt his innocence more and more. At the end, she is faced with both a moral and legal dilemma.

Steven Spielberg and the Shoah Foundation's film, *The Last Days*, is being released at a sell-through price. This carefully crafted documentary tells the story of how five Jews, now living in the United States, survived the German occupation of their Hungarian homeland.

And finally three videos in the Holocaust series, *Rescuers: Stories of Courage*, can now be purchased for under $12 a piece. These videos, which contain two stories each, are wonderful tales of gentiles who saved Jewish lives during the darkest days of the Holocaust. Each video is worth purchasing and adding to your own collection.

All of the videos above should be available at most video stores. If not, any video retailer can order them from his or her own distributor.

Los Angeles area boasts many unique vacation experiences

By KATHRYN KATES
Special to The CJN

LOS ANGELES — Sunny days, a crystal blue ocean surrounded by mountains, historic sights, modern attractions, luxurious accommodations, fine dining, shopping galore, the ghosts of movie stars past and the chance sighting of movie stars present lure visitors from around the world to Southern California.

The region boasts of a number of quaint communities all offering unique vacation experiences.

Pasadena is located 15 minutes from downtown Los Angeles at the base of the San Gabriel Mountains. On Jan. 1, all eyes are on Pasadena's Tournament of Roses Parade, but the beauty of this city is evident throughout the year.

Sights include the trendy streets of Old Pasadena. The Huntington Library, art collections and spectacular botanical gardens and the internationally recognized masterpiece of the American Arts & Crafts movement – The Gamble House designed in 1908 for David and Mary Gamble of Proctor & Gamble.

Fine art lovers will appreciate the Norton Simon Museum of Art, showcasing collections from the Renaissance to the 20th Century. The walls are laden with art by Rembrandt, Renoir, Monet, Degas and Picasso.

Drive around suburban Pasadena and you will come across The Ritz-Carlton, Huntington Hotel & Spa. Breathtakingly beautiful, this landmark reflects the grandeur of Southern California's golden age. Upon request, meals from a kosher caterer can be served to guests who wish to dine at the hotel.

Approximately one hour south of Los Angeles lies Newport Beach. This is the home of Fashion Island, a shopper's paradise consisting of 200 stores and restaurants overlooking the Pacific Ocean. Fashion Island is conveniently located across the street from the Four Seasons Hotel Newport Beach – the hotel of choice for the elite visiting California's Riviera.

Minutes from Beverly Hills is the historic Santa Monica Pier with its famous carousel and fun arcade. Overlooking the pier is the Loews Santa Monica Beach Hotel – decorated in California chic with giant palm trees in its atrium lobby. The Pritikin Longevity Center & Spa is located in the hotel and guests can partake of the exercise room and health lectures free of charge.

A turn-of-the-century kitchen at the Skirball Cultural Centre.

A trip to Santa Monica's Museum of Flying is a must for airplane buffs. There are over 40 vintage aircraft, many still in flight-ready condition.

The Skirball Cultural Center, located on a picturesque 15-acre site in the Santa Monica Mountains, seeks to interpret the Jewish experience and to strengthen American society through cultural programs including exhibitions, lectures, performances, readings, film and video-screenings for all ages and backgrounds. Zeidler's at Skirball offers delicious kosher meals.

Stars are everywhere at the Four Seasons Hotel Los Angeles at Beverly Hills. Before breakfast one midweek morning I spotted Sigourney Weaver, William Baldwin and composer Marvin Hamlisch. Located in a residential neighbourhood, the Four Seasons caters to every whim of the well-heeled clientele.

A full range of equipment and cutlery for kosher food is available through room service. Kosher food can also be ordered in.

Travel in style to Rodeo Drive by taking advantage of the Four Seasons' complimentary car shuttle service. At the Hollywood Entertainment Museum, you can sit in the spaceship chair used by Captain Kirk in *Star Trek*, among other things.

Steps away from the museum is the Hollywood Walk of Fame and Mann's Chinese Theater. Paramount Studios, the only working studio still located in Hollywood, offers two hour walking tours.

The Simon Wiesenthal Center Museum of Tolerance is a world-class complex designed to challenge visitors to confront racism and try and comprehend the Holocaust. All of Los Angeles' law enforcement officers are mandated to visit the centre's exhibits.

For more information contact the Convention and Visitors Bureau for Los Angeles at 213-624-7300, Pasadena 626-795-9311 and Newport Beach 1-800-94COAST or 929-722-1611.

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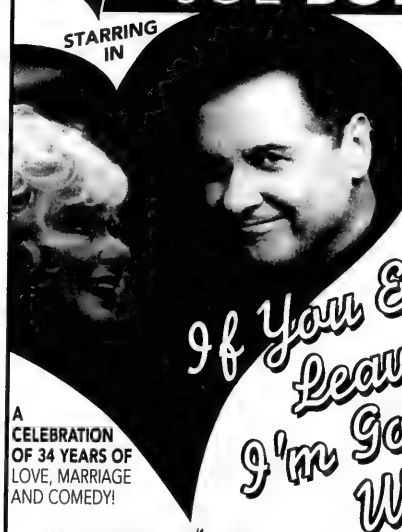
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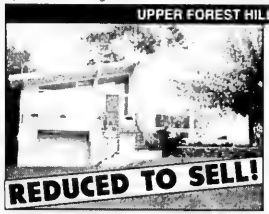

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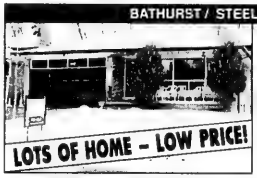

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330 OBITUARIES

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SZKLARSKA, Maria - on Feb. 6, 2000, late of 3560 Bathurst Street

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RABKIN, Fira - on Feb. 7, 2000.
SHOOM, Doris - on Feb. 7, 2000, late of 46 Patina Dr.
KIRSCH, Morris David - on Feb. 7, 2000.
GOPIN, Adela - on Feb. 7, 2000, late of 304 Betty Anne Dr.
SHAFMAN, Ihil - on Feb. 8, 2000, late of 6091 Bathurst St.
SHERBANSKY, Yona - on Feb. 9, 2000, late of 1111 Steeles Ave. W.
STABB, Sydney Frank - on Feb. 10, 2000, late of 18 Cedarcroft Blvd.
PEARL, Doris - on Feb. 10, 2000, late of 29 Alexis Blvd.
SHANOFF, Henry - on Feb. 10, 2000, late of 18 Fairchild Ave.

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ZANE, Samuel - on Feb. 3, 2000, late of 42 Warwick Ave.
FREEDMAN, Sarah - on Feb. 4, 2000, late of 3560 Bathurst Street
WILCO, Gisela - on Feb. 4, 2000, late of 1555 Finch Ave. E., #902
GOLD, Marie - on Feb. 6, 2000, late of 2 Buchan Court
RAFALOVITZ, Brenda - on Feb. 6, 2000, late of 55 Ameer Avenue
RACIMORE, Albert - on Feb. 7, 2000, late of 193 Combe Ave.

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Single female, fabulous, romantic, mid 50's, 5'6", attractive, sensual, independent, fit, spontaneous, sociable, humorous, loyal, open minded, warm, kind hearted. Seeking established male companion, over 5'8", with positive attitude, non smoker, good communicator. AD#1459

SEEKING SOULMATE
Single female, semi retired, professional, slim, attractive, shapely, caring, 5'4", good sense of humour, enjoy theater, movies, music, dining, dancing. Seeking male, established, sincere, non smoker, who loves life and laughter. AD#1169

LET'S SHARE LIFE
Single Jewish female, 50, young looking, 5'4", attractive, kind, warm hearted, loving, love life, nature, art, movies, theater, music, reading, dining, dancing. Seeking a male with similar qualities & interests. AD#1209

LET'S CHAT
Divorced female, 44, 5'4", 135lbs, no children, not religious. Seeking a male, Canadian, professional, with a good head on his shoulders, and a deep soul. AD#1180

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Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HEART OF GOLD
Single female, retired, professional, intelligent, religious, warm hearted, many interests. Seeking a male with similar qualities for friendship, possible marriage. AD#1042

HEART OF GOLD
Single female, professional, retired, Russian born, intelligent, honest, loving, kind, religious, with a variety of interests. Seeking a male, 70-75, with similar qualities and interests. AD#1650

LET'S ENJOY LIFE
Single mother of a 7yr old daughter, 5'9", 36, enjoy movies, long walks, phone conversations. Seeking a male, sincere, stable, a real go getter, confident. AD#1314

FRIENDSHIP
Divorced female, European born, resided in Canada for 43yrs, have 2 married children, educated, employed, no dependents. Seeking a male, fun to be with, for friendship and to share the rest of my life with. AD#1543

MAN OF MY DREAMS
Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1253

SERIOUS REPLY ONLY
Single female, fashion designer, variety of interests, dining, dancing, movies. Seeking a male, 45-55, for long term relationship. AD#1268

FABULOUS 50'S
Divorced female, petite, attractive, professional, early 50's, energetic, fun loving, interested in healthy life style, passionate, love to try new things, enjoy dining, dancing, art, the outdoors. Seeking a male, professional, good disposition, healthy attitude, with similar interests & qualities. AD#1575

FUTURE DEVELOPMENTS
Divorced female, 53, attractive, fit, bright, young looking, 3 grown children, good sense of humour, strong Orthodox values. Seeking a male, healthy, bright, educated, established, fit, interested in being my best friend, possible marriage. AD#1674

TRADITIONAL VALUES
Single Jewish female, 5'5", brown hair, brown hazel eyes, non smoker, kind, sincere, attractive, exciting. Seeking a tall, Jewish male, 6', 45-55, handsome, funny, honest, caring, sensitive, non smoker, single Dads OK AD#1122

NEEDLE IN A HAYSTACK
Single female, 5'6", blue eyes, short dark hair, attractive, has everything in the right place, romantic, sensual, spiritual, down to earth, positive attitude, enjoy sports, music, outdoors. Seeking a male, non smoker, established, with a zest for love and life. AD#1412

CLASSY LADY
Single female, 37, attractive, outgoing, enjoy movies, music, dining, dancing, sports. Seeking a male, down to earth, with similar interests and qualities. AD#1282

NO GAMES LADY
Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

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SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

CULTURED SCHOLAR
Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

HOPELESS ROMANTIC
Divorced male, professional, Eastern European background, non smoker, down to earth, handsome, slim, fit, enjoy movies, sunsets on the beach, healthy life style. Seeking a female, late 30's, slim, attractive, for long term relationship. AD#1035

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

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Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, basically someone who is nice! AD#1591

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fairly fit, non smoker, non drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, with similar interests, non smoker, for friends first relationship AD#1083

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine AD#1413

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scube diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the park, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs Seeking a female, professional, understanding AD#1028

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel Seeking a female, honest, warm, caring, sensitive, can express feelings easily. AD#1059

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests AD#1130

BE MY SABBATH QUEEN
Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

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Sports

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The Canadian Jewish news

Richmond Hill teen high school all-star

By PAUL LUNGEN
Staff Reporter

TORONTO — At six-foot-six, 185 lbs., Josh Binstock has the right stuff to be a volleyball star.

He can leap into the air to block an opponent's spike right at the net. He's blessed with tremendous athleticism, giving him the ability to return spikes, set up teammates and maneuver in the back court. Combine that with his "great concentration level," and George Shermer says he would gladly include him as part of any Canadian volleyball team at the Maccabiah Games. Binstock, he points out, was selected to play with the Provincial Under-18 team and participated in the National Team Challenge Cup.

Binstock, 19, is as eager to wear Canada's colours at the Maccabiah games as Shermer is to recruit him. He's never been to the Jewish state and he figures volleyball would give him the perfect opportunity to visit.

In the meantime, he's keeping his local travel calendar pretty full, as he attends volleyball tournaments throughout the Golden Horseshoe as a member of the JCC Blues.

The team has missed winning tournament medals only twice in the last two years and some prognosticators ranked the team number one at the start of the season, he said.

At the last tournament he attended, the team was undefeated until Daniel Shermer, George's 17-year-old son, hurt his back. As the team's "setter," the player who sets up his teammates for a spike, Shermer was the key man in the front court. When he went down, the team went with him, but "when we have our whole team, we're unstoppable," Binstock said.

A member of the *Toronto Star's* high school volleyball "dream team," Binstock led the Richmond Hill Raiders to a 33-6 season and a third place finish in the provincial championships in November.

During the rest of the season, he plays for the Blues, a club team that plays a much higher-calibre brand of ball.

He and Daniel Shermer are the only two Jewish strikers on the team, which includes a multicultural mix of players. The Blues' main rival is Forest City, a London team that appears to be on the way down while the Blues pass them on the way up.

"We hate each other," Binstock said matter-of-factly. "Both our programs are really strong."

An A student in Grade 13, Binstock expects he'll be seeing plenty of tournament playoff action later this year. The Blues have a good chance of advancing to the final pair in the provincial championships in the spring. Last year, he pointed out, the team qualified for the national finals as a third Ontario team, but couldn't afford the cost of travelling to Vancouver for the tournament.

When he isn't busy on the hard court, Binstock enjoys playing on the beach.

If he had to chose between the two volleyball games, Binstock leans towards the beach variety. Because two guys have to cover the same area as a six-man team, "it requires more endurance. You're always touching the ball... I like beach. You have control over your destiny."

There are added bonuses: "The atmosphere is relaxing in the sun. And of course, the girls..."

Binstock plans to try out this summer for Ontario's junior beach volleyball team.

Volleyball renaissance sought

By PAUL LUNGEN
Staff Reporter

TORONTO — George Shermer's glory days on the hardcourt took place 25 years ago, but to him, it seems like yesterday.

Wasn't it yesterday that he was a key member of the Bathurst JCC's nationally-ranked volleyball team, the one that often represented Ontario in national championships?

And wasn't it yesterday that he and Eddie Bien, a member of the 1967 Pan American Games team, were invited to play for Canada at the Maccabiah Games in Israel?

Actually it was 1973, a time when Afros and bell-bottoms were in style, the Habs had a good hockey team and Maccabi Canada for the first time sent a volleyball team to the Maccabiah games in Israel. Though a talented group, they were green and they only managed a fifth place finish that year. Four years later, they dropped to sixth.

In 1981, in what Shermer believes would have been their breakthrough year, Maccabi Canada pulled the plug on the team and since then, Canada has watched Maccabiah volleyball action from the sidelines.

Shermer, the principal shareholder of Beach Blast, an indoor volleyball facility in Toronto, believes it's time Maccabi Canada sent another volleyball team to Israel. Maccabi Canada agrees. Paul Wise, the organization's Ontario chair, said the sports group is keen on sending as many good young athletes to Israel as possible – including volleyball players. There's a good chance volleyball will be among the teams wearing Canadian colours at the next games.

Even though he retired from competitive volleyball in 1985, Shermer has stayed close to the game and he can identify the best young Jewish athletes. Based on what he's seen, he believes there's enough talent to field a competitive Maccabiah team and rekindle a long lost tradition.

Back in 1992 when he and his wife Enne (Angie) ran the sports equipment shop at the Jewish Community Centre (JCC) on Bathurst, he got permission to put together a club team of 14 and 15 year-old boys. The JCC Blues were born and were soon a competitive collection of athletes in provincial-level tournaments. They consistently placed in the top three or four in tournament play and have won two gold medals at the Junior Maccabi Games in the last three years. Now, with most of those athletes in their late teens and early 20s, the time is ripe to assemble a Maccabiah-calibre team, he said.

Shermer, who was first exposed to volleyball as a teenager in his native Czechoslovakia, points to star players Josh Binstock, Josh Greenberg, Josh Glaskin (the Joshes), Eli Shermer (his son) and Lucienne Vital as the nucleus of a national Maccabi team.

Alternatively, any of the players could get together as a beach volleyball team, he said.

Surveying the Jewish volleyball scene, Shermer said the BJC Blues junior boys team, which finished third in Ontario last year, was ranked prior to the season as the number one contender to win the provincial championships. As a club team playing out of the BJC, the girls have continued to do well but he doesn't believe there's enough talent on that team alone to form a hardcourt team for the upcoming games.

If it was strictly up to Shermer, who will coach one of the Maccabiah teams, "I'd send a hardcourt team" over a beach team. "My experience is that it had a much greater impact on me because it's a team sport. It made me a better person."

"Beach volleyball," Shermer conceded, "Is getting tremendous exposure and so, a lot of younger athletes are trying it out and finding it's a lot of fun." He sees it as an entry into the hardcourt game and it has resulted in a corresponding growth in popularity for indoor volleyball.

Shermer is on the prowl for talented volleyball players across Canada interested in trying out for a Maccabiah team. He can be reached in Toronto at 416-785-6677.

GOING FOR A WILD RIDE: Visitors to the Time Elevator in Jerusalem hold on to their seats as they are taken on a series of "rides" through the history of Jerusalem from the time of King David to the Six-Day War. [WZPS photo]

Looking ahead to Y6K

By JORDAN MAX

An Abbreviated Guide to Jewish History, Part 1, Year 0-1656 (3370-2104 BCE)

With the Y2K hysteria now mercifully behind us, I thought the time was safe to begin discussing our Y6K celebrations in 240 years. While I have not been asked for my contribution, here anyway is my take on Jewish History. Let us begin:

Year 0 (3760 BCE) – Historians unanimously agree that without the start of time as we know it, there would be no history, and therefore no need for historians. The creation of the universe (with the exception of parts of New Jersey and south Florida) was a "grand opening"-type event, without so much as a door prize or press coverage.

In only six days, by working through coffee breaks and lunch, God creates the heavens, the earth, water, planets, plants and vegetables (including broccoli and brussel sprouts, but hey, no one's perfect), animals and of course, man and woman, after which He makes a cholent and takes a long nap.

Most historians agree that this was an important year in Jewish history, although many dispute that Adam and Eve were specifically Jewish, notwithstanding their affinity for eating and wearing shmattes with floral patterns. Bible scholars cite Chapter 2 of Bereshit as further evidence of Adam's Jewishness, since Eve was literally on his back from the start.

Naturally, man and woman rebel against the one thing they're not supposed to do, and are banished from Gan Eden (though not from the piano lounge), and are punished with having to do physical labour for daily sustenance (excluding software programmers) and pain during childbirth.

Their children, Cain and Abel, get into the first argument, and Cain kills Abel. Cain is punished by being forced to wander the earth as a lounge singer in search of a decent kosher restaurant with good food, good service and reasonable prices.

Adam and Eve's descendants begin to multiply, followed by subtracting and dividing, and manage to live hundreds of years in retirement in warm climates.

However, too much retirement with way too much time on their hands before dinner leads to moral corruption and the invention of card games. Or maybe it's the other way around.

Last Laugh

Things begin to get out of hand, until – 1063 (2697 BCE) – Chinese people come into existence, including invention of Chinese food, or as the Chinese people call it, food. All civilizations adopt the custom of eating Chinese food on Sunday night.

Cheque-splitting becomes a common practice, leading to the need for accountants, tax loopholes and even more corruption, until – 1656 (2104 BCE).

God isn't happy about how the project is heading, and decides to "right-size" and "re-engineer" the world. He tells Noah "the Meshuga" to build a boat without any engine. Noah survives the big flood along with his family and two of each animal, including unfortunately, mosquitoes. God promises never again to destroy the world, although he does reserve the right to send natural disasters such as earthquakes, hurricanes, volcano eruptions, monsoons and television talk shows every now and then, to remind people who's really the boss.

Noah invents wine, drinks maybe two or three ounces of wine and passes out. His sons go into the insurance business, and invent the Act of God clause. Competition in the insurance business leads to different gods in the Act of God clause, and polytheism, that is, until – to be continued

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1 c. bulghur	1 medium apple, cored and diced
2 c. boiling water	juice of 1/2 lemon
2/3 c. coarsely chopped walnuts	1/4 c. olive oil
1/2 c. raisins or currants	1 tbsp. honey, or to taste
1 lg. stalk of celery, finely diced	1/2 tsp. cumin
1/4 c. toasted sunflower seeds	1/4 tsp. cinnamon
2 tbsp minced chives	dash of nutmeg

Place bulghur in casserole dish and pour boiling water over it. Cover and let stand for 30 minutes or until the water is absorbed. Drain excess water. Fluff with a fork.
In a serving dish, combine walnuts, raisins/currants, celery, sunflower seeds, chives, diced apple, lemon juice, olive oil, honey and spices. Stir in the bulghur and toss until thoroughly combined.

About Teens

Dear Karilani,

I belong to a hockey club and play three times a week. My best friend Alex and I always go together, and our moms take turns driving us. Last week, Alex got into a terrible fight and said some things he shouldn't have. The coach threw him off the team and won't let him back for the rest of the season.

Alex is going to join another club now, and I want to go to the club he is going to. My mom said I have to finish off the season where I started and that it isn't fair to let down my teammates. I really don't care about the other guys on the team. I want to hang out with Alex. Can you give me a suggestion that I can tell my mom so she will let me change teams?

Hockey Player

Dear Hockey Player,

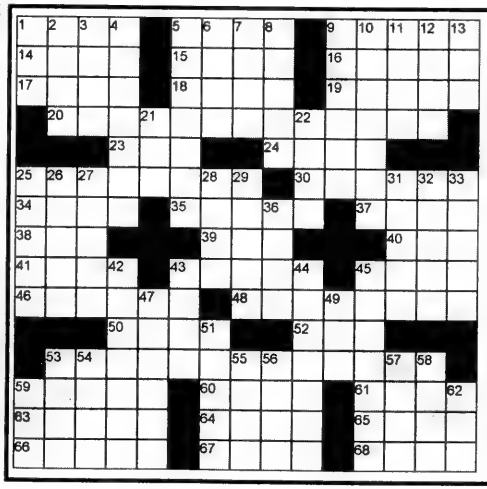
As much as you would like to continue to play hockey with Alex, it is not fair to abandon your present team. Hockey is a group sport, and every player's participation is important. Your teammates are counting on you for your skills and ability. They will be disappointed if you leave them for another club.

There are other things that you and Alex can do together. You can play street hockey games on the weekends with a bunch of kids. There are different clubs and sports that you can both participate in.

Your mother is right. You should not consider changing teams because you must realize the effect you will have on others around you.

It is a shame that you and Alex can no longer play on this team, but I assure you, you will have another opportunity. The season will soon be over, and next year, you and Alex will be able to play on the same team again. Although you are disappointed that you can not play with your best friend, in this situation you have to put your needs aside and see that ultimately your teammates will be let down.

Karilani is a composite name for three girls, who are close friends and in Grade 12 in Toronto.



The Canadian Jewish news

CROSSWORD PUZZLE

Kafkaesque

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 ADL concern
5 Billy Crystal's Oscar night role, often
9 Some trucks
14 Opera singer ___ Te Kanawa
15 General Robt. ___
16 Modern post
17 *Othello* bad guy
18 TV producer Norman
19 Cohn of "The Facts of Life"
20 Kafka story
23 3-2
24 Billy Joel song "And ___ Goes"
25 With 46-across, Kafka story
30 Kafka's hometown
34 Emulates the Beastie Boys
35 Masada event
37 Certain frat member, for short
38 "The A-Team" tough guy
39 Eastern way
40 To the ___ degree (indefinitely)
41 Wallach and Whitney
43 Personal records
45 *Kristallnacht* event
46 See 25-across
48 Kafka story
50 Type of exam
52 Signal for Dustin Hoffman
53 Kafka story
59 Israel, since 1948
60 Fruit of the ___
61 Amorphous amount
63 Stand (over)
64 Fails to be
65 Circular fun
66 Board for nails
67 Dead and Red
68 Jacob, to Esau

Down

1 Enjoy Aspen
2 "Schindler's List" star Neeson
3 Craving
4 Out of hand
5 Stormtrooper's wear
6 Margarine
7 Burn
8 University of Maryland athletes
9 Buchwald's "I'll Always Have Paris", for example
10 Spielberg film
11 "What ___ say?"
12 *Heder* attendees
13 Crafty
21 Actress Jillian
22 Clinton's hometown
25 With an Uzi, perhaps
26 Monte ___
27 Of eyesight
28 Brith milah, for instance
29 Matzah's lack
31 Einstein and Shakespeare, for two
32 The U in UV
33 Singer Merman
36 Roman's conquerer
42 More stocky
43 Talk big
44 Mossad information, maybe
45 Cargo
47 Tough to deal with
49 Noted Egyptian king, for short
51 Jeans name
53 Molecule part
54 Own
55 What matzah doesn't do in the oven
56 Tolstoy title word
57 Like a schlump
58 Spelling of "90210"
59 That ship
62 Make illegal

(This week's answers are on page 29.)

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This Week

Greater Toronto Area

Police say hate crimes were on the rise in 1999. *Page 5*

Ve'ahavta organizes creative writing contest for the homeless. *Page 6*

Dina Zbar,100, a volunteer at Baycrest Centre for Geriatric Care. *Page 20*

CJ Kids

Young girl wants to protect baby brother from the mole. *Fiction* . *Page 39*

Arts & Travel

Mallory Margel, 12, bitten by the Hollywood bug. *Page 40*

Artist uses religious beliefs for his muse. *Page 42*

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Lebanon pullout on Israel's agenda

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Faced with increasing public pressure for an Israeli troop withdrawal from southern Lebanon, Israel's cabinet has convened to debate whether and how to make the move.

Cabinet secretary, Yitzhak Herzog, said the purpose of Sunday's session was to "get a comprehensive characterization" of the situation, not necessarily to take any decisive steps.

Cabinet ponders move

Cabinet member Haim Ramon, who is considered close to Prime Minister Ehud Barak, was quoted as saying before the meeting, "I hope that the outcome" will be that Israel "will not remain in Lebanon later than July."

As the session took place, Hezbollah bombarded Israeli outposts in southern Lebanon.

Barak has vowed to withdraw the Israel Defence Force from southern Lebanon by July, but has hoped to do so in the context of a peace agreement with Syria, the leading power in Lebanon.

But with Israeli-Syrian talks now suspended, observers have suggested that chances of reaching an accord by then are dwindling.

Barak has hinted that a unilateral withdrawal is not out of the question.

However, he is concerned that it might result in more casualties than a withdrawal carried out as part of an agreement with Syria.

Recent Hezbollah attacks that killed seven Israeli soldiers have resulted in stepped up public pressure for a withdrawal from the security zone, which Israel maintains as a buffer from cross-border Hezbollah rocket attacks on northern Israeli communities.

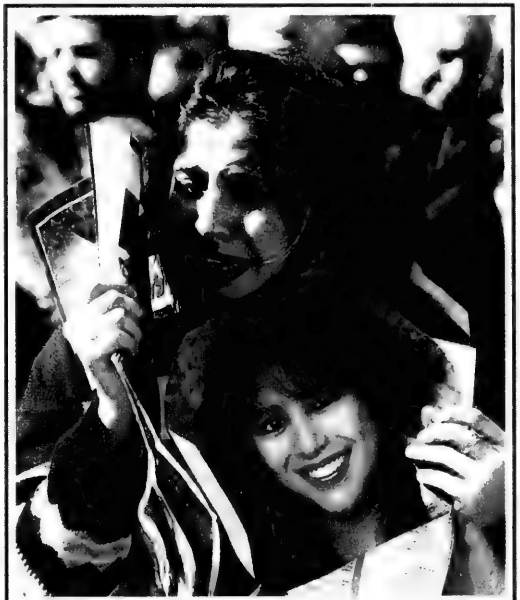
Meanwhile, the Israeli daily *Ha'aretz* reported Sunday that Iran has transferred to Lebanon rockets with a longer range than those used previously by Hezbollah.

The report said the latest rockets could possibly reach as far south as Haifa.

According to the paper, the weapons have not yet been transferred to Hezbollah and are being held by Iranian sources in Lebanon. Israel has informed the United States of the developments, the paper said.

At Sunday's cabinet meeting, Barak reportedly briefed his ministers on the positions previous governments have taken regarding the Golan Heights, which Syria demands that Israel return as part of a peace accord.

Continued on page 35



A FAREWELL TO OFRA: A mourner holds a picture of Israeli pop star Ofra Haza at her funeral in the Hatikvah Quarter of Tel Aviv. Haza, who was universally popular in and outside Israel, died from massive organ failure at Sheba Hospital in Tel Hashomer. See story on page 42. *[Israel photo]*

Syria may renew talks

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Syria has indicated that it might be willing to renew the peace talks, the U.S. administration informed Israel last weekend.

Syrian willingness to negotiate would depend on a formula according to which, in return for an Israeli agreement to demarcate the June 4, 1967 lines as the border between the countries, the Syrians would clarify their positions on normalization and security arrangements.

According to a diplomatic source in Jerusalem, the Americans reported that the Syrians had hinted that they were ready to make progress on the Lebanon issue, which in recent weeks, has been the prime obstacle to restarting the talks. The political level has not received corroboration of the American report from other sources.

Washington has been working to get the Israeli-Syrian talks back on track, based on the evaluation of Secretary of State Madeleine Albright that only another "eight weeks of a last opportunity" remain to achieve a settlement before the Bill Clinton administration's term winds down.

Continued on page 33

Greater Toronto Area

Shabbat Shekalim: Vayakhel
Candlelighting: 5:51
Havdallah: 6:56

The history of the Yiddish theatre — please see page 9

The News in Brief

Canada

Seeks Wallenberg Day

OTTAWA — Clifford Lincoln, member of Parliament for Lac-Saint-Louis and chair of the House of Commons standing committee on Canadian heritage, has introduced a private member's bill to designate Jan. 17 as Raoul Wallenberg Day. The bill follows up on a parliamentary resolution in 1985, declaring Raoul Wallenberg an honorary citizen of Canada. It aims to further recognize the humanitarian who, at enormous personal risk, saved the lives of about 100,000 Hungarian Jews from the Holocaust.

Honorary Degree

TORONTO — The Law Society of Upper Canada recently awarded an honorary doctor of laws degree to Rabbi W. Gunther Plaut in recognition of his advocacy for human rights. He received the award during the call to the bar ceremonies.

Israel

Papal Visit Not Green

JERUSALEM — Israel's preparations for a papal pilgrimage are destroying an area in the Galilee, Israeli environmentalists have charged. They said dozens of bulldozers are ripping up a mountain to construct a parking lot for pilgrims, and a large amphitheatre where Pope John Paul II will conduct mass during his visit later this month.

Project Begins

JERUSALEM — Israel and the Palestinian Authority recently broke ground for a joint industrial zone in the northern West Bank town of Jenin. The industrial zone is the second such project between the two sides.

Aliyah Down

JERUSALEM — The number of people immigrating to Israel from western nations declined last year, according to the *Jerusalem Post*. Aliyah from the United States is at its lowest point since 1968, the paper quoted an official from the Jewish Agency for Israel as saying.

Israel To State View

JERUSALEM — Prime Minister Ehud Barak is sending his top adviser abroad to present the government position in face of Palestinian accusations blaming Israel for the stalled peace talks. Danny Yatom is to hold talks with European Union officials in Brussels and Russian officials in Moscow.

World

Seek U.S. Citizenship

NEW YORK — Some 2,000 Jews who fled Syria in the 1980s have not been able to obtain U.S. citizenship because of a technicality, according to a Sephardi rights group. Noting that the refugees came to the United States on tourist visas because that was the only way Syrian President Hafez al-Assad would allow them to leave, the Sephardic Voters League called on the U.S. Congress to pass a bill that would grant them citizenship.

Zhirinovsky can't run

MOSCOW — Russia's central election commission refused to allow ultra-nationalist Vladimir Zhirinovsky to register for the country's upcoming presidential elections. The move, based on Zhirinovsky's failure to list a two-room apartment in his property declaration, is seen as another attempt to increase the chances of acting President Vladimir Putin's victory in the March 26 elections.

Publisher Dies

NEW YORK — Heinrich Ungar, the publisher of the Swiss weekly *Judischer Rundschau*, or Jewish Review, died recently after a long illness, according to his newspaper. He was 79. Ungar escaped from Austria two months after the Nazis took control of the country in 1938. He began working for the paper, then called *Maccabi*, after the war.

Site Proposed

DAMASCUS — Syria suggested to Israel that they set up a site on the Golan Heights where Druze from opposite sides of the border will be able to meet and talk. Until now, the villagers have had to shout across the cease-fire line from a distance of hundreds of yards.

Marchers Protest

BEIRUT — Thousands of Lebanese and members of Hezbollah marched here to protest U.S. support for Israel, following weeks of confrontations between Hezbollah gunmen and Israeli soldiers in southern Lebanon. Protesters chanted anti-U.S. slogans and carried banners condemning the United States and Israel.

Danger Posed

WASHINGTON, D.C. — The leading pro-Israel lobby in the United States applauded the Senate for unanimously passing a bill singling out Russia for possible sanctions if it supplies Iran with weapons of mass destruction. The vote "clearly demonstrates that Congress understands the serious dangers posed to both Israel and the United States by the unchecked flow of technology transfers," the American Israel Public Affairs Committee said in a statement.

Jewish Teen Killed

TORONTO — Alexander (Sasha) Kalaba, 17, was fatally stabbed Feb. 18 in a parking lot near Etobicoke's Silverthorn Collegiate Institute, where he was a Grade 12 student. An alumnus of the Hebrew school at Solel Congregation in Mississauga, Kalaba was a nice kid with many friends, his mother, Irma Kacur, told *The CJN*.

Kalaba, a native of Toronto whose parents had immigrated from Bosnia, was good with his hands and had a sense of humour that often had his family "laughing [their] heads off," she said. Kalaba leaves his mother, his father Tomo Kalaba and a sister, Esther.

The incident, said Detective Ray Zarb, was "an argument that escalated." Police have charged Sean Browne, 20, with first-degree murder and have issued a warrant for the arrest of Alas Warsame and Mohamed Guled, both 19. Anyone having information is asked to call Crime Stoppers at 416-222-8477.

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Rabbi Marmur responds to premier on poverty issue

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Rabbi Dow Marmur, spiritual leader of Holy Blossom Temple, has a question for Premier Mike Harris.

If things are so good, why are they so bad?

Rabbi Marmur was speaking to *The CJN* about a letter sent to him by Harris, after the rabbi wrote Harris an open letter about poverty in the city.

Harris addressed the rabbi's plea for more government involvement in dealing with poverty. "Our government believes a vibrant economy with strong job growth and employment earnings is the best response to poverty…

"Over 462,000 people have stopped relying on welfare since this government was elected, and our economic policies have helped fuel the creation of over 600,000 new jobs in Ontario since June 1995…

"We have developed a provincial homelessness strategy and announced a number of new initiatives to help address the immediate and long-term needs of people who are homeless or at risk of becoming homeless…

"I appreciate the work that you and the members of your congregation are doing to help our fellow Ontarians. Poverty is a complex issue that requires a positive partnership between all three levels of government, the private sector, community organizations and representatives of Ontario's faith communities."

Rabbi Marmur said he would like to know, if all these steps have been taken, "why are there so many more homeless people in the streets of Toronto nowadays, and why are the food banks busier than ever?

"I'm not in a position to question the data in the premier's reply. In my letter to him I spoke of the difficulties people like myself have in reviewing statistics. All my colleagues and I have, is experience from the grassroots, and it does not respond to what I read in the letter."

What he is seeing in Harris' reply, Rabbi Marmur said, is "political rhetoric, and expediency versus human predicament. A reiteration of government

Continued on page 37

Students in stabbing incident at CHAT released on bail

By LEILA SPEISMAN
Staff Reporter

TORONTO — Two students from the Community Hebrew Academy of Toronto who are charged with aggravated assault in the stabbing of another teenager, have been released on bail in the custody of their parents. Bail was set at $15,000 each.

A publication ban has been ordered on all evidence presented in court. As well, due to provisions of the Young Offenders Act, the youngsters, age 16 and 17, can not be identified.

The victim, age 17, was not seriously hurt, and is home from the hospital. His family has requested that his name not be released.

Bail conditions are stringent. The boys, who are brothers, are not allowed outside the four walls of their home, unless they are accompanied by a parent or certain designated family members.

If they are allowed back to CHAT, or if they go to another school, they must be driven to and from the school and remain within the confines of the building.

They are not allowed to have any contact with witnesses, to use drugs nor to possess weapons.

CHAT has been offering guidance sessions with students. The school also held assemblies for the students and a meeting with the parent body.

Headmaster Paul Shaviv told *The CJN* that he and his staff have no further comments at this time.

The police investigation is continuing. Next court date for the accused is April 12.

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Erudition and innocence

From the editor's desk

Across my desk, I recently received the text of the address delivered by Irwin Cotler at the international forum, Holocaust Education, Research and Remembrance, six weeks ago in Stockholm.

The recently elected member of parliament for Mount Royal joined Deputy Prime Minister Herb Gray at the head of the Canadian delegation. The meeting brought together experts from 46 countries, for discussions, workshops and presentations on how to teach and how to commemorate the Holocaust.

True to the form for which the law professor, human rights advocate and now elected public servant has become famous, Cotler's remarks were the intellectual and emotional equivalent of a punch to the solar plexus.

Reading them in the relative calm of my study, I was left breathless. I can only imagine how the audience must have responded to Cotler's insistent, forceful presentation. I can only imagine, too, how the simultaneous translators, if there were any, must have struggled to keep up, gasping for air with the MP's torrid, tenacious delivery, and with his respite-denying depth of content.

Cotler noted that the conference took place at "a historic moment of remembrance and reminder, of witness and warning...in the wake of, and on the occasion of four historic moral/juridical initiatives that emerged from the ashes of the Holocaust: the Universal Declaration of Human Rights; the Genocide Convention; the Geneva Conventions; and the 50th anniversary of the codification of the 'Nuremberg Principles' by the United Nations General Assembly".

That was only a small part of the introduction to his remarks.

The purpose of his remarks was to summarize *some* of the existential lessons of the Holocaust (my emphasis). He cited 13! Space does not permit any elaboration of these lessons. The full text of his remarks ran to 11 pages single-spaced. I shall only repeat them, paraphrased, in the order Cotler listed them.

- The teaching of contempt for the other and the resultant demonizing of the other helped pave the road to genocide.
- Indifference and silence worked to Nazis' advantage.
- The weak and vulnerable of society were the first group targeted for killing.
- The empowered elite of society must be held accountable.
- One must guard against the misappropriation of Holocaust metaphors.
- One must struggle against racism of all kinds.
- The mass theft of the victims' property amounted to "thefticide."
- It is our responsibility to expose and unmask the Holocaust deniers.
- War criminals must be brought to justice.
- Human beings have the right to remember and to be remembered.
- Children's rights must be at the core of who we are.
- Women's rights must be a priority on the justice agenda.
- Because it is possible to resist evil, each one of us has a role to play.

Cotler's speech is truly a marvel.

To provide what I would call a poignant punctuation and a fitting annotation to Cotler's breathtaking, incisive erudition, I reproduce the innocently penetrating insight of Stephanie Ouanounou, a Grade 5 student at Associated Hebrew Schools of Toronto. Her essay was sent to me by her principal Rosalie Sniderman. It's called *Sheineh Ponim: That's Me.*

"I am a ten year old girl, with a round face, short brown hair, huge brown eyes, long curled eyelashes, a really small nose and pretty pink lips. My bubbie and zaidy always call me a 'Sheineh Ponim.'

"I grew up hearing those words all my life. My mom told me 'Sheineh Ponim' means pretty face. I thought I was so special. But, I soon found out that my brother was also a 'Sheineh Ponim' and so was my sister. I thought I was the only 'Sheineh Ponim!' Well, that's okay, all the people in my family have pretty faces.

"Then I went to my friend's house and her bubbie was there. She said to my friend, 'Oh, you're such a a sheineh ponim.' I realized that all bubbies and zaidys call their grandchildren 'Sheineh Ponim.' I didn't think I was so special anymore.

"My mom explained to me that children and grandchildren are the most precious things in the whole wide world. I thought about that. I know my grandparents are survivors of the Holocaust and they are lucky enough to have survived. My grandparents have two children and eight grandchildren. Others were not so lucky.

"I figured something out. All Jewish grandchildren have a 'Sheineh Ponim,' because all Jewish grandchildren are special. JUST LIKE ME!"

The erudition of the professor and the innocence of the Grade 5 student fit so perfectly together, conveying unmistakably, like a shadow at noon, the lessons of the Holocaust. *MBD*

SEE JN

TORONTO MISSION VISITS ISRAEL: During the recent UJA Federation mission to Israel, the group visited the Israel Guide Dog Centre for the Blind in Bet Oved. Seen here is the centre's director, Noach Braun, who told the group the history of the centre. [Donald H. Harrison photo]

More hate crimes reported in 1999: police

By FRANCES KRAFT
Staff Reporter

Majority of religion-based incidents anti-Semitic

TORONTO — Hate-motivated crimes reported to Toronto Police Services have increased 28 percent in 1999, from 228 offences in 1998 to 292 in 1999, according to the police Hate Crime Unit year-end statistical report released last week.

Thirty-eight incidents (13 percent) fell into the category of religion (compared to 32 incidents in 1998). The majority of the religion-related incidents are anti-Semitic, and have been since the police began publishing these statistics in 1993.

The rise in reported hate crimes probably has to do with the police and public being "more aware of what constitutes a hate crime, and that's a positive," said Danny Roth, public affairs and communications director of Canadian Jewish Congress, Ontario region.

"The hate crime unit continues to do a good job in working to bring the problems in Toronto to the fore," said Amelia Golden of B'nai Brith Canada's League for Human Rights. Golden lauded the police for now having hate crime co-ordinators within individual divisions, facilitating the recognition of hate crimes.

The report itself emphasized that the data do "not accurately represent the prevalence of hate bias crime. Historically, there has been a reluctance by some members of the public to report their victimization to police."

The largest proportion of offences (38 percent) were race related, as in previous years. Other categories included multi-bias (22 percent), sexual orientation (15 percent), nationality (7 percent), ethnicity (2 percent), gender (1 percent) and disability (1 percent).

Most of the incidents occurred in public places. The commonest offences were mischief (including graffiti) and assaults, usually unprovoked.

The perpetrators, in most cases, were described as males between 26 and 40 years old. In 1998, younger males (ages 18 to 25) were the prime suspects.

Hate groups and individual hate mongers were mainly responsible for the distribution of hate literature, voice messages and e-mails, according to the report.

Twenty-nine wilful promotion of hatred offences were committed by people who identified themselves as members of the Ku Klux Klan, Original Canadian White Bloor Boys, the Union Committee, the Movement to Restore Decencies, and the Coalition for a Humanistic British Canada.

Forty-nine of the cases in 1999 resulted in charges. Of those, 29 remain before the courts.

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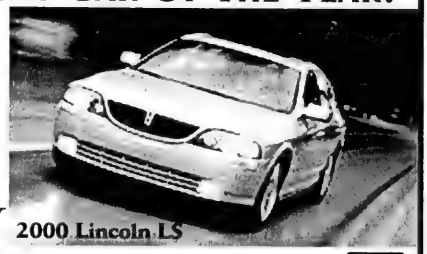

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Greater Toronto Area

Darchei Noam to build affordable housing

By RON CSILLAG
Staff Reporter

TORONTO — Darchei Noam, Toronto's only Reconstructionist synagogue, is extending its involvement in the Out of the Cold program: the synagogue will help build affordable housing for those who have known life on the street.

Out of the Cold, which feeds and houses the homeless, and Darchei Noam have partnered with the City of Toronto to build a 24-unit, three-storey affordable housing project at 647 Lawrence Ave. W., near the Allen Expressway.

Plans call for Trellis Gardens, as the project is to be named, to include a communal garden and a play area for children and it will offer programs on child care, job searching, and parenting.

About 17 of the units will be designated for women and their children living in shelters, hostels and temporary motel rooms. Rent for the units will be no greater than what welfare allots for shelter.

Rent for the other seven units will be geared to market value.

"It's social action in action," says Val Hyman, chair of Darchei Noam's social action committee. "We see the homeless every week. We see how dreadful the problem is."

Darchei Noam is now in its third year of involvement in Out of the Cold, a coalition of 50 or so churches and one synagogue which take in the homeless one night a week. Darchei Noam is partnered with St. Peter's Church at Bathurst and Bloor, where the homeless go each Thursday night for a meal and a place to sleep. Darchei Noam has provided as many as 75 volunteers for the effort.

As Hyman sees it, building affordable housing for the homeless is a logical extension of the synagogue's activity.

Out of the Cold and Darchei Noam are the first beneficiaries of Toronto's Let's Build program, which hopes to erect hundreds of affordable housing units in the city.

A year ago, the city approached Out of the Cold, which joined with Darchei Noam to form Trellis Housing Initiative, a legal entity. The city owns the half-acre site on Lawrence West, and will lease it to Trellis at a nominal rate.

As well, the city will provide a capital grant of $240,000 and an interest-free second mortgage of $600,000. It will also waive all planning charges and fees.

But the tough part is still ahead: Out of the Cold and Darchei Noam must raise at least $360,000 on their own within the next six months.

Hyman says the synagogue will turn to the Jewish community for individual and corporate donations. She adds that Trellis is hoping to break ground this fall.

Darchei Noam is no stranger to this kind of social action. A few years ago, it opened Moshav Noam, a 133-unit co-operative housing project, also on Lawrence Avenue West.

Ve'ahavta encourages homeless to write

By FRANCES KRAFT
Staff Reporter

TORONTO — Ve'ahavta, the Jewish humanitarian organization, has provided thousands of sandwiches, hot drinks, blankets and socks to Toronto's homeless population since it teamed up with Na-Me-Res, the native men's residence, to assist the latter in its Street Help program.

But recently, Ve'ahavta offered a different kind of sustenance, in the form of a creative writing contest for homeless people. "We always felt it's a very good idea to help people develop their soul, their individuality," said Avrum Rosensweig, executive vice-president of Ve'ahavta. "We know there are a lot of creative people on the street."

In November, the organization, in partnership with Na-Me-Res, distributed 500 contest application kits, each including a pen and a pad of paper.

Each applicant received a book from Indigo Books, as well as the opportunity to participate in a day-long creative writing workshop at Ryerson Polytechnic University (donated by Ryerson specifically for the homeless participants). The three top prizes were $500, $350 and $150, donated by Kernels Popcorn, Beth David B'nai Israel Beth Am Synagogue and Na Me Res, respectively.

The 14 submissions, which included fiction and non-fiction, contained some "very poignant stuff," said Rosensweig.

He and Rachel Lasry, Ve'ahavta's program director, have read some of the submissions before a variety of school and synagogue groups. They recently visited the Grade 6 class at the Toronto Heschel School, at teacher Ellen Kessler's invitation, to conduct a workshop about the homeless with her students.

The Ve'ahavta session tied into a unit on homelessness the class was doing as part of their tikkun olam program; they also took a field trip to a homeless shelter, Kessler said.

Rosensweig and Lasry concluded the workshop by reading a contest submission by Kimberly Martin, simply titled, *I Am.*

"I am a person – bereft of voice, stripped of pride," Martin's essay began. Writing in a tidy, roundish vertical script, the 35-year-old homeless woman described her isolation, sadness and lack of value in society. "I'm eroded in my mind, body and soul…I pray desperately but in vain."

The students wrote back to Martin, to share their feelings on hearing her story and to encourage her to continue writing.

Greater Toronto Area

Child poverty a reality in Canada, students told

By CAROLYN BLACKMAN
Staff Reporter

VAUGHAN — Leo Baeck Day School students were presented with a challenge at their learn-in on child poverty.

They were asked to take their imaginations and put them away; this is a day for reality, they were told.

They were also asked to always keep in mind that although child poverty may not be obvious in Canada, it definitely exists.

Students Sara Josse and Ongi Mader with Suan Jackson of UJA Federation.

"We're not a developing country; child poverty is hidden. You should always be conscious of it, however, and support the efforts of those trying to end it," said Laurel Rothman from Campaign 2000, the campaign to fight child poverty in Canada.

Other speakers at the learn-in included Lillian Paragoe, a minister of the Lawrence Park United Church; Debbie Feldman, a social worker from Jewish Child & Family Service; Eli Ophir from UJA Federation, Caroline DiGiovanni executive director of Catholic Children's Aid's Hope for Children Foundation, and Susan Jackson of UJA Federation.

Zita Gardner, director of Leo Baeck, said that the annual learn-in is intended to make students aware that their "learning has life meaning. We try to bring in people who participate in making the world a better place."

The students also take part in activities revolved around the learn-in. They have made placemats for Holy Blossom's Out of the Cold program, and some students have raised money for organizations of their choice. This year, their goal is to raise money in order to buy computers for an Ethiopian absorption centre in Israel, said Gardner.

Susan Jackson, the keynote speaker, said that in this country, we supposedly have the best life, but there are children who wake up with nothing to eat. "I was at an inner city school, and a student asked me for some bread that I was about to throw out. It hit me for the first time, that we are not talking about people on television; we are talking about living, breathing people."

A student at the same school told Jackson that her parents had to choose between paying rent and feeding the family. "They paid the rent, and then went to a food bank."

She asked the students to try and find a common denominator between these kids and themselves. "These things could have happened to us if things had turned another way," she said.

At one session, Rothman told the students that the UN sees Canada as the number one place to live with regards to healthcare, schools and safe communities. "They do not look at poverty, however. When stacked against the other industrial countries, Canada only ranks about seventh. We still have a long way to go."

The government has the responsibility to follow through on its 1989 resolution to end child poverty by 2000, she said.

Moving beyond poverty is quite difficult, she acknowledged. "Sometimes it is a struggle to finish high school because kids are needed to help support the family. Lots of kids from lower income families cannot do what is necessary to plan for a career. This increases the cycle of poverty."

Campaign 2000 needs help, she said, in making sure that post-secondary education is affordable, and that grants are available.

Feldman told the students that a major problem of being poor and Jewish, is that people living here do not realize poverty is a Jewish problem. "Poor people are often too embarrassed to acknowledge their plight. It is a double whammy; being poor and being Jewish."

The community gives people money for necessities such as food and shelter, she said, but the challenge is to help them help themselves. "I want you to think of ideas to help people become independent."

Ophir, an emissary from Israel to UJA Federation asked the students to erase everything they take for granted. "That is the only way to understand how difficult life is for Ethiopian immigrants."

He agreed that food and shelter is not difficult to provide. "The real problem is helping them become productive members of Israeli society. It takes time to bridge the gap, and feel part of Israel."

After the sessions, Jackson told the students that some things are beyond people's control. "It is important to take away the stigma of poverty. It is not always someone's fault."

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The Lipa Green Building, 4600 Bathurst Street, North York

During the fair on March 9th, Zvi Chalamish will be available from 12 noon to 7 p.m. to meet with individuals with an economics background, who are seeking work and Avi Faigenbaum will provide information on setting up a new business. Personal appointments should be made in advance by calling the Israel Aliyah Center at 416-633-4766.

RABBIS IN RESIDENCE
Asher Abitton
Benjamin Blech
Dovid Goldwasser
Alan Kalinsky

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Malcolm Hoenlein

ENTERTAINMENT
Avram Pengas

Dr. Meyer Abitton
Mark Friedlander

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Arafat's unworkable modus vivendi

Yasser Arafat has developed a unique style of negotiating with the various governments of Israel that have been his bargaining partners since 1993. Typically, he puts forward a demand that he knows, in the circumstances at hand, Israel will be unable to accept. True to form, Israel does not accept. He complains loudly and provocatively to the media. The media oblige him. Israel digs in its heels. Arafat walks away from the table, effectively, if not actually, suspending the negotiations, declaring the discussions to be at a crisis. Israel urges him to return to the table. He refuses, accusing Israel of trying to dictate terms. And then he reaches for the same, tired ace up his sleeve: the U.S. government. He calls upon the American administration to intervene.

The pattern is familiar and counter-productive.

Two weeks ago, Arafat suspended negotiations after Israel refused to submit to his request to immediately hand over Abu Dis, a suburb on the outskirts of Jerusalem, to Palestinian Authority control, as part of the next IDF withdrawal. By asking for Abu Dis at this stage in the negotiations, Arafat was essentially placing the enormously difficult subject of Jerusalem on the negotiating table far ahead of the originally agreed plan. He was also deliberately provoking public opinion in Israel, thus significantly constraining Prime Minister Ehud Barak's ability to find an accommodation.

Israel's chief negotiator with the PA, Oded Eran, plaintively expressed the Israeli frustration with Arafat's modus operandi. "Instead of their preoccupations with what Barak wants, the Palestinians should decide what they want. If they want negotiations, the only way is to return to the conference table and continue the discussions, even if they don't agree with some or other Israel positions. I don't understand this method of stopping the negotiations."

Thus, there is the impression, generated by the Palestinians and eagerly accepted by a willing western media, that relations between Israel and the PA seem always to be in crisis. But that would not be completely accurate.

Last week, the security services of the PA combined with Israel's security services to thwart an intended terror operation by Hamas inside Jerusalem. In a co-ordinated, pre-emptive police operation lasting a number of weeks, the security forces arrested dozens of Hamas militants suspected of planning to blow up a building in Israel's capital. Among the arrested were some people who admitted to perpetrating the recent terror attacks in Hadera and Netanya.

Behind the scenes, the situation is not all crisis and condemnation.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Editorials and Letters

Dry Bones

IN 1998 THE VATICAN APOLOGIZED FOR CHRISTIAN TORMENTING OF THE JEWISH PEOPLE
AND THUS WAS OPENED A CLEAN NEW PAGE IN CHURCH HISTORY
UNFORTUNATELY THE FIRST THING THAT THE POPE CHOSE TO WRITE ON THAT PAGE
WAS AN ANTI-ISRAEL AGREEMENT WITH THE PLO?!

Editorial Advisory Board
Irving Abella, Donald Carr, Q.C., Sydney Eisen, Rabbi Elyse Goldstein, Jack Kahn, Zac Kaye, Igor Korenzvit, Guidy Mamann, Lou Ronson, Pamela Medjuck Stein, Joseph Steiner

Canada near frigid toward Israel

Your editorial, "The Gavel in Canada's hand" (*CJN*, Feb. 10), gave me a bit of a chuckle. Surely, you can not be serious.

Ever since the mid-'60s, Canada, reinventing herself as "a middle power the world trusts" has made a virtue out of making the morally unequal into equals. You may have noticed that both in domestic politics and in foreign policy, this country has chosen to erase all distinctions between those who do and those who don't deserve our support. Whether it involves the pending deportation of known Nazi war criminals or the refusal for entry to an obviously bogus refugee status claimant with a tainted resume, our government's capacity for compassion knows no bounds. However, when it comes to other causes, Canada's ardour drops to tepid. In the case of Israel, Canada's attitude was always near frigid.

On occasion of state visits by Israel's representatives, Ottawa issues forth those expected and meaningless pieties about shared democratic traditions. But seldom are words followed by deeds that forge real friendships. How many times over the years during crucial debates at the United Nations, when Israel was being vilified by her enemies and "friends," did Canada step forward and support Israel? How many do you recall? It either joined in the vilification or did the cowardly thing and abstained. Some friend!

These facts are all too well known. Then why would you be appalled by Canada's action in Moscow, the result of which could only mean more tribulation for Israel?

Nathan Shuster
Toronto

* * *

Questions League's audit

Re: "Anti-Semitism, hate on the rise: League audit" (Feb. 17). If you plan to draw any meaningful conclusions from numerical data, you must apply the appropriate statistical techniques. Had the B'nai Brith League for Human Rights done so, they might have seen that the table of numbers accompanying the article on the audit did not support the conclusions that were reported.

These anti-Semitic acts are random events. While it may seem obvious to the untrained observer that the numbers for 1999 are slightly larger than those for 1998, that increase is too small to meet the basic statistical criteria that would confirm any firm conclusion that hate was on the rise. By finding increases where there are none, the real meaning of that data may have been lost.

My analysis shows that the number of events grew in the '80s and has remained steady throughout the '90s, in spite of a steadily increasing population. Maybe we're starting to win, but it's going to take a few more years before we have the statistics we need to make any firm conclusions. In the meantime, I recommend that we remain vigilant and avoid crying "wolf!"

Marvin D. Silbert
Toronto

Protection not limited to Israel

I have always been aware of Prof. Gerald Steinberg's right-wing bias towards the Oslo accords and the peace process, but his latest diatribe linking the pervasive degree of corruption at all levels of Israeli society to the original socialist government borders on the ridiculous. (*CJN*, Feb. 3).

In this day of intensive investigative reporting, what country is immune to charges of high level corruption? It is Russia, the countries of Asia, Africa, South America, Central America, Mexico, Japan, now France, Germany, the U.K., or yes, even the United States and Canada? Are tax evasion and direct cash dealings exclusive to Israel or do we not see this in other countries (in Canada)? Steinberg needs to be reminded that "protection" is a worldwide phenomenon not limited to Israel and not related to a former communist regime, nor to a capitalist one, nor to a dictatorship, nor to a democratic society.

Frank Guttman, M.D.
National Co-President
Canadian Friends of Peace Now
Montreal

* * *

Criticism of Haider justified

The world has begun to show its scorn to Austria. On their own soil, thousands of Austrians have been taking to the streets in protest, chanting "Nazi out." Europe has threatened to politically and economically isolate the Alpine nation, and is considering throwing it out of the European Union. Israel has recalled its ambassador and has forbidden Haider to visit. And Canada, for its part, has said it will take "concrete measures" if there's evidence that minority groups are being threatened.

But on the whole, reaction to Haider's racist, extreme right-wing views and his ascent to power have been passive. Haider's remarks and behaviour have been common knowledge for some time. The Freedom Party's campaign has also been in the public eyes for quite awhile. Yet a Nazi sympathizer is still able to rise to power.

It's true that Haider was voted into power by the people of Austria, and many argue that the international community has no business getting involved in a country's political affairs. But not too long ago the same was said about Adolf Hitler, who was also elected – as chancellor of Germany. The world knows all to well where this democratic election led.

The rights of democratic expression in this case cannot take precedence over the security of all those who don't fit Haider's mould of the genuine native Austrian. While some, including Haider, have criticized the EU for overstepping its bounds and violating its own rules by threatening economic sanctions, in this situation the Union is fully justified. Anti-foreigner sentiment and anti-Semitic acts have already been on the rise in Austria, a country whose own active role during the Hitler era is not forgotten.

Sharon Aschaiek
Thornhill

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The history of the Yiddish Theatre

By BARUCH COHEN

for Malka

"I flew from Warsaw to Bucharest to participate in the celebration of the 80th anniversary of the founding of the professional Yiddish theatre by the father of Yiddish theatre, Abraham Goldfaden" — Ida Kaminska: My Life, My Theatre, 1973.

The Yiddish theatre boasts of a tradition that goes back more than 130 years. Documents testify to the fact that in Yassy, Romania, in the famous Green Tree (Pomul Verde) garden, the writer and artist Avrom (Abraham) Goldfaden laid the foundation for the first professional Yiddish theatre in the world. It was here that in 1865, he and his company staged their first performances.

Abraham Goldfaden

The earliest critic's review of Jewish theatre in Romania was published in 1876 in the newspaper *Curierul din Iasi* [the *Yassy Courier*], issue Number 93, by the renowned Romanian poet Mihai Eminescu, who praised the performance despite his known anti-Semitism. In 1877, Goldfaden's theatrical company came to the country's capital, Bucharest, where it gave several performances on the permanent stage at the Lazar Cafegiul (Lazar the Coffee-house-Keeper) lounge.

In its first decades of activity, Yiddish theatre did not have an easy start. For a long time, precarious financial circumstances prevented the setting up of a company with permanent actors. Nevertheless, these insecure financial conditions did not prevent the artistic development of the genre in Romania, where gifted actors and supporters always found resources for their creative dedication.

Starting in 1916, the great stage director and teacher Iacob Sternberg contributed his rich creative abilities, staging musicals and dramatic performances. In 1930, he set up a studio, Di Bukarester Yiddishe Theatre Studio, where he attempted to achieve a synthesis of the modern trends of the European theatre of the time.

In the mid-19th century, the Yiddish world saw debates between Maskilim and Chassidim. It was also a time of thriving productions of drama and fiction.

Another institution – Di Broder Zinger – evolved quite independently as an outgrowth of genuine folk art.

The Broder singers were bards or troubadours, essentially secular *badchenim* (entertainers), who were proliferating in Eastern Europe, and not only in respectable Jewish households. They became the first professional actors and producers in modern Yiddish culture.

Their name, Broder, had its roots in the Galician (eastern Polish) city of Brod or Brody. As Nahma Sandrow cites in her study of Yiddish theatre, *Vagabond Stars, A World History of Yiddish Theatre*, "By the 1860s many 'Broders' were singing and acting in Poland, Russia, and especially Romania, where the wine was most plentiful."

One of the most popular Badchenim in Romania before the Goldfaden era, was Velvel Zbarjer (his real name was Beniumen Volf Ehrenkranz).

While Romania played host to its local drama groups, Yiddish theatre was gaining prestige abroad, and an acting group from Vilna, led by Paul Baratoff and his actors, Maurice Schwartz and Iosif Buloff, left unforgettable memories for audiences in Romania.

Avrom (Abraham) Goldfaden, however, is considered the real father of Yiddish theatre. Beginning in 1876, he wrote the first professional plays and musicals, and produced their performances. Under his guidance, in his troupes, the Yiddish theatre began to take shape.

Even before 1876, Goldfaden had begun his work in the theatre. He had already established his reputation as a poet and songwriter, publishing two volumes of lyrics. His compositions were part of the repertoires of many Broder singers even before he later incorporated their "jester" traditions into his own performances.

The jester tradition, in fact, was an aspect of Yiddish folk art essential to Goldfaden's career – his father's nickname for him when he was a boy in the 1850s, had been Avromele badchen (Little Abie the jester).

Like Brod (Brody), Yassy profited from trade routes to the west. In 1876, there was a particularly large number of successful traders stationed in the city. It seemed to Goldfaden that Yassy could provide a steady public for Yiddish theatre.

Nahma Sandrow describes Goldfaden's professional debut: "In his autobiography, Goldfaden records that he went one evening, soon after his arrival in Yassy, to a wine garden, Shimen Mark's Pomul Verde (The Green Tree).

"He went especially to hear his songs sung by a very successful Broder singer named Israel Grodner. The thought occurred to him that the material would be much more interesting if it were integrated into a play, as he had seen in non-Yiddish plays in Western Europe, Russia, and Romania. He sent for Grodner and they were off."

Goldfaden's plays inform us about the intricacies of daily life in his times. True, they are not great or profound literature, but Goldfaden rarely claimed them to be. Still, most of his shows are stirring, lyrical, comical, and certainly very touching. Goldfaden was showman enough to catch on to what his audience would like.

From Yassy, he and his actors went to Botosani, Braila, and Galatzi, Romania.

In 1877, within a year of his debut, Goldfaden was already writing plays that had some substance. By 1880, he had written *Shmendrik, The Two Kuni-Lemels*, and *The Witch.*

Yiddish theatre as an institution grew rapidly. As Jews became more worldly, the theatre's public expanded. Goldfaden recruited new actors. In fact, most of the actors who were to become famous in the first half-century of Yiddish theatre started out performing with him, including the great Jacob Adler, Sigmund Mogulesku, and David Kessler.

The plays went over very well, and Goldfaden, fired by ambition, left for Bucharest. There he was able to arrange only one performance at the Jignitza Theatre.

I remember, from the early 1930s, that my parents took me to this location many times, and we enjoyed the appearances of Iosef Buloff, Molly Picon, Hertz Grosbart, Sigmund Turkov, Sydi Thal, Sevila Pastor and other outstanding Jewish actors.

Goldfaden's plays drew all classes of people: wealthy Jews, intellectuals, poor people and the ignorant! They liked the songs, the dances, and the divertissements after the play. And the plays gave them a hearty laugh.

In 1926, at the Jignitza Garden Theatre in Bucharest, a great evening of Yiddish theatre marked the celebration of the 50th anniversary of Yiddish theatre.

The writers Iacob Sternberg, Itzik Manger, and Shlomo Bikel were among those who partook in the festivities. The dean emeritus of the Romanian theatre, Prof. Constantin Nottara, declared: "It is a great honour for me to be here and bring greetings to a great talent, a creative force in the life, not only to the Yiddish theatre, but to the Romanian theatre as well."

During World War II, the racial laws in Romania caused Yiddish theatre to cease functioning. Nonetheless, a number of Jewish actors, who had been deported to Transnistria, organized evenings of Yiddish theatre in the *lagers* of Vapniarka, Jmerinka, and Moghilev.

Simultaneously in Bucharest, Jewish actors organized in synagogues from 1940-1944, under the pretext of holding "commemorations." These events allowed them to produce dramas and festivals devoted to Jewish writers; they staged fragments of plays and gave poetry readings.

Although the audiences did not dare to applaud, they shouted the toast, L'chaim, at the end of each number.

Thus,during the years of the ruthless Iron Guard and fascist terror, under the very nose of the political police, the lofty human ideas of the classics of Yiddish literature were spread – though in Romanian. Jewish theatre was not allowed until after the war.

Before World War II, there had been five Yiddish theatres in Romania – two in Bucharest, two in Cernowitz, and one in Yassy. In 1948, the first state theatres were set up, among which was the Jewish State Theatre of Bucharest. Performances were again in Yiddish.

Poster for Goldfaden's operetta, *Shulamis*, 1881.

Under the Communist regime (1948-1989), the repertoires were heavily censored.

In 1972, the Jewish State Theatre of Bucharest toured the United States and Canada with great success. Clive Barnes, drama critic for the *New York Times*, praised its performance of *The Dybbuk* as "outstanding, rarely seen on our stages."

The Jewish State Theatre of Bucharest survived Nicolae Ceausescu and has continued its activities with Jewish and Romanian actors to this very day, performing both classical and modern plays in Yiddish.

Baruch Cohen is senior research associate at the Canadian Institute for Jewish Research in Montreal.

Opinions

The Austrian aberration

The following is an extract from my talk to the Toronto rally on Feb. 20.

When I agreed to address this rally, I thought that the issue before us was quite clear. But since then, voices in Canada, England and elsewhere have tried to tell us that we are all wrong to assemble and protest the odious pronouncements of Joerg Haider and his party.

Rabbi Gunther Plaut in Toronto

"Wait for what they do," we are advised.

I disagree strongly. Those of you who, like me, have experienced Nazism first hand know why we *must* be here and why we cannot listen to those who still do not understand the danger we are trying to expose.

If a contagious bug has been discovered anywhere, we know what to do. We do not wait until it shows up full-blown in a ravaging disease. We isolate it so that it cannot spread its deadly poison. This is what the worldwide reaction to the Freedom Party is all about.

If the Austrians do not understand it, or if well-meaning journalists don't get it, then we have to tell them the bitter reality of the illness that has broken out in central Europe.

They tell us that, after all, Haider's party was elected democratically and that we must therefore respect the will of the people. Wrong in a case such as this! Hitler's party too was elected democratically, and much good it did the Weimar Republic. If the world had isolated Hitler then and there, there might not have been World War II and the Shoah.

They say that Haider is no Hitler. I hope they are right. But the fact that the Freedom Party was elected on racist rhetoric and on promises of racial purity has worried a lot of Austrians themselves. At one rally, 300,000 demonstrated in Vienna against the government. If Haider wants to rejoin the ranks of decent folk, let him stop demonizing people who were not born in Austria as unworthy of human rights. Xenophobia is the front door to racism.

We Jews know that the kind of program the Freedom Party is pursuing is a slippery slope that leads to hell. This is a human concern and not just Jewish idiosyncrasy. France and Germany and the other European governments that have isolated Austria represent the fears of people who were once touched by the effects of xenophobic oratory.

We do not apologize for warning the world of a deadly virus that has already brought too much suffering to all too many people. We will do anything to stop the disease from spreading. We will say it today and we will say it tomorrow: "Never again!"

Jerusalem's double standard

If some words are more loaded than others, Israel – along with much of the western world – has been demonstrating recently that offensive statements pack a different punch depending on their origin.

Far be it for me to defend Austrian far-right leader Joerg Haider, but it's hard not to wonder why Jerusalem has gone ballistic against him while showing surprising tolerance of more repugnant rhetoric from our so-called "peace partners."

Robert Sarner in Jerusalem

Hours before Haider's Freedom Party entered the new coalition government in Vienna last month, Israel recalled its ambassador in Austria in protest.

Since then, Prime Minister Ehud Barak and various cabinet members have frequently denounced Haider and his party, vilifying them as a pack of neo-Nazis.

Amid reports that Haider wanted to visit Israel, Interior Minister Natan Sharansky declared him persona non grata, refusing him a visa.

Currently in Israel, Haider is Public Enemy Number One. Across the political spectrum, public figures have weighed in with moral outrage, condemning Haider as the personification of evil and a dire threat to European democracy.

Several Knesset members from both the coalition and opposition came together recently in a rare show of unity at the Austrian embassy in Tel Aviv to demonstrate their anger and disgust.

In mid-February, the Jewish Agency called a press conference in Jerusalem at which its chair, Sallai Meridor, appealed to world Jewry and "other people of conscience" to support the Agency's call for an international boycott of Austria.

All this righteous indignation has left me confused. Agreed Austria has a time-honoured tradition of anti-Semitism. Agreed Hitler was Austrian as were some of his top henchmen. Agreed Austria has never really faced up to its eager embrace of Nazism before and during World War II. Agreed Austrians elected Kurt Waldheim as president despite his Nazi past. Agreed Haider's comments lauding Hitler's employment policies and the SS as men of character were repulsive.

Still, it's no justification for Jerusalem's double standard. Would someone please explain to me the battle cry against Austria in contrast to our usual complacency to the steady barrage of anti-Semitic venom from the Palestinian Authority, Egypt and Syria.

True to form, during the same time the world was busy turning Haider into a pariah, Syria's state-run press did Nazi propagandist Joseph Goebbels proud on several occasions.

In late February, a front page editorial in *Al-Thawra* insisted that Zionism equals Nazism. It also defended the infamous 1975 United Nations resolution denouncing Zionism as racism.

Two weeks earlier, *Tishrin*, another government-controlled daily in Damascus, published a lead editorial saying the Holocaust was a myth created by Israel to receive money from Germany and other countries.

In the Palestinian Authority, the media and school textbooks give the Syrians a good run for anti-Semitic supremacy. This despite a specific clause in the Oslo Accords obligating the Palestinians to refrain from such incitement.

Haider may be an obnoxious xenophobe and conniving Austrian chauvinist but if we're serious about going after those who betray real hostility to Israel, if not outright hatred of Jews, the most dangerous threats loom closer to home.

Last week, in a long overdue reaction, Barak condemned the latest wave of anti-Israel incitement in the Arab world in a speech in Jerusalem to visiting Jewish leaders from the United States.

Sadly in the next sentence, however, he made it seem almost understandable, saying the Arabs' hate-filled invective was a sign of their frustration with the current stalemate in the peace process. If only it were "just" a recent passing phenomenon as Barak made it seem.

The strident anti-Jewish, anti-Israel invective in the Arab media is nothing new. But the fact it persists unabated, despite the peace process, despite complaints about it from previous Israeli governments, despite Barak's heaping praise on Arab leaders on many occasions makes it all the more alarming.

However loathsome Joerg Haider and some of his ideas may seem, they are nothing next to the words and weapons in the Middle East directed at Israel.

So instead of focusing our fury on Austria, let's remember who's stockpiling tons of mustard gas and anthrax and building missiles to deliver them at our doorstep.

Peace still a distant prospect

Recent events in Lebanon and Syria demonstrate that despite the frantic American efforts, peace, in any meaningful sense, is as far off as ever.

Under these circumstances, polls show that the majority of Israelis now realize that surrendering the Golan Heights would be suicidal.

Gerald Steinberg in Jerusalem

Syria is still the most hostile and implacable of Israel's immediate neighbours, and has not given up the goal of destroying the Jewish State.

Until 1967, Syrian army positions shelled Israeli civilians, including the fishermen in the Sea of Galilee. Captured Israeli soldiers were systematically tortured and brutalized, and some committed suicide while being held. Others simply disappeared.

At the end of the 1973 war, Syrian officials refused to sit in the same room with Israelis to negotiate a ceasefire, and when Kissinger finally worked out the details, an Egyptian officer had to be found to sign for the Syrians.

Whenever an Israeli official got up to speak at the UN or some other international organization, the Syrians would walk out.

In a recent UN discussion, Syrian representatives tried to block Hadassah's application for observer status in a specialized agency by invoking the infamous resolution equating Zionism to racism.

For decades, the official media has peddled crude anti-Israeli hatred and incitement, often crossing the line into anti-Semitism. Syria sponsors and harbours some of the world's most notorious terrorists, and is supporting a proxy war of terror against Israel waged from Lebanon.

Given this background, the Israeli public, across the spectrum, needs clear evidence of fundamental changes. At this stage, the atmosphere of the negotiations is more important than the language of the draft texts.

The hostility evident in Foreign Minister Shara's body language, and the frank statements he continues to make reinforce the view that in Damascus, nothing has changed.

On January 27, Shara openly restated the Ba'ath party's goal of using a peace agreement "void of any meaning" as part of the overall strategy "for the liberation [of Palestine]."

The viscous hate-filled attacks that continue in the official Syrian press are also widely reported in Israel.

On January 31, the editors of *Tishrin* termed the Holocaust "a myth" and charged that "what Israel is committing now against Arabs is more horrible than Nazism."

They wrote that Israel "buried alive people and hostages, committed massacres against innocents, escalated expansion and aggression" and called Israel "the disease of the Third Millennium."

Far from an isolated incident in a marginal paper, this is a common theme in the official mouthpieces of the regime.

The continued terrorism on the Lebanese-Israeli border is also a sign of continuing Syrian hostility, and indicates that support for terrorist attacks will continue, even if a treaty is signed.

The picture that emerges is one of a Syrian leadership that has no interest in ending the conflict. Assad may think that Barak can deliver the Israeli public regardless of the circumstances, but this is incorrect.

Given the long and bitter history, on issues of war and peace, survival and obliteration, a very narrow majority would not sustain such difficult decisions.

To create wide support for peace, Egypt's President Sadat came to Jerusalem, addressed the Knesset, and talked directly to the Israeli public with dignity and respect. The late King Hussein of Jordan took a similar route, as did Palestinian leaders.

While the hatred and anti-Semitism have not disappeared from the media in these cases, there are clear efforts to counter incitement. Similarly, Egypt, Jordan and the Palestinian Authority have taken some visible action to prevent terrorist attacks.

In contrast, Syrian officials continue to refer to Sadat's peace-making efforts as "the greatest mistake of the Arab world in the 20th century."

With such views coming out of Damascus, Israelis remain skeptical, and will view any quick change in behaviour as little more than a temporary and tactical ceasefire.

Skyscrapers change Tel Aviv's appearance

If you haven't noticed lately, Tel Aviv, founded in 1909 as the first all-Jewish city, is growing vertically. As late as 15 or 20 years ago, Tel Aviv's skyline, the Shalom Tower notwithstanding, was uniformly low-slung. But no more. As a new millennium dawns, highrise towers are sprouting, not only transforming Tel Aviv's appearance, but changing the centre of gravity of its downtown core.

Sheldon Kirshner in Toronto

If any single building is emblematic of this new era in Tel Aviv's architectural development, it is probably the 68-storey Ramat Gan Gate Tower, scheduled to be completed in 2001. Last summer, when I gazed at this concrete work in progress, 30 stories had been built.

Its significance is twofold, explained Amnon Schwartz, who designed this soaring monolith sheathed in glass, aluminum and granite in collaboration with his partner, Amnon Niv.

Two hundred and fifty metres high, with 70,000 square metres of office and condominium space and 1,200 parking spots, the Ramat Gan Gate Tower will be the tallest building in Israel and, indeed, the entire Middle East.

Amnon Schwartz

At present, Israel's highest skyscraper soars 50 stories heavenward. It is part of the Azrieli Centre in Tel Aviv, built by Montreal contractor/architect David Azrieli, the builder of the first mall in Israel.

With the completion of the Ramat Gan Gate Tower, one more nail will have been hammered into Tel Aviv's old business centre, which radiated from Allenby Street before and after Israel's statehood in 1948.

Ragged at the edges, this neighbourhood has been in a state of decline for years now. "Allenby is finished," observed Schwartz, a principal of AmAv, one of Israel's leading architecture firms.

The Ramat Gan Gate Tower is rising on a tight little parcel of land that was once an eyesore, a miasma of ugly workshops. The modest plot upon which it stands was originally meant for semi-detached housing, but these units were never built, and the area was subsequently designated for light industrial use.

Costing $100 million (US), one of the most expensive projects in Israeli history, the Ramat Gan Gate Tower will join eight existing skyscrapers already in the vicinity. Within five years, Schwartz estimated, there will be 20 towers in the surrounding streets. When all these buildings are in place, he predicted, Ramat Gan will be Tel Aviv's gleaming new downtown.

This bristling complex, some two kilometres from the shimmering Mediterranean Sea, is within easy walking distance of the Elite chocolate and candy factory and the quiet residential quarter devastated by Iraqi Scud missiles during the 1991 Gulf War. In a symbolic sense, then, Israel is snubbing its nose at Iraq.

One of the proprietors of the Ramat Gan Gate Tower, apparently the first in Israel to combine offices with condos, is a Syrian Jewish builder, Moshe Aviv. He and a consortium of overseas investors are behind the project, and according to Schwartz, they have spared no funds to get it right. "We're using the best available materials. Moshe Aviv regards this building as a monument to his career."

Clearly, it is also a monument to Schwartz, who, with Niv, shares the title of AmAv's senior architect.

Born in Haifa in 1939, the son of Hugo and Henya, German Jews who helped establish Kibbutz Ashdod Ya'acov, Schwartz is a graduate of the Technion.

From 1958 to 1963, he worked on the design of Israel's nuclear research institute in Dimona. Since then, he has designed Etzel House – the prize-winning, seaside museum which commemorates the soldiers killed in the conquest of Jaffa during the War of Independence – and two nearby buildings, Gibor House and the Textile Manufacturers' Exchange, both of which are 22 stories.

Prior to the Yom Kippur War, Schwartz designed the Canadian Pacific Hotel in Tel Aviv, the construction of which was cancelled following the outbreak of hostilities in 1973.

Currently, he is drawing up a master plan for Manshiya, a depressed area of rubble-strewn fields physically dividing Tel Aviv from Jaffa. If the mixed-use project ever materializes, the face of southern Tel Aviv will never be the same again, he said.

For the moment, Schwartz seems consumed by the Ramat Gan Gate Tower project. As we rode a rickety elevator to the 30th floor on a bright, sunny day, he marvelled, "When I was younger, I could not have conceived of such a building in Israel. Just as I never believed that Israel and Egypt would be at peace."

The path-breaking Ramat Gan Gate Tower may well signify a revolution in Israeli architecture. As we talked, Schwartz told me that plans are afoot to construct a 70-storey skyscraper in Tel Aviv. Where will it all end? The Manhattanization of Tel Aviv? Schwartz doubts it. "I don't expect a boom in highrises. Plots of this size are hard to find in Israel."

Unique figure

"Irving Berlin has no place in American music," observed the composer Jerome Kern. "Irving Berlin IS American music."

This tribute was not merely an exercise in hyperbole. Berlin, even today, remains a unique figure in the pantheon of famous songwriters. Of his thousands of compositions, 451 were hits and 35 were rated as the most popular songs of their day. From *Cheek to Cheek* to *God Bless America*, Berlin produced a prodigious body of work that has yet to be equalled.

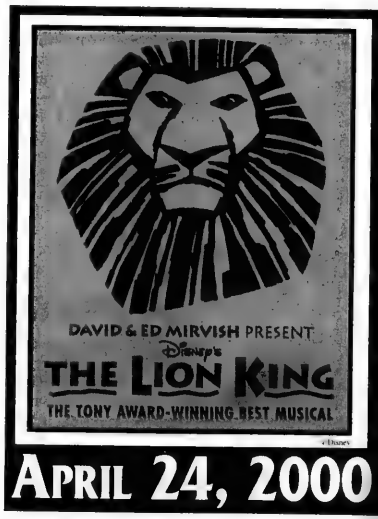
The secret of his success was was an ability to transcend musical fashions and tastes, writes Philip Furia in *Irving Berlin* (Schirmer Books), a perceptive biography which traces the arc of his life from his birth in Russia to his adopted homeland in the United States.

The son of an itinerant cantor who could barely make ends meet, Berlin left school at an early age to assist his impoverished family. He ran errands, he delivered telegrams, he sewed collars in a sweatshop. By 13, he was a singing waiter in a saloon and a street busker, having told his mother that his ambition was to write songs. She must have been appalled. But in 1911, at the age of 23, he was already a success, having earned more than $100,000 in royalties. His first truly great song, *Alexander's Ragtime Band*, was tossed off in 18 minutes, in a spasm of sheer inspiration.

Berlin was not only incredibly creative; he was blessed by business acumen. Realizing that a lyricist received only a few cents in royalties from any given song, he established his own company and thus owned the copyrights for his songs. He earned a fortune.

His wealth did not impress Clarence Mackay, a Catholic multimillionaire whose daughter, Ellin, had fallen in love with Berlin. Mackay tried to sabotage their budding relationship, but to no avail. They were married and lived happily ever after.

In his waning years, with his health in precipitous decline, Berlin was a bitter and angry person, communicating almost exclusively by phone. A sad end to a great life.



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Towards a better future...
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Honest self-examination needed

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

The first secular Jew, as Baruch Spinoza was called by Israeli scholar Yirmiyahu Yovel, once offered the less than original thesis that anti-Semitism is the great Jewish unifier: "That they have been preserved in great measure by gentile hatred, experience demonstrates."

Reverse the equation and you have the condition of contemporary Jewry – happily decimated by gentile love. We'll eat their food, get drunk on their culture, marry them. What we protest against is gentile spirituality invading our borders.

All Jews draw an imaginary circle called Judaism. Inside it are placed people and groups who are felt to represent legitimate expressions of the religion. There is no one who does not draw such a circle. Not just the Orthodox, who easily proclaim Reform Judaism a rank heresy, but even the most secular Jew has little trouble declaring a Jew for Jesus, for instance, as beyond the Jewish pale.

It would appear fortunate, then, that we currently have the proselytizing Southern Baptists and Jews for Jesus to bemoan. We can convene meetings and conferences and decry the Christian missionary who refuses to play by the rules of a liberal pluralistic democracy. Instead, he takes what he sees as the truth – whether erroneous or not is immaterial – very seriously. He feels that if he has the "good news," it should be shared, by duplicitous means or otherwise.

The deceitful tactics of Jews for Jesus are, of course, contemptible – wouldn't it be more honest to call it Christianity? – and have been nobly combated by groups like Jews for Judaism. But it is important to realize that our fear of them is also a stunning condemnation of our inability to care with as much passion about Judaism as they do about their version of the messiah. What many modern Jews would like most is the freedom to be left alone to assimilate in peace, something that certain Christians stubbornly refuse to grant us.

A student of mine related to our Talmud class how she and her Bialik classmates, on a Grade 8 trip to New York, had visited, among other places, a church. No doubt, the same Jewish edu cators who take their children on excur sions to churches would savage the ide of proselytization.

It is time to wake up. For many be lievers throughout the world, religion i for keeps. The faithful drink from it breathe through it, sacrifice for it, and di for it. People in the west generally despis such fundamentalist intensity – Jewish Christian, Muslim, Hindu – and such lack of multicultural tolerance. Is our re vulsion felt because many Jews, exped ent relativists to the last, cannot imagin the idea of actually believing that some thing is absolutely true, and hence cannc be negotiated or compromised?

If Jews for Jesus wish to prey on som of the more vulnerable parts of our com munity, then let's take the hint and begi to reach out to those who are currentl marginalized, with a Judaism that is com passionate and inviting. Let's act as i Judaism, not in theory but in actual dail practice, is worth living for and spread ing to others. We do not need the Christ ian bogeyman to keep Judaism afloat What we need is some honest self-exam ination as to where our spirituality lie and how it can be saved.

Spiritual health essential

By SANDY STERN and RABBI MICHAEL SKOBAC

Guest Voices

We have become almost numb these days from all the hand-wringing over the growing number of drop-outs from the Jewish community.

Sensing that Judaism has little relevance to their lives, more and more Jews are seeking spiritual nourishment in foreign pastures such as Christianity and Buddhism. Many are simply joining the growing ranks of "Jews for Nothing."

We'd like to focus the spotlight, for now, on a vital and related issue: What about us? What about those of us who belong, contribute, affiliate and identify? How many of us attend services, classes and programs regularly and enthusiastically? How often do we feel profoundly moved and inspired? Is the experience of Judaism in our lives deeply joyous, or do we often find ourselves going through the motions by rote?

During a recent address, Rabbi Adin Steinsaltz probed, "Where is the elation we should feel as a community? Where is the dancing, the singing, the feeling that something happened here in shul that moved you… Passion is not a luxury that we can live without. It's a matter of life or death… The rejuvenation we need will change us so much that we won't just go to shul, we'll run to shul!"

In *The Karate Kid*, the patient Mr. Miagi emphasized the importance of "balance" to his young student. The Jewish world is truly blessed with an abundance of scholarship, books and opportunities for study. It is impossible to grow spiritually without accessing this holy wisdom. Yet there is a lack of balance in our community. We often encounter a tyranny of the intellect where there is a premium placed on knowledge, with less emphasis on the path of the heart. Simplicity, sincerity and focus on our inner lives need to be valued and restored to a position of primacy.

Aside from the need to bring our souls in from the cold, there is room for improvement in our communities when it comes to being warm, welcoming and non-judgmental. This openness extend to families as well. In advising parent on how to deal with a child who wa going through a rebellious period, th Baal Shem Tov advised: "You need t love him more."

We are deeply concerned about th spiritual health of our communities. We'r praying for an awakening, and th courage and strength to change. And w are going to try and nudge things alon by forming a group of like-minded peopl who want to move in these directions.

We want to establish a nurturing an supportive environment for individual seeking a closer relationship with God an others. We envision a joyful place of in formal prayer and meditation and a space with soulful and spirit-moving music. W hope to create a safe and comfortabl forum for people to share and explore thei questions, doubts, struggles and triumphs With the help of God, others may form similar groups. The ripple may help spar a renaissance in our community where we'll go beyond surviving to thriving.

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Jewish Life

Pope visits Israel

By MARK MIETKIEWICZ

When Pope John Paul II touches down in Israel on March 21st and kisses the ground, it will mark the first time that a pope has visited the region since 1964. His trip will include state arrival and departure ceremonies, meetings with the president, prime minister and chief rabbis, visits to Yad VaShem and the Western Wall – plus official meetings in Palestinian controlled areas. And along the way, his every word and gesture will be scrutinized for their religious and political repercussions.

Last April, Israeli Foreign Minister Ariel Sharon invited the Pope to pay an official visit during the country's millennium celebrations.

Sharon thanked the Pope for his efforts in combating anti-Semitism, his relationship with the Jews, promoting human rights and brotherhood between nations **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH0efx0]**.

Not all Israelis share Sharon's enthusiasm about the Pope's pilgrimage.

Time magazine summarized the general ambivalence toward the trip in its article, Israel to Pope: Welcome – Now Go Home. The visit may pack a lot of public relations value but "the history of anti-Semitism in the Catholic Church makes Israelis deeply resentful of the Pope. Despite his efforts to rectify some of the wrongs, many Jews believe official Catholic attitudes contributed directly to the Holocaust, and that the church hasn't made an adequate apology." **[http://www.pathfinder.com/time/daily/0,2960,36356-101991220,00.html]**.

And those feelings haven't been helped in recent weeks with February's Vatican-Palestinian agreement which strongly condemns Israel's hold over all of Jerusalem as "morally and legally unacceptable." **[http://www.jpost.com/Editions/2000/02/16/News/News.2731.html]**.

Meanwhile huge posters protesting the visit have appeared in Jerusalem's haredi neighbourhood of Mea Shearim.

They proclaim "For sorrow comes when the enemy is at the gates of Jerusalem." **[http://www.gsnonweb.com/gsnlib_a/gsn2000/2000_02/20000215/60978.html]**.

Officially the country is going all out to welcome the Pope. A tent city for 6,000 is being built in the Galilee, roads are being levelled to provide a smooth, level path to the Church of the Holy Sepulcher and total infrastructure costs will likely approach $6 million. And from arrival until departure, Israel's Shin Bet will provide the Pope's security **[http://www.gsnonweb.com/gsnlib_a/gsn2000/2000_02/20000214/60889.html]**.

An article such as this one cannot cover in detail Israel's contacts with the Pope nor the Vatican's historical relationship with the Jews.

For more related documents, see the Vatican, the Pope, Israel and the Jews **[http://www.us-israel.org/jsource/anti-semitism/vaticantoc.html]**. The Vatican and the Middle East **[http://www.albushra.org/vatican/0vatican.htm]** and the Vatican's official site **[http://www.vatican.va]**.

Despite Israel's efforts to make him feel at home, the Pope will notice one difference during his trip. While in Jerusalem, he will have to do his waving from a Chevrolet Suburban. The popemobile is just too wide to negotiate the narrow streets of the Old City **[http://www.gsnonweb.com/gsnlib_a/gsn2000/2000_02/20000215/61051.html]**.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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Chassidic anthology

***The Religious Thought of Hasidism Text and Commentary*, by Norman Lamm (Yeshiva University Press).**

This massive anthology brings together 400 selections by 30 teachers and masters from the first three generations of the chassidic movement – up until about 1812. The founder of the movement, the semi-legendary Israel Ba'al Shem Tov lived from 1700 to 1760.

Books
Bernard Baskin

Lamm, president of Yeshiva University and a renowned scholar, has divided the work into 18 basic subject sections. They include such broad topics as God and Providence, The Soul, Faith, Love and Fear, Worship, Service of God, Torah Study, The Zaddic, Repentance, Peace, Evil and Suffering, and Life and Death.

These selections are, for the most part, brief. But the author provides an incisive, knowledgeable and cogent commentary on the often obscure references and unfamiliar ideas expressed. He also presents a sketch of the historical background of the early chassidic movement, and charts its central ideas within the wider intellectual and historical context of Jewish religious and mystical thought.

The teachings that follow (some are excerpts from larger selections) convey some feelings for the book's variety and subject matter.

Perpetual Immanence – Source: Iggesht, Keter Shem Tov II.

The Creator is found in every act of physical movement. It is impossible to make any motion or to utter any word without the power of the Creator. That is the meaning of "the whole earth is full of His glory" (Isa. 6:3).

• Joyful Prayer – Source: R. Menachem Mendel of Vitebsk.

When you perform one of God's commandments with all your strength and emotions, even including joyous inspiration in fulfilling a mitzvah, you arouse all the worlds with this joy, adding strength to the heavenly family, so to speak, and elevating all the worlds, including yourself, up to the Supernal Will. From there return, bringing down grace (sheaf) from world to world, all the way to this lowliest and nethermost of worlds.

The rabbis said: "One must not rise to pray in sadness ... only in the joy of performing a mitzvah." Man's loftiest quality is the spirit of joyfulness. If joy is derived from doing a mitzvah, it produces a yihud ("unification") that is superior to everything.

• The Zaddik As Scholar – Source: R. Nahman of Bratslav, Likkutei Moharan.

The zaddik must be both a scholar in Torah and pious in good deeds. He must be a scholar because the rabbis said, "The ignoramus cannot be pious." But to be a scholar and completely wicked at the same time, as the rabbis said, "If he uses the Torah the right way, it becomes a deadly poison for him." Therefore, the zaddik must be both a scholar and a pious man."

• No Time For Quarrels – Source: R. Nahamn of Bratslav, Likkutei Etzot.

The whole world is full of quarrels: among the nations, in every city, in every home, among neighbours, between a man and his wife, and his family and his servants and his children, and so on. No one pays attention to the (bitter) end, that every day man dies. For the day that has passed will never return, and each day he draws closer to death. How does he find time to waste on quarrels.

Therefore, anyone of even minimum intelligence should take this to heart and learn patience and not waste his days in quarrels, large or small. One should restrain his emotions and his anger and live in peace with everyone.

This volume of 700 pages includes brief biographies of the writers, a select bibliography, a helpful glossary and a full index of scriptural citations, names and subjects. *The Religious Thought of Hasidism* is an impressive work of scholarship that provides an excellent window through which to view the world of chassidic thought and practices.

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Blacks, Jews discuss ways to renew old alliances

By BEN ROSE
Staff Reporter

TORONTO — "We have something in common, we're both on the receiving end of negativity," said Rosemary Sadlier, president of the Ontario Black History Society.

She was speaking to a standing-room only crowd of 250 Jews and blacks. The theme of the meeting, held at the BBC building, was "let's talk."

Toni Silberman, Ontario chair, League for Human Rights, said the good turnout – and the fact that there were mostly blacks in the audience – at the first meeting of its kind in years, heralded a renewal of the alliance between Jews and blacks which existed in Ontario in the '40s and '50s.

"The government has to listen when the coalition talks," said Alan Borovoy, Canadian Civil Liberties director, paraphrasing an old union song.

The audience broke into spontaneous applause when York University student Faye Rodzynek commented on the present situation by declaring, "We're mostly nowhere."

Alicia Dyson, a black York University student who will graduate as a teacher this year, said that "The dialogue between Jews, blacks, Asians and other minorities ends in the classroom. After that, everyone follows their own crowd."

"Jews hang out in one area, blacks in another, Asians in another," Rodzynek added. "I got extra attention because I was Jewish and white and taking a course in American black relations. Jews are exposed visually to other minorities but nothing else.

> ***Waiting to see what happens***

"For many young Jews, their only exposure to blacks is through the media. The blacks and Jews are two separate communities. Today, young people do not see shared circumstances. I'm almost sad to say this to you. Where do we go from here?"

The only other spontaneous applause came when former Ontario NDP cabinet minister Zanana Akande, who is also a board member of Urban Alliance on Race Relations, said: "Unlike the United States where racism is overt, in Toronto we are dealing with shadows of racism which are harder to identify."

Arthur Downes and Morley Wolfe, who were on the meeting's steering committee, called for Jews and blacks to work together as they did in their days at Harbord Collegiate.

Akande said blacks are waiting to see what happens "after we extend the hand of friendship."

Pamela Appelt, a black activist, and Karen Mock, national director of the League for Human Rights of B'nai Brith Canada, were also on the steering committee.

They read from a list of suggestions from the audience, which included: more round tables like this; why did the two communities grow apart?; relate black history to a Jewish audience; social activities to bring the two communities together; ask the leaders of the black community to take part.

Other members of the steering committee included Gail Benick, Mel Crystal, Nola Kianza, Shelley Stillman, Norma Telfer and Sheldon Taylor.

SCHOOL SPIRIT: Junior high students at Associated Hebrew Schools Danilack campus with art teacher Paula Davies who spearheaded paper-mache pencil project. The students are competing in the Board of Jewish Education creative writing competitions.

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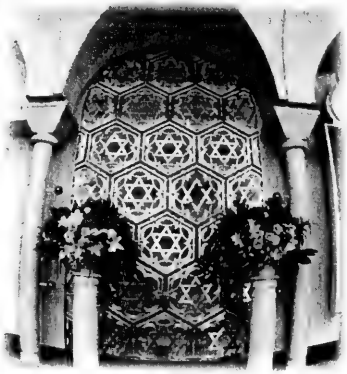

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UJA Federation offering new continuity grants

By FRANCES KRAFT
Staff Reporter

TORONTO — Based on experience, Susan Jackson expects a flood of 300 to 500 grant applications this month.

The UJA Federation Action Committee for Jewish Continuity (ACJC) has announced its seventh grant round, with a March 31 deadline. It offers up to 10 grants of up to $5,000, and up to 10 grants of up to $2,500, for projects furthering Jewish continuity and Jewish identity.

After over four years as director of continuity, Jackson still speaks enthusiastically about her work. "It's brilliant, really," she said recently, referring to a grassroots project begun by six students at Bais Yaakov High School for Girls.

Their program, Ashreinu, ran an outreach initiative for Russian children. "The problem was that the cultural and language differences were difficult," explained Jackson.

"We funded them so they could bring in Russian teenagers and teach them to be Jewish youth leaders, so they could work with the kids."

The result: "A double bang for your buck."

But that's only part of the story. After the program was established successfully, organizers applied for a second grant, to run a family Shabbaton, because the Russian parents were interested in what their children were learning about Judaism.

The Shabbaton, which received the grant, was "a huge success," said Jackson. "It was small money, but look what happened."

Toronto's continuity initiative, funded annually with $300,000 from UJA Federation campaign, grew out of a local task force report on assimilation and intermarriage.

Through a variety of projects, covering the community spectrum "from the far, far right to the far, far left," ACJC tries to make it easy for people to access and feel part of the Jewish community, both through outreach and bolstering from within, explained Jackson. She works closely with a diverse 20-person committee chaired by Glennie Lindenberg.

"We're trying to balance the mandate... between funding 'non-traditional' groups with funding the existing organizations," said Lindenberg.

ACJC has funded 150 projects through six grant rounds. Its non-grant funding includes a three-year commitment to Israel Experience programs, now in its third year.

Among projects that have received grants are singles programs planned by the Bloor Jewish Community Centre and Kolel: The Adult Centre for Liberal Jewish Learning.

One program even arose out of an exercise that was part of UJA Federation's Leadership Development program. Some of the participants became so enthused about their hypothetical grant proposal that they followed through on it and created a program for young adult children of interfaith marriages, which ran under the auspices of Jewish Campus Services.

"These grants encourage partnerships between groups and organizations in the city," said Jackson.

In this case, a number of the young adults were "funnelled" into Kolel's Taste of Judaism program, said Jackson."It was the perfect shidduch."

Brit milah focus of March conference

By LEILA SPEISMAN
Staff Reporter

TORONTO — Brit milah in the modern world will be the focus of a conference to be held on March 30 at Shaarei Shomayim Congregation.

The conference, titled Ritual Circumcision in the New Millennium – the Cutting Edge, will include both an afternoon session, geared towards mohellim and physicians, and an open public forum in the evening.

The afternoon program, which will run from 3:30 p.m. until 7:15 p.m., including dinner, will consist of three medical lectures – on infection, neo-natal jaundice and pain, with a response by Rabbi Moshe Tendler, professor of Talmud at Rabbi Isaac Elchanan Theological Seminary in New York, professor of biology at Yeshiva College and the Rabbi Isaac and Bella Tendler professor of Jewish medical ethics at Yeshiva University.

At 7:30, there will be a program on the topic for the general public.

Also taking part will be Rabbi Paysach Krohn, a mohel and noted speaker, and three Toronto physicians – Colin Geft, Manny Greenberg and Moshe Ipp.

Dr. Aaron Jesin, a Toronto physician and mohel who is an organizer of the program, said that the goal is "to convey the message that ritual circumcision, which has been a religious commandment for over 5,000 years, is still relevant."

For more information, call Jesin at 416-635-5012.

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Zsoka and Tom Gondos

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BBYO BEAUHEART BALL: The Toronto Area Council of BBYO recently held its annual Beauheart Ball at the Thornhill Country Club. Attended by over 100 teens from Toronto and Buffalo, it was co-ordinated by Renee Bellan and Michael Bernknopf. Seen here are (from left) Heather Bernknopf, BBG president; Michael Gold, BBG beau; Esther Feinwax, AZA sweetheart; Adam Shulman, AZA president. [J. Justiz photo]

Greater Toronto Area

New York rabbi searching for new ways to 'do synagogue'

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Rabbi Larry Hoffman has spent the last six years trying to find new ways of "doing synagogue."

A professor of liturgy at Hebrew Union College in New York, and a native of Kitchener, Ont., he is the co-founder of Synagogue 2000, a trans-denominational project aimed at helping synagogues enhance their appeal both for current congregants and non-affiliated Jews.

"Our project combines cutting-edge thinkers from all denominations who try to envision and implement the ideal synagogue as a moral and spiritual centre for the 21st century. Each denomination has different versions, but the ideas are the same," he said in a telephone interview from New York.

The seeds for Synagogue 2000 were planted six years ago, said Rabbi Hoffman, after he had what he thought would be a one-time meeting with Dr. Ron Wolfson, a Conservative educator at the University of Judaism in Los Angeles, who was planning to run a focus group about synagogues. "I thought I would consult with him for one hour, but we had such a meeting of the minds, that we decided to partner," said Rabbi Hoffman.

With an initial three-year grant – which was extended another three years – from the Nathan Cummings Foundation, Steven Spielberg's Righteous Persons Foundation, and the Shirley and Arthur Whizin Foundation, the pair gathered about 25 rabbis, cantors and lay people, who went on a retreat to plan responses to the challenges facing today's synagogues.

"Throughout history, synagogues have been ethnic enclaves, but ethnicity is becoming a thing of the past. Young people no longer remember eastern Europe. We have to figure out how to go beyond ethnicity, to spirituality," said Rabbi Hoffman.

Another challenge, he said, is to take synagogues beyond "pediatric Judaism. In the '50s and '60s, synagogues began to be child-centred; people often joined for their kids. They took them to [Hebrew school or youth services], and left. We need to go beyond that, and provide a model of adult Jewish growth."

They are also trying to reach synagogues that have become corporate in structure," he said. "We call them frequent-flyer synagogues. They send home so many flyers, that the members relate to the synagogue as if they were consumers of a product. Rabbis are often treated as CEOs, charged with packaging Judaism, and judged by the market share."

The challenge of Synagogue 2000, he said, is to help synagogues build genuine spiritual communities for adults and children in a post-ethnic era.

Rabbi Larry Hoffman

With offices in New York and Los Angeles, and with a staff of 11, the project runs conferences and does consulting on how to transform synagogues. "We would come to Toronto, for instance, and speak to synagogue leaders interested in moving in the direction we envision.

"We can help them develop funding in order to build a more spiritual community. Organization-development experts will work in consultation with the rabbis and staff of a synagogue that wants to begin thinking in a unique way."

The synagogue leaders would also come to a conference, he said, and learn about such things as making the service more compelling, involving new members, developing family education, and using space more intimately.

"In most synagogues, the sanctuary is so big, it is hard to see what is going on at the pulpit. The service needs to be personalized, so people feel the warmth. The rabbi can come off the bimah, congregants could say a personal prayer in English when they are called for an aliyah, and everyone should be encouraged to sing.

Ideas are the same

"The ambience of a synagogue can be changed by treating strangers like new friends. They should not be left standing alone at a kiddush, and someone should ask them their names as soon as they come in. They need to feel welcomed," he said.

The project, which has received "excellent feedback" began with 16 pilot sites across the United States in the first two years. As well, the team has worked with five synagogues in the Washington, D.C. area, and has begun a three-year project involving 11 synagogues in Denver, Colo. There are also plans to involve Detroit and New York.

"We have a broad vision, rooted in Judaism, but differing according to individual needs."

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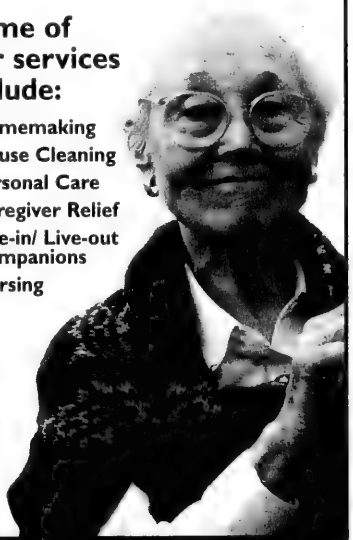

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Hebrew U provides health training to foreign students

'Tremendous peace potential'

By FRANCES KRAFT
Staff Reporter

TORONTO — An Israeli professor and two of his students, a Jordanian and a Palestinian, are all smiles in a symbolic picture shown recently to a Toronto audience.

Leon Epstein

The professor, Leon Epstein, is director of the Braun School of Public Health and Community Medicine of the Hebrew University of Jerusalem – Hadassah faculty of medicine.

The picture, he said in a recent Toronto lecture, indicates the "tremendous peace potential" in providing public health training to students from countries in need.

"We have had Palestinian students for the last 20 years, long before the peace process was even thought of," he said. Even during the intifadah, a Palestinian student – a dentist living in Beit Lechem – hosted staff and fellow students at a home party. The hospitality is reciprocal, Epstein noted.

Epstein, a native of South Africa who made aliyah in 1958, spoke last week on World-Wide Health: Issues and Impacts at Beth David B'nai Israel Beth Am Congregation under the auspices of Canadian Friends of the Hebrew University of Jerusalem and Ve'Ahavta: The Canadian Jewish Humanitarian & Relief Committee.

Probably the greatest public health challenge anywhere is keeping people healthy, said Epstein. Among his school's programs is a master's in public health, offered in both English and Hebrew. The program's 500 graduates – doctors, nurses, dentists, lawyers and social workers – represent 70 countries, including China, Cyprus, Ghana, India, Nepal, Nigeria, Romania, Russia and Turkey.

Thailand and the Philippines, with 90 alumni, "don't need us any more," said Epstein. "We no longer get students from there."

Epstein said he often thinks that Israelis and others in developed countries "don't really appreciate what's happening in other places."

At a workshop the school ran last year in South Africa, Epstein learned that at a nearby mother and child-care centre, 64 percent of the expectant mothers were HIV positive.

"In 10 to 15 years, those mothers are going to be dead, and their children probably won't survive... This is probably as grave as the Great Plague of the Middle Ages that hit Europe and decimated the population."

In fact, a nurse attending the workshop came from a region in which 25,000 people had full-blown AIDS and said the most important aspect of public health there was palliative treatment of those patients.

In the former Soviet Union, a major problem is decreased life expectancy, Epstein said. "One of the major reasons is the rise of alcoholism, linked with the high rate of many chronic diseases and the breakdown of the public health system."

Other problems facing alumni of the public health school include an infant mortality rate in the Gaza Strip five times that of the Israeli Arab population. The Palestinian Health Authority has set up a school of health, whose dean is a graduate of the Hebrew University School of Public Health, he noted.

Epstein's students are educated to focus on the needs of their local populations. Today, with the advent of the Internet, the school is able to offer them ongoing support.

Kellerstein shares love of Yiddish with all

By BEN ROSE
Staff Reporter

TORONTO — Her Yiddish students like teacher Faye Kellerstein, a singer, musicologist and Yiddishist, so much, they decided to go public.

Faye Kellerstein

That's why they wrote a letter to Ethel Cooper, chair of the committee for Yiddish, thanking them for sending Kellerstein.

How many teachers get letters like that from their students?

For her part, Kellerstein said she is touched by the students' tribute, but says that it's her belief that teaching a language should be fun.

"And don't forget," she said, "that we have tea with lemon and cake at every class."

The unusual letter, signed by students Phil Halpern, Bill Katz, Marty Kravitz, Merle Kravitz, Joel Sake, Harvey Schwartz, Sandy Starkman and Fran Winer, notes that Kellerstein livens up her classes with group singing and odd bits of Yiddish history.

Initially, the Thornhill Yiddish class was held on Mondays in the homes of members. But now it is ensconed in the boardroom of the Jewish Child and Family Centre at the Promenade.

After the letter, the class almost doubled in size when a woman joined and brought her bowling league of nine members.

Kellerstein recently drew 400 to a recent concert at Beth Tzedec Synagogue, where she sang the songs of composer, Abraham Goldfaden.

Her intense interest in Yiddish rubs off on the students because her own life is so centred in the Jewish community.

Her husband, Dr. Martin Kellerstein, a dentist, is also a Yiddish speaker and an active volunteer. Her daughter, Rebecca, and her two sons, Jeremy and David, are no strangers to Yiddish in their own homes.

Her parents, Chaya and Feivel Zuker, of Toronto, inspired her love of Yiddish. Feivel still reads the Torah at Shaarei Shomayim Synagogue and has done so for 40 years.

Kellerstein is planning to teach a course in Yiddish singing and interpretation for teens and people in their 20s.

Recently she attended a camp in the United States, sponsored by Rutgers University, where the students spoke only Yiddish.

More should be done in Toronto to interest young people in the Yiddish language, she feels, stating that Toronto is a few steps behind Montreal in this regard.

"It is about time that we had our own permanent Yiddish theatre troupe in Toronto."

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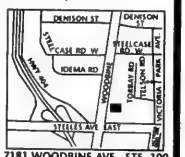

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Greater Toronto Area

100-year-old believes her benevolence extended life

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — It's not uncommon to see Dina Zbar, 100, helping other residents at the retirement centre where she lives.

She takes them to medical appointments – pushing wheel chairs when necessary, she helps operate the elevator and she brings meals to the floor for residents who are in frail health.

Zbar has spent close to three decades as a volunteer at Baycrest Centre for Geriatric Care, and she believes she has been rewarded with a long life for helping other people.

There's no other explanation as to why she has lived so long, she told *The CJN* in a recent interview.

"I did a lot of good things in my life. I think it's a blessing from God."

Zbar has been a resident at the Terrace, the retirement apartment that is part of Baycrest Centre, for 14 years. On the wall of her immaculate living room is a plaque from Baycrest honouring her for 25 years of volunteer work. Also on display is a three-dimensional picture given to her by Rabbi David Monson in recognition of her work at Baycrest.

Dina Zbar

Looking at Zbar dressed in a smart black pant suit, her long grey hair swept up in a bun, it's hard to believe that she is 100 years old. She walks without a cane, she takes no medications and she has never been in hospital, she said.

Her hearing and vision are not what they used to be, she said. "You're not the same at 100 as at 50."

Ten years ago, she took over the presidency of the Reform shul, one of the two shuls at the Terrace. The woman who started the shul didn't have anyone to carry on her work, Zbar explained. "She begged me on her deathbed to take it over. I come from an Orthodox background… The rabbi said, 'Take it over. You'll have a mitzvah.'"

Another woman has since become president, and Zbar promised to help her.

Zbar left Poland in 1929 with her husband and their only child, daughter Goldie Rush. Zbar's brother, a resident of Ottawa, sponsored the family to come to Canada. She said other members of her family – a brother and her in-laws – perished in the Holocaust.

The early years in Ottawa were difficult, she said, because her husband, an entrepreneurial person, didn't have a trade and could not conduct business without knowing English. "He was sorry he came."

She said her brother offered to give them money and told them things would improve in the second year.

The couple first had a lunch counter near the federal government offices. Later they ran a confectionery store which had a post office. Finding a postmaster for the site was difficult, and Canada Post recruited Zbar, offering to train her.

"In three days I knew everything. I didn't go to school. I didn't have any education.

"I was 10 years a postmaster and they said I was the best in Ottawa. Once I got used to it, I liked it. It was interesting. You meet all kinds of people."

The couple sold the business in 1967, but her husband died two years later. She described her 45 year marriage as a very happy one.

Zbar moved to Toronto shortly after her husband's death to be closer to her daughter and son-in law and their two children. She moved to the Terrace in in 1984. But her association with Baycrest Centre began some 15 years earlier when she started volunteering there. "I used to come every day. It was very interesting."

Zbar said turning 100 was not a great milestone in her life, but it garnered her media attention. She made the front page of the *Toronto Star* and she was featured in a special millennium issue of *Saturday Night*.

Her family made her a lovely party, she said, but the celebratory mood was marred by the sudden death of her son-in-law one week later.

Zbar said she has see many changes in the course of her life. She recalled that when she was growing up, there was no running water or toilet in the house; no car, just a horse and buggy; and all the clothes were washed by hand.

"It was a very hard life… There's been a lot of progress in the hundred years… a lot of improvement and big changes … Who knows what's going to be in the next hundred years?"

On Campus

Reflections on my first trip to Israel

By SIMONE JOSEPH
Staff Reporter

Before I left for Israel, I wrote about my fears. I feared that on my 10-day trip to the Jewish homeland, I would not feel emotionally or spiritually connected to the land. I feared that in this country I had heard so much about, a country that means so much to so many people, I would feel nothing.

As it turns out, there was not one pivotal, emotionally charged moment that I could point to and say "aha – that was where it all came together," but rather a series of moments that are special to me.

This was a journey of firsts – my first time in Israel and the first time 1,000 young Canadians travelled to Israel for free as part of Birthright Israel, an initiative launched by Charles Bronfman and Michael Steinhardt.

For some, praying in the holy land was most meaningful. For others, it was touching the Western Wall, or even those first steps off the airplane, seeing Israel for the first time.

For me, what held the most meaning was seeing the sites, touching the sand, hearing the tales of our Jewish ancestors.

The following are small, encapsulated moments that bound together, made me realize the beauty of Israel, the rich and fascinating history of the Jewish people and the unique challenges facing today's Israelis:

The Judean Desert

We visited this desert on our first real day of touring and it was not at all the way I had pictured a desert. I pictured sand and flat land, but this desert was more rock than sand, more hills than flat land. It felt surreal to be in such a majestic and vast terrain, a beautiful place that actually looked like a movie set.

Our tour guide, Tuvia Book, led us to a stone fort, which, he said, was the very fort where the Maccabees fought the Romans in the Chanukah story.

Book asked each of us to pick our own spot and be silent for five minutes. This was one of my favourite parts of the trip. That five minutes, to me, was the greatest gift of all. The desert was serene – no traffic, no ringing phones, no background noise at all. It made me realize how little of this pure silence we have in Toronto, and at the same time, how much I crave it.

Apart from Israel's beauty and rich history, there is something very special about the feeling that if you close your eyes, if you squint hard enough, you can almost see people from biblical times – Isaac, Abraham, Leah, Rebecca – treading this ancient land.

Shabbat

On Saturday evening in Jerusalem, we went to the home of Rabbi Paul Freedman and his wife Nina for dinner and Havdalah. Something Nina Freedman said really made me think.

She spoke about how our decisions really do have an impact on future generations. She said it is up to us whether, in future decades, a group of young Jews from Canada would be sitting as we were, in Israel. To put this in context, she said it is up to us to decide whether our children will be Jewish and whether there will be a future generation of Jews.

Book expressed a similar sentiment later in the trip. He said we are a link to the future. We will decide whether the chain of Jewish history will break and end with us. We will decide whether this link continues, whether Judaism will be passed onto our children.

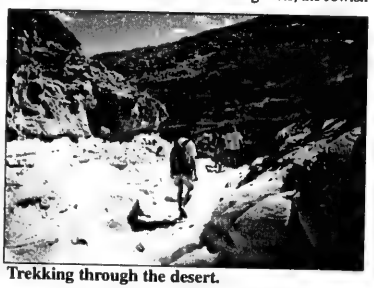
Qumran National Park

A Jewish sect known as the Essenes lived in this area on the north-western shore of the Dead Sea for 200 years, about 2,000 years ago. They left what we now call the Dead Sea Scrolls in the surrounding caves. The scrolls were discovered in 1947 by Bedouin shepherds.

At Qumran, we had a magnificent view of the Dead Sea and could see Jordan across the water. I thought of what it must have been like for the Essenes, living in the isolation of the mountains and devoting their lives to spirituality and to writing out scriptures.

Masada

We saw the remnants of the palace King Herod had built. We gathered around the western palace mosaic, made of a simple geometric pattern. This mosaic took the best of Roman culture, but instead of featuring idols, the Jewish



Trekking through the desert.
[Simone Joseph photo]

touch of simplicity was added, Book said.

This was a lesson we could learn from, he said. We did not need to isolate ourselves from everyday culture as the Essenes did, cutting ourselves off from civilization. Rather, we could take the best of today's civilization and still hold on to and practise Judaism.

As we explored the ancient palace, Book told the intriguing tale of the Roman seige on Masada. The Zealots resisted the Roman attempt to capture Masada for months and built a wall to keep them out. But when the Romans set fire to this wall, the Jewish warriors realized there was no hope.

Their leader, Elazar Ben-Yair urged them to take their own lives as free men rather than live as slaves. "Let our wives die unabused, our children without knowledge of slavery," Ben-Yair said.

Yad Vashem

Perhaps the most emotional moment of the entire trip for me was the children's museum. When I saw all those faces – wide, bright eyes, shining smiles, cheerful expressions, I was somewhat shocked. These were not the faces I had pictured when I visualized children who perished in the Holocaust. I had thought of gloomy, dim, sunken faces. But these children looked so hopeful, so happy. One and a half million shining lights of hope extinguished in one bitter blow. As my eyes filled with tears, I clutched the arm of one of my fellow participants.

Mount Herzl Military Cemetery

Even though I could not understand the Hebrew on the tombstones, I could read the numbers, the ages on each tombstone – 19, 20, 21. Seeing these ages moved me. These soldiers, these young adults had barely experienced life. They would never feel the pleasure of watching their children grow up or see another exquisite Israeli sunset.

When you walk through the cemetery, you realize the seriousness of what is at stake for Israel. You realize the incredible human cost involved in defending the country.

The Concert

On our last night in Israel, we attended a concert given for all 1,000 Canadian Birthright participants. I looked around at the faces and marvelled at the fact that two people were generous enough to provide a trip to Israel for a group of people they did not even know.

***

Back in my North York apartment, I looked out at the flat, suburban land from my window. With a tinge of longing, I thought of the fact that I could not see Jerusalem or any part of Israel from my window.

I know with certainty that this was a trip and a magical country I will never forget.

JEWISH MEDICAL ETHICS SYMPOSIUM

featuring

Dr. Beni Gesundheit, Pediatric Oncologist, Medical Ethicist
speaking on: ***"The Obligation to Heal/End of Life Issues"***

Rabbi Dr. Reuven Bulka, Rabbi, Author & Psychologist
speaking on: ***"Ethical Issues in Organ Transplantation"***

Rabbi Maurice Lamm, Rabbi, Author, Expert in Hospice Care
speaking on: ***"The Power of Hope"***

Sunday, March 5, 9:30 a.m. - 1:30 p.m.
Beth Jacob Synagogue, Wilmington & Overbrook, Toronto

Program fee:
Physicans $25 (includes brunch & MAINPRO or MOCOMP CME Certificate)
Others $10 (includes brunch)

Pre-registration required. Phone 416-633-2066

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About Peeople deadlines: Monday, March 6, is deadline for March 16 issue, and Monday, March 13, is deadline for March 23. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, March 3

ONEG SHABBAT

At Solel Congregation, Mississauga, Oneg Shabbat following 8:30 p.m. services. **Michelle Katz,** Holy Blossom Temple and Jewish Healing Project, speaks on Jewish Healing, Meditation and Reflection. 905-820-5915.

SHABBAT WITH FEELING

Shlomo Carlebach-style Shabbat service, led by **Rabbi Shmuel Bowman** and friends, 6:15 p.m. at the Village Shul, 1072 Eglinton Ave. W. **Marni** 905-764-1818, ext. 225.

Saturday, March 4

SINGLES DINNER

For age 39 plus, at Pickle Barrel, Yonge-Eglinton Centre, 7:30 p.m. $2 levy goes to Out of the Cold. Shalom Singles line 635-6489.

Sunday, March 5

MIDDLE EAST PEACE

Newly appointed Israeli Consul General **Meir Romem** speaks on Prospects for Peace in the Middle East at the Shaarei Shomayim Brotherhood breakfast, 9 a.m.

JEWISH HEALING SERVICE

Jewish Service for Healing, sponsored by Toronto Jewish Healing Project led by **Rabbi Daniel Komito Gottlieb** and music therapist **Mary Rykov**, 3-4:15 p.m. Lipa Green Building. **Etta Ginsberg,** coordinator, 944-3359.

PRE-PURIM SPECTACULAR

Aish HaTorah Pre-Purim Spectacular – crafts, vendors, face painting, Doo Doo the Clown, ventriloquists Philip and Henry, juggler Danny the Great, 3-6 p.m., Westmount Collegiate Institute (Bathurst and Atkinson) 905-764-1818.

OUTREACH JUDAISM

Rabbi Tovia Singer, national director of Outreach Judaism, lectures on Judaism and Christianity on the Messiah: Why We Differ, 7:30 p.m., Shaarei Shomayim Synagogue. Introduction by **Rabbi Moshe Shulman**. 789-3213.

PURIM CARNIVAL

Adath Israel Congregational School Purim Carnival, rides, draw, games, free redemption tokens for anyone in costume, door prizes, DJ, 10 a.m. to 12:30 p.m. Tickets at school and main office.

HABONIM BREAKFAST

Congregation Habonim features **Prof. Rachel Schlesinger** in a talk about Challenges of Being Grandparents in the Year 2000, 10 a.m., Beth Habonim, 5 Glen Park Ave. Breakfast and lecture $6.

BOOK DISCUSSION

Under My Skin by **Doris Lessing** is discussed by the Feminist Book Discussion Group of North York chapter, Older Women's Network, 2 p.m., Barbara Frum Library. **Mildred Selznick** 488-2287.

Monday, March 6

FIXING GOD'S TORAH

Jewish Studies Program, University of Toronto presents **B. Barry Levy**, McGill University. Lectures on Fixing God's Torah: The Textual Accuracy of the Hebrew Bible in Theory and in Reality, begin with The Accuracy of the Bible Text According to Medieval and Post-Medieval Rabbinic Law and Exegesis, 8 p.m., Koffler Institute for Pharmacy Management, 569 Spadina Ave., Room 108. 978-5301.

PASSOVER WITH DIABETES

Canadian Diabetes Association Jewish diabetes chapter meeting, Passover with Diabetes – Light and Delicious, speaker **Sharon Gottlieb**, affiliated with the Fitness Centre, 8 p.m., Shaarei Shomayim Syna-

Continued on page 23

The Canadian Jewish news and JFCS Jewish Family & Child Service

invite the public to a

Town Hall Meeting

to hear about and discuss:

The changing Jewish family: for better or worse

Keynote Speaker:

Dr. Mervin F. Verbit

Professor of Sociology Brooklyn College of The City University of New York

Tuesday, March 14, 2000, 7:30 p.m.

The Sephardic Kehila Centre, 7026 Bathurst Street

What's New

Continued from page 22

gogue. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

Tuesday, March 7

JEWISH ETHICS

UJA Federation guest speaker **Rabbi Jay Kelman** addresses the issue of Jewish Business Ethics and their applicability to the modern workplace, 7:30-9 p.m., Lipa Green Building, 4th floor. RSVP to **Cindy** 635-2883, ext. 190. $5.

DERECH ERETZ

Seymour Epstein, director, Board of Jewish Education, and vice-president for Jewish education, UJA/Federation, discusses Teaching Derech Eretz in Jewish Schools, 8 p.m. Beth Tikvah Synagogue.

DIFFICULT DECISIONS

Mount Sinai Hospital – Helping You Make Difficult Decisions. Experts discuss the issues of living wills, organ donation, palliative care, 7:30-9:30 p.m., Leah Posluns Theatre. Register. 586-8338.

ATTENTION DEFICIT

Dr. Abraham Shore Academy She'arim Hebrew Day School presents **Dr. Russell Schachar**, Hospital for Sick Children, speaking on Attention Deficit Disorders From Preschoolers to Teens, 7:30 p.m., Beth Emeth Bais Yehuda Synagogue. Reserve. 633-8247.

BOOK REVIEW

Adath Israel Sisterhood presents **Heather Kassel** lecture on the book, *The Weight of Water*, by **Anita Shreve** 8 p.m.

BIKUR CHOLIM LUNCHEON

Luncheon for women only, honouring registered nurse **Joanne Lang,** 11:30 a.m., Sephardic Kehila Centre, 7026 Bathurst St.

CANCER PREVENTION

Nutritional Approaches to Breast Cancer Prevention, presented by the Canadian College of Naturopathic Medicine, speakers **Jill Kelner** and **Jen Green**, 7:30 p.m., National Council of Jewish Women, 4700 Bathurst St. **Orian Feldman** 633-5108.

A GOOD JEWISH WIFE

Jewish Women in the Next Millennium series continues with A Good Jewish Wife with **Prof. Sara Horowitz**, 8 p.m. Beth Tikvah Synagogue.

Wednesday, March 8

THE GOLDEN YEARS

A Symposium for the Sandwich Generation presented by Na'amat Canada, 7:30 p.m., City Playhouse Theatre, 1000 New Westminster Dr., Thornhill. Panelists: **Carol Greenwood** (Dietary Habits); **Dennis Raphael** (Economic Inequality), **Elaine Todres** (Joys and Challenges).

SLIDE LECTURE

Corey Keeble, curator of Decorative Arts, Royal Ontario Museum, slide lecture on Synagogue Architecture: A Fascinating Look at Diversity, 7:30 p.m., Holy Blossom Temple. **Anne** 789-3291, ext. 235.

JWI MEETING

Jewish Women International – Markham/Unionville chapter meeting. Special guest speaker, new members welcome. **Sheryl** 905-305-7026 or **Susan** 905-474-0116.

FABRIC ART

Pomegranate Guild of Judaic Textiles meeting focuses on Fabric Art with **Edie Adams**, 8 p.m., Lodzer Holocaust Centre, 14 Heaton St. 402-7189.

LEARNING DISABILITIES

Learning Disabilities Associations of Toronto, North York and Scarborough, hold meeting of interest to students entering college and university. 7-9 p.m., North Toronto Community Centre, 200 Eglinton Ave. W. 340-6511 or 229-1680.

Thursday, March 9

CANADIAN JEWRY

A 4-lecture series, The Drama of Canadian Jewish History with **Prof. Irving Abella**, York University, begins with The Untold History of Canadian Jewry, 7:30 p.m., Beth Tzedec Congregation.

MIRACLE OF PURIM

Rabbi Aaron Flanzraich speaks on The Miracle of Purim, 2 p.m., Forest Hill Retirement Residence, 645 Castlefield Ave. Reserve. **Susan** 785-1511.

And What Else Is New

AT BETH JACOB

Upcoming events at Beth Jacob V'Anshe Drildz (BeYad) Congregation, 147 Overbrook Pl. Register. 638-5955.

Saturday, March 4 – **Rabbi Reuven Bulka** of Ottawa speaks on Medical Ethics: What's That? at a lunch and learn following davening. Pre-register.

Sunday, March 5 – Medical Ethics Symposium: end of life issues, organ transplants, the power of hope, with pediatric oncologist **Dr. Beni Gesundheit, Rabbi Maurice Lamm** of New York, and Rabbi Bulka, 10 a.m. to 1:30 p.m.

Also on Sunday, March 5 – Orthodoxy Examines Itself, A Tradition and Modernity Symposium, with Rabbi Bulka and Rabbi Lamm, 8 p.m.

JEWS IN GERMAN MIRROR

University of Toronto Symposium on Jews in a German Mirror: Images, Self-Images and Identities opens Thursday, March 9, **Prof. John Efron**, Indiana University, 8 p.m., Sidney Smith Hall, 100 St. George St., and continues Friday, March 10, with additional speakers at Claude T. Bissel Building, 140 St. George St., Room 112, 978-5301.

BOOK CLUB

Holy Blossom Temple Book Club, facilitated by **Prof. Henry Auster**, meets Tuesday, March 7, at 1:30 p.m. and Thursday, March 9, at 7:30 p.m., to discuss **Allegra Goodman's** book *Kaaterskill Falls*. **Anne** 789-3291, ext. 235.

ONEG SHABBAT DINNER

Beth Tzedec Singles and Intersynagogue Singles Oneg Shabbat dinner and program, Environmental Ethics – Human Rights versus Animal Rights, following Kabbalat Shabbat service, 6 p.m., Friday, March 10. Speaker **Rabbi Neal Loevinger**.

DISCUSSION SERIES

Adult Children Still Feel the Loss, Losing a Parent as an Adult, discussion series starts Thursday, March 9, 10-11:30 a.m. for 5 weeks, Beth Tikvah Synagogue. **Pat Lieberman** or **Teena Grund,** (Jewish Family & Child Service) 638-7800.

MUSICAL EVENT

Holy Blossom Temple Brotherhood breakfast program, a musical event, Sunday, March 12, with **Lenka Lichtenberg,** classical and folk songs in English, Yiddish and other European languages. Service 9 a.m., breakfast 9:30, program at 10.

FOR SENIORS

Shaarei Shomayim Friendship Club is planning a trip to Israel in the spring. Upcoming day trips, cruises, theatre outings: June 14, *Vaudeville*, Kings Wharf Theatre; July 12, *Second Time Around*, Gryphon Theatre; Aug. 15, *Damn Yankees*, Dayton Festival Theatre. **Lena** 775-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 2, bingo; March 9, lecture by **Mordechai Michli**; March 16, video – *Israel in comedy*; Sunday, March 19, Purim party 7:30 p.m.; March 23, evening of games; March 30 free discussion evening. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Atlantic City March 13-16, phone 395-7881 for details; Casino Rama, March 18, 22, during March $3 everything included for members; *Hello Dolly* at Stage West May 17; Fitness Mondays 9:30 a.m.; Membership renewal due.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

An Introduction to the Toronto CHIP (Coronary Health Improvement Program), a lifestyle change program presented by **Jack Gallop**, ex-president, Branson Hospital, coordinator of Toronto CHIP, Monday, March 6, 10-11:30 a.m. **Joan** ext. 126.

Low Vision Support Group Tuesday, March 7, 1:15-2:15 p.m. Nursing student **Elena Rabinovich** discusses General Aspects of Eye Care.

Reiki treatments Wednesdays March 8, 15, 22, 1-3 p.m. Book appointment at Ticket Sales Desk. For information, **Joan** ext. 126.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. March 7, movie; March 14, political lecture; March 21, Purim party; March 28, lunch out. **Anna** ext. 110.

Movie, *Paulie*, Sunday, March 5, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Special outing to Shiseido Beauty Institute Tuesday, March 7. Bus leaves 10:30 a.m. and returns 2:30 p.m. Reserve. at Service Desk.

Tai Chi, March 16-April 13.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Downtown Jewish Learning Council presents Jewish Ethics, Spirituality and Personal Growth, Wednesdays, March 8, 22, 29, 8 p.m. with **Rabbi Michael Skobac**, Jews for Judaism.

Aaron Nussbaum, former director of education, United Synagogue Day Schools, discusses Marriage and Get (Jewish divorce), Sunday, March 5, 10 a.m. Presented by Downtown Jewish Community School and Bloor JCC.

Seniors Club: Thursday, March 2, 2 p.m., Handling the Stress in Our Lives, **Judy Weinryb**, Seniors coordinator; Thursday, March 9, Bloor JCC Seniors and Jewish Student Union meet at Hart House. Shuttle bus leaves 11:30 a.m. Program noon to 1:30 p.m. **Judy**.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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THE GOLDEN YEARS

A Symposium For The Sandwich Generation

Wednesday, March 8th, 7:30 p.m.

CITY PLAYHOUSE THEATRE
1000 New Westminster Drive, Thornhill
(N.W. corner of Bathurst & New Westminster)

Panelists

Dr. Carol Greenwood
Dept. Nutritional Science, University of Toronto
Topic: **Dietary Habits As Contributors to Cognitive Decline What changes should we make now?**

Dr. Dennis Raphael
Associate Professor of Public Health Services and Co-director of the Quality of Life Research Unit, University of Toronto
Topic: **Economic Inequality and Health In Canada.**

Dr. Elaine Todres
President of Baycrest Centre Foundation
Topic: **Joys and Challenges Being Faced in the Sandwich Generation.**

Question and Answer Period

Pre-Symposium Dessert Reception
Tickets $20, Reserved Seating

To order call
(416) 636-5425

Visible minorities take note

Ujjal Dosanjh is a first-generation Canadian of Indian origin. He is also an active member of the New Democratic Party government in British Columbia. As of this past weekend, Dosanjh is the new premier of B.C.

Indo-Canadians across the country have joyously taken his election victory as theirs – the penultimate validation of their acceptance into Canadian society. Other visible minorities have identified his victory as a sign of the growing legitimization of all new Canadians and recognition of their ability to make a contribution to public life.

Scene in Ottawa
By G.K. SIMCOE

Cynical observers offer a different analysis. Their conclusion is that in B.C., the New Democratic Party is finished – at least for the next provincial election or two. Few challengers stepped forward for the premier's job simply because they had no interest in being indelibly linked to a party whose re-election prospects are more virtual than reality!

Well, who's right? And more importantly, as my mother and yours would say, what does it mean for the Jews? Well, neither of the above assessments is right.

Dosanjh is the premier because he worked hard to get there. If it is true that in some respects his ethnic background has helped him, it is surely the case that it has also presented certain unique challenges, perhaps even obstacles.

Although he may be proud to belong to his particular ethnic and faith community, it is clear that he never sought public office, let alone the stewardship of a province, simply to promote Indo-Canadian identity. He, like a surprising number of politicians, genuinely wants to make a contribution. Nothing more and nothing less! And, to the extent his cultural background has helped shape his world-view, Dosanjh will call upon those values as he moves forward with whatever vision he has for British Columbia.

All visible minorities should take note of the B.C. experience. No doubt, pedigree still counts for a lot in some circles. However, in public life everything is up for grabs. At a time when ethnic Canadians statistically outnumber those who trace their roots to the first English and French settlers, origin counts for very little. Commitment and dedication, on the other hand, count for everything.

As to the significance for the Jewish community, there is a lesson to be learned... if only the student would enter the classroom.

Winnipeg CJA names campaign team

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The combined Jewish Appeal leadership for the 2000 (5761) campaign is much the same as last year's group.

Back to co-chair the campaign this year is businessman, Peter Leipsic.

"I am delighted with the broad-based support we received from all areas of the community last year," he says. "We have a wonderful organization and I hope we can further broaden our base. I am excited to be serving this year with Sandra and Marcia."

Marcia Cowan and Sandra Secter, Leipsic's co-chairs this year, were part of the management team behind last year's very successful campaign.

Secter is past chair of the CJA Women's Campaign and board member of numerous Jewish organizations including the Jewish Federation of Winnipeg. Cowan is immediate past president of the Jewish Foundation of Manitoba. She is also very active in the community.

Secter's successor as chair of the CJA Women's campaign is Sharon Wolchock, who is returning for a second term.

Wolchock is well known in the Jewish community, nationally and internationally. She was the two-term former national president of the National Council of Jewish Women of Canada, and is currently vice-president of the NCJW's international body.

The 1999-2000 women's campaign, she reports, raised about $700,000, a $20,000 increase over the year before.

Overall, the campaign raised over $3.4 million, 4 percent over the target of $3.25 million and close to $400,000 more than the year before. This year's goal is $4 million.

Rady JCC holds annual meeting

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Despite a drop in membership of close to 1,000 over the last year, the members of the board of the Rady Jewish Community Centre were in a celebratory mood at their annual general meeting late last month.

That is because revenues are up close to 20 percent – to $737, 114 – with revenues exceeding expenses by almost four times as much as the year before.

As well, executive director Hal Bordy points out, 5,000 membership units is still considerably better than the 800 or so in the last years of the old YMHA Jewish Community Centre downtown.

The old Y, located in a rundown area of downtown Winnipeg, was closed on June 30, 1997, when the Rady Centre was opened at the new Asper Jewish Community Campus in an affluent and largely Jewish residential area in south Winnipeg.

There has been some debate over the large non-Jewish membership of the Rady Centre in recent months. Bordy reports that the non-Jewish component is estimated to be about 40 percent.

There are some who feel that the centre should be open on most Jewish holidays to accommodate non-Jewish and unobservant Jewish members.

Bordy however emphasizes the importance of focusing on the "Jewish" in the Rady Jewish Community Centre. He and the board, he says, have no intention of watering down the facility's Jewish character, content or programming.

"We are considering developing a cultural membership for those who are not interested in using our health and fitness equipment and facilities," Bordy says. "That is the most expensive part of our operation. We would charge a lower fee for cultural memberships. I expect that we will introduce this by next fall."

Hold the Date

Reena Foundation's *Mardi Gras* Ball

Saturday, March 25, 2000 at 8:30 p.m.
Sheraton Centre, 123 Queen Street West (Dominion Ballroom)

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Coast to Coast

Internet cannot replace written words: rabbis

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Technology will be a great tool in education by making information more accessible, but it will never replace the written word, a panel of three local rabbis concluded .

Rabbi Steven H. Garten of Temple Israel, Rabbi Ely Braun of Congregation Beth Shalom and Rabbi Dr. Reuven P. Bulka of Congregation Machzikei Hadas recently took part in a program titled, The Written Word: The Book in Judaism, at the National Library of Canada. The afternoon was co-sponsored by the Council of the Jacob M. Lowy Collection which is dedicated to raising the profile of the collection of rare Jewish texts that were donated to the library by the late Lowy.

"The Jewish people, in their own miraculous way," said Rabbi Garten, "understood that only through making the written text available to the entire population – not just to the priests and not just to the kings – was the people and its traditions able to survive the calamities which would befall them."

He spoke of the great power of the written word in keeping the Jewish people together throughout the ages. "Placing words on the page gave them a power and a transportability that was unique…it is, I think, one of the great miracles of our survival as a people that the wisdom we think to be eternal was placed in books."

It is the combination of the written and oral traditions that is important in Judaism, Rabbi Bulka said. Without human interpretation and discussion, the book is not enough. "We are not the people of the book, we are the people of the word. It is the sanctity of the word that is in the book that gives the book its sanctity."

Although he is an enthusiastic user of the Internet for research and learning, Rabbi Braun cautioned that it cannot replace a book. "The value of looking at these ancient manuscripts is the value of being able to handle a text that has been handled by previous generations," he said.

Following a lively question and answer period, audience members were invited and urged by Susan Lightstone, a council member, to visit the Lowy collection which Rabbi Braun described as "a national treasure and a Judaic treasure."

Arts festival to show works of students, grads

By SIMONE JOSEPH
Staff Reporter

TORONTO — In the film *In November, 1943*, a 90-year-old Jewish grandmother speaks about the cold, wintery night in World War II Poland when soldiers found her hiding in a house and she managed to escape.

"It is very personal, very intimate," says Jonas Bell Pasht, 20, a film student at Ryerson Polytechnic University.

Pasht directed, produced and edited the film with Matt Lyon, director of photography, based on the experiences of Pasht's grandmother.

Pasht says the film won a special jury award at The International Jewish Film and Video Competition in Berkeley, Calif. in October and was aired on HBO in May as part of a series on young filmmakers.

Pasht is one of nine filmmakers showcasing films at the second annual Colouring Ourselves: A Festival of Jewish Creativity.

The four-day arts festival begins Sunday and will display the works of Toronto students and recent graduates.

At Monday night's film screening, a sketch comedy show called *HypeTV* will be aired. The show was directed, written and produced by Josh Tizel and three other radio and television arts (RTA) students in the spring of 1999 during Tizel's last year in Ryerson's RTA program.

The 10-minute show focuses on the trials and tribulations of the first-year university student.

One sketch is a parody of Bill Cosby's show *Kids Say the Darndest Things*. The sketch features a show called *Students Who Smoke Dope Say the Darndest Things*.

Another sketch is a spoof of the television show *Lifestyles of the Rich and the Famous* and features a show called *Lifestyles of the Hopelessly in Debt* which includes a tour of a really messy dorm room.

The film screening, Monday night, will be followed by a question and answer period so that the audience can ask the filmmakers questions.

The first day of the festival will showcase photographs, paintings, sculptures, and other artistic works.

Tuesday night will feature instrumental and vocal music, while Wednesday will showcase a melange of theatre, dance, and the spoken word, including poetry, monologues and storytelling.

The festival will be held at the Poor Alex Theatre at the corner of Brunswick Avenue and Bloor Street West and was organized by students, recent graduates and Tamar Kagan, arts and culture coordinator for Jewish Campus Services of Greater Toronto.

Tickets are available at the JSU office at U of T or the JSF office at York University or can be obtained by calling 785-1465.

On Campus

Centre for Jewish Studies
at York University

Aharon Appelfeld

Writer and Professor in Residence at
The Centre for Jewish Studies, York University

March 10-20, 2000
inaugurating the
Silber Family Chair for Holocaust & Eastern European Jewish Studies

Schedule of Community Events:

Sat., March 11	8 p.m.	Vanier College Faculty Common Room **An Evening for Child Survivors**
Mon., March 13	8 p.m.	Vanier College Study Hall **The Rise and Fall of the Hebrew Writer** (in Hebrew)
Tues., March 14	2 p.m.	Vanier College, Room 118 **My Life and Works** (in Hebrew)

All events will take place at the Steeles Campus of York University. There is no charge for admission. For further information, contact the Centre for Jewish Studies at:

Tel: 416-736-5823; Email: michaelb@yorku.ca

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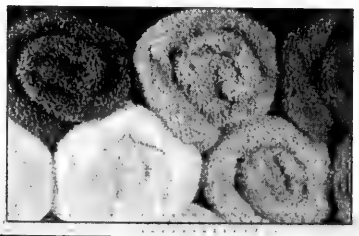

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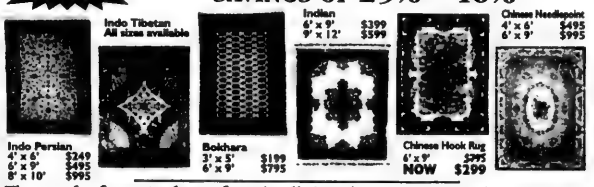

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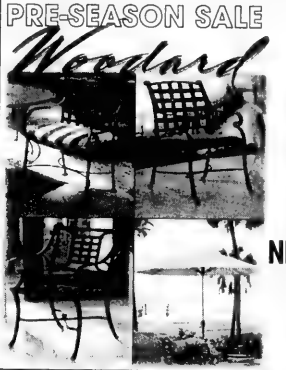

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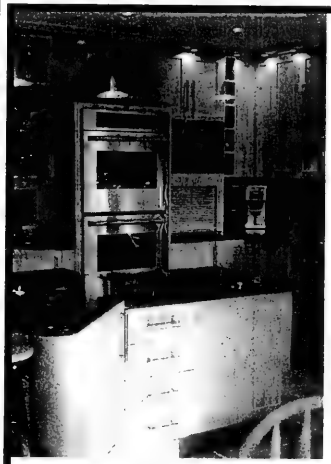

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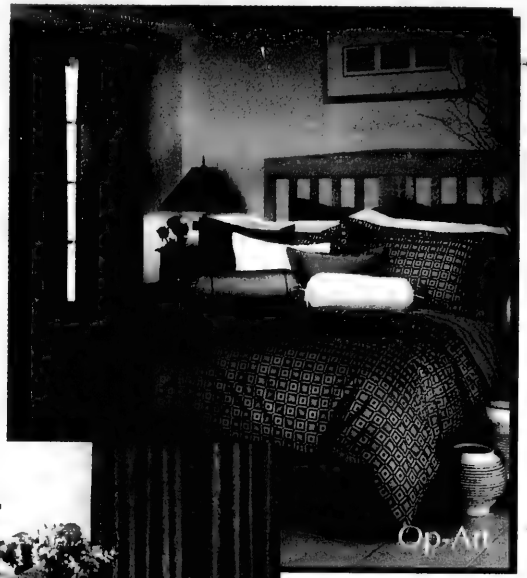

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Feature

Teen marks her fourth bat mitzvah

By
BARB SILVERSTEIN
CJN Staff

TORONTO — It is hard enough for most girls to get through one bat mitzvah – but Andra Roston, 15, just celebrated her fourth – well, sort of.

For the last three years, Andra has been chanting a Haftorah portion in February, at the Hebrew Beach Institute. Her bat mitzvah took place there in June 1997.

In a recent interview days before she delivered her Haftorah, the Grade 10 student at Malvern Collegiate in the Beaches, told *The CJN* she got so much satisfaction studying for her bat mitzvah that she wanted to do it again.

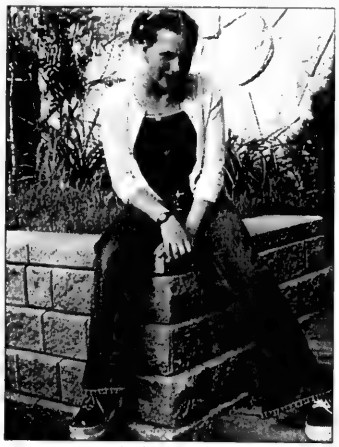
Chanting a new Haftorah every year is "like doing all the work for a bat mitzvah," she said. "On that day we have a special kiddush and my friends come back to my house for a special celebration."

One of only a handful of Jewish students at her school, Andra said she is very proud of her heritage.

"It doesn't bother me to be the only Jewish person around. I really love it. It makes me feel special. I can teach people about what Judaism is about."

Now that she's educated them, her friends are sensitive to the fact that she follows special dietary laws, she said.

"[They're] coming out to the synagogue to hear my Haftorah because they know it's really important to me and they want to support me."



Andra Roston

Andra's involvement with her synagogue began several months before her bat mitzvah, when she and her mother, Clair Fainer, began attending Shabbat services regularly, she said. "The only reason either of us started going to synagogue was because of my bat mitzvah.

"My mother said, 'I don't want to walk in there on the day of your bat mitzvah and feel like a stranger. We're going to go every two weeks.'"

Both mother and daughter have continued to attend very regularly, Andra added. "My mother goes every week.

"The synagogue has had a really big impact on me, especially after my bat mitzvah. When I go to synagogue, even though most people are at least 30 years older, they treat me like an equal. It's really nice for an adolescent girl to be treated like an adult."

Andra said she decided to do the annual Haftorah on her own. After she talked to her mother, the two of them approached the shul. "They said basically the same person does the Haftorah every week and it was nice to have a change.

"We found out what days people weren't having bar or bat mitzvahs …I tend to do them in February because most people don't have bar and bat mitzvahs in winter."

And she proudly noted that she is able to teach herself to chant the portions.

"I had a really terrific teacher when I studied for my bat mitzvah …She taught me how to read the notes. So now I can do it on my own. Sometimes I call her if I have trouble."

Andra said she regrets that she can't teach herself the Maftir portions, but she doesn't know how to read the notes in the Torah.

She admitted that she gets butterflies in her stomach before she recites the Haftorah. "I get a little nervous…It's always like that. But in the end I always pull it together.

"I feel relief that I've gotten through it, that I finished another Haftorah and I'm proud of myself …I plan to do one every year."

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גידי קורן וחברים

ניב

לא היכרתי את ניב, ולא פגשתי אותו באופן אישי , אבל מותו נידי אנשים שפלים נגע בי במקום כל כך עמוק, באותו מקום שכל אב ואם חרדים לילדיהם שיוצאים מן הבית, שמא יקרה להם משהו רע כשהם עוד קטנים, אנחנו לא נותנים להם לצאת מתחום הראיה שלנו, אבל אחר כך הם נדלים, וחלק מהגדילה זה לצאת מתחום הראייה של ההורים וללכת בדרך שלהם. יש ילדים שלוקחים סיכונים, עוברים כמו מטורפים, מתנסים בכל מיני התנסויות. אבל ניב, ילד מבריק ומקסים, סך הכל הלך לעבודה , ושם השינה אותו יד אכזרית, ששים שבעים שנה נטרם עת. והיה נו פוטנציאל לכל כך הרבה אושר, ואת מקומו תפסו אין סוף יגון ויאוש.

ילד שמח, הוריו מתים איתו, רק שהוא מת פעם אחת, והם ימותו כל יום מחדש. אני יודע שאלה הן מלים קשות, אבל אני, שמקצועי הביא אותי לראות את מותם של ילדים רבים, יודע שככה זה. ואף מילה שבעולם לא תוכל לשנות את המציאות הזו. יהודה וחנה הם אנשים שתורמים ועוזרים לקהילה שלהם, ומוקפים בחברים רבים שאוהבים ומעריכים אותם, ויעשו כל שביכם לזכור ולהזכיר את ניב. היה שלום ניב, וממקום היותך דע לך שנגעת עמוק בליבה של קהילה שלמה. דרככך הבנו כמה אנחנו חשופים ופגיעים.

היפה והמדיה

"לפני זמן קצר כדרכי בקודש, צפיתי במהדורת חדשות וגילחתי שרוב התחנות בחרו לפתוח את המהדורה בידיעה שהוסיפה כמה פעימות ללבי הדואגי: שופט דנול החליט לבטל תביעת תקיפה אשר רבצה כמו צל מעל גופה המפואר של הדוגמנית נעמי קמבל והעולם נשם לרווחה. למחרת, בעמוד הראשון של כל עיתון מקומי הופיעה הידיעה המרגיעה בצירוף תמונות של היפיפיה. ולמי שלא מצוי בעניינים אזכיר שלפני כשנה במלון מפואר בטורונטו, תקף הקולב המהלך גברת אחת מניו יורק. בעזרת טלפון סלולארי הצליחה הדוגמנית לנקב חור קטן בראש הקורבן, ולמרות שהטלפון המשיך לתפקד, הוגשה תלונה, והתוקפת נעצרה . וכך אחרי שנה של מאבק בבית משפט וגם כמה שטרות עם הרבה אפסים ביטל השופט את התביעה. מיותר לציין שביטול התביעה והעובדה שהיפיפיה הצנומה לא טרחה להתייצב בעצמה בבית המשפט הביאו לאיבוד ערכו העיתונאי של הסיפור. אבל כלי התקשורת חשבו אחרת. וכך הפך הלא סיפור לכותרת ראשית. ואנחנו הקוראים והצופים, למדנו בזכות היפיפיה, מה באמת חשוב בחיים."

יורם פירוצקי

היידר

אוסטריה, שהביאה לעולם את היטלר, בחרה עכשיו את היידר,קיוני לאומני, שדיעותיו מוסות ביחסי ציבור מתוחכמים. אבל לנו יש זיכרון ארוך. גם היטלר נבחר דמוקרטית על ידי עם שרצה מנהיג חזק . לחשוב שמספר 2 שלו הוא יהודי, עושה את זה לחלום בלהות סוריאליסטי.

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See Page 40

Syria leaning towards renewing talks

Continued from page 1

The Americans are trying to formulate an advance agreement on the main points of the settlement so that when the talks resume, they will focus on summing up the deal and not on time-consuming bargaining, as in the past.

The Israeli proposal to renew the talks was conveyed to Syria more than a month ago by Clinton in a telephone conversation with Syrian President Hafez al-Assad. According to the report that reached Jerusalem, Clinton said: "Suppose the Israelis were ready to talk to you about demarcating the June 4, 1967 lines. In that case, could you make your best effort to stop the shooting in Lebanon and bring a Lebanese delegation to the talks?"

Assad reportedly replied in the negative, saying that the Lebanon issue would be the last item on the agenda, after agreement was reached on the border. The Americans tried to convince Assad that if he continued to resist, Prime Minister Ehud Barak would decide on a unilateral withdrawal from Lebanon that would be detrimental to the peace process.

The United States is also pressing Syria to make a public goodwill gesture toward Barak in order to facilitate the prime minister's efforts to win over Israeli public opinion.

According to reports from the United States, there are now signs of a change in Assad's approach.

Israel and Syria are still divided over the exact formulation of the agreement to renew the talks. The Syrians are talking about "demarcation" on the ground, while the Israelis are speaking of "delineation" on a map. In last Sunday's cabinet meeting, Barak presented the essential positions he will insist on in an agreement with Syria:

• Early warning. "We need an early warning of dozens of hours in order to prevent a situation in which we will respond only when Syrian tanks have already crossed the border."

It is important, Barak said, for the United States to "give us the warning capabilities it has" – referring to satellite photos, among other technologies. These sophisticated methods would provide Israel with the early warning it now gets from the station on Mount Hermon.

• "Normalization first." Barak insists that the signs of normalization must be visible on the ground even before the evacuation of the settlements on the Golan Heights. There is a precedent for this in the peace treaty with Egypt, when embassies were opened in both countries after a partial withdrawal in Sinai and long before the evacuation of the salient Rafah settlements in Sinai.

• Security arrangements. Israel will demand that the demilitarized zones and the thinned-out areas must not be symmetrical, with deeper security arrangements on the Syrian side.

Spain gets out of Israel's way at UN

By MITCHELL DANOW
Jewish Telegraphic Agency

NEW YORK — Israel came a step closer to full participation at the United Nations when Spain dropped its objections to allowing the Jewish state to join the European regional bloc at the world body.

Spain became the last European Union country to drop its objections, U.S. Vice-President Al Gore told Jewish leaders Sunday.

"We welcome the news," Malcolm Hoenlein, executive vice- chairman of the Conference of Presidents of Major American Jewish Organizations, told JTA.

"This is an important step toward ending Israel's isolation at the UN. Its inclusion in a regional group will end an injustice of 50 years standing," Hoenlein said.

The process of Israel joining the United Nations' Western European and Others Group will still take some time because there are still other nations, including Canada, New Zealand and Malta, that have to weigh in.

Membership in a regional group is a prerequisite for joining important UN committees and the Security Council.

Of all UN members, Israel alone is ineligible to sit on the Security Council, while nations cited by the U.S. State Department for terrorism – including Iraq, North Korea and Syria – are eligible because they are members of regional groups.

Admission in a regional group requires consensus on the part of its standing membership: Not all members must approve the admission, but none can object.

Of the five regional groups at the United Nations, Israel geographically belongs to the Asian bloc, but members of that group – Iran, Iraq, Saudi Arabia and others – have consistently blocked Israel's entry.

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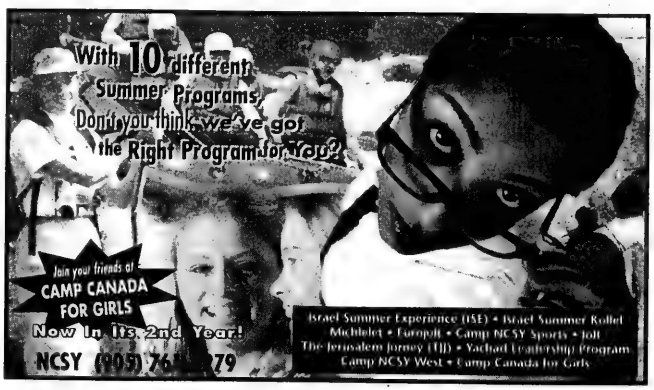
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Orthodox rabbis support prenuptial agreements

By DEBRA NUSSBAUM COHEN
Jewish Telegraphic Agency

NEW YORK — A group of influential Orthodox rabbis has thrown its weight behind prenuptial agreements in an effort to persuade more young couples to sign such documents before they marry.

Eleven rashei yeshiva, or senior professors of Talmud, at the rabbinical school of Yeshiva University, have signed on to a statement urging greater use of pre-marriage agreements as "a critical step in purging our community of the distressful problem of the modern-day a gunah," or women "chained" to dead marriages by husbands who refuse to give them a religious divorce.

The prenuptial agreement, widely endorsed by centrist Orthodox authorities in 1994, commits a husband and wife to seek arbitration from a beit din, or religious court, in the event that they want to dissolve their marriage, and fines the husband a significant amount – usually $100 – for each day that he refuses to go.

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Reform victory in Iran being watched closely

By JULIE WIENER
Jewish Telgraphic Agency

NEW YORK — American advocates for Iranian Jews welcomed the victory of reform candidates in Iran's elections, but are unclear whether it would lead to freedom for 13 Jews accused of espionage.

They caution that the judiciary is still controlled by the country's hard-line clerical leader, Ayatollah Ali Khamenei.

Malcolm Hoenlein, executive vice-chair of the Conference of Presidents of Major American Jewish Organizations, said the emergence of a relatively moderate Parliament after last Friday's vote removes the "excuses," Iranian President Mohammad Khatami had given for delaying the trial of the Jews.

The elections were seen as a contest between forces aligned with hard-line Islamic clerics, and those who want to see a loosening of strict enforcement of Islamic codes and an opening to the West. Many believe the arrest of the 13 Jews was part of that struggle.

The trial will test whether the relatively moderate forces truly support democracy and a civil society, or if their professions of moderation are "just a facade through which they carry out the same policies with a more gentle face but [with] the same consequences," Hoenlein added.

One American analyst said the elections would influence Iran in the long term, but is skeptical that in the short term they would benefit the 13 Jews, or have much impact on Iran's policies toward the West.

"The major levers of power – the armed forces, judiciary, electronic media, security and the main economic institutions – remain in the hands of the hard-liners," said Daniel Pipes, director of the Middle East Forum, a Philadelphia-based think tank.

He also noted that the Iranian view of reform and moderation may differ radically from the American perspective.

"What the sides are arguing about is the role of Islam, structures and personal freedom, but they're not talking about foreign policy issues," like weapons of mass destruction or sponsorship of international terrorism, he said.

Last month, shortly after Iranian authorities announced that a trial would be held soon, three Jews were released on bail. No date for the trial has been set. If convicted, the Jews would face the death penalty.

Sam Kermanian, secretary-general of the American Iranian Jewish Federation, said that over the long term, the election results will likely pave the way for "the implementation of the rule of law and a much fairer justice system."

But as for the issue of the 13 Jews awaiting trial, Kermanian said, "We hope that just as Iran had promised, they will make sure that all of the rights of the prisoners are preserved, and that once the review of their case is complete, Iranian judicial officials will indeed come to the conclusion that they are all innocent."

Pooya Dayanim, a spokesperson for the Council of Iranian American Jewish Organizations, said his group is "very happy" with the results of the elections and that "more moderate and reform-minded people who care about the rule of law and pay attention to world opinion, are going to be in charge."

But Dayanim recommended taking a "wait-and-see attitude" concerning the 13, whose fate will be determined by Iran's judicial system.

Danyanim said he was pleased that Jews would have a new Parliament member, Maurice Motamed. Only one Jew is allowed to sit on this 290-member governmental body.

Incumbent Manouchehr Eliasi had been viewed as ineffective, said Dayanim, noting that Eliasi had been silent on the issue of the 13 Jews until just before the election, when he announced that he'd been promised the Jews would be released, which Iranian judicial authorities promptly denied.

By contrast, Motamed "is known for being a strong advocate of Jewish interests and doesn't play around with words or endear himself to the Iranian regime," said Dayanim.

Ali Fallahian, a former Iranian intelligence minister who was responsible for the Jews' arrest last year, was defeated in his bid for a Parliament seat.

Iranian Jews living in the United States have traditionally refrained from making public statements about the situation inside Iran.

The Week in Israel

Feb. 21

• Israel will offer to open a northern safe-passage route as one of a series of gestures aimed at warming its relationship with the Palestinians. Until now, there has been only a southern route for Palestinians travelling between the West Bank and Gaza.

• Half of Israeli males preparing to enter the army said they want to serve in Lebanon, according to an opinion poll in *Yediot Achronot*.

Feb. 22

• A Palestinian poll shows most Israelis and Palestinians do not believe a peace treaty designating separate Jewish and Arab states would bring hostilities to an end.

• Israel slashed by 82 percent the budget it assigns to protect Jewish settlements in the West Bank.

Feb. 23

• Israel and the Palestinian Authority discovered a Hamas plan to blow up a large apartment building in Jerusalem. The discovery came during a roundup of Hamas activists. A number of arrests were made.

• Malaysia's conservative Islamic Party demanded that the government expel an Israeli table tennis team from the country or face "undesirable consequences."

Feb. 24

• Israeli officials responsible for ties with Persian Gulf Arab states that have no formal relations with Israel asked Yemen to consider allowing visits by Israelis of Yemenite descent.

Feb. 25

• The credit rating company Moody's raised Israel's rating from stable to positive.

Files from JTA and Ha'aretz

Teaching Positions Available

Zioni Dati day school in the Greater Toronto area seeks experienced teachers for Limudei Kodesh positions in elementary and middle school for September 2000. Candidates must personally reflect school philosophy and must be able to teach Tanach, Talmud, Mishna, Dinim and Ivrit. Teachers must be able to teach fluently in Ivrit. Classroom teaching experience is required. Teachers' responsibilities may include co-ordination or involvement in special school events. If you are a motivated, eager individual, please submit resume to

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Syria rejects confidence-building measures

By SHELDON KIRSHNER

Syria, in its on-again, off-again talks with Israel, has been remarkably consistent in rejecting confidence-building measures as a means by which to convince Israelis that it is serious about peace.

Mideast Analysis

During both major phases of the negotiations, from 1992 to 1996 and again at two sessions in mid-December and early January, Syria has refused to embark on that road. Its perverse stance is counter-productive. It has made it harder for Israel's leaders to persuade Israelis that Israel should relinquish the Golan Heights in exchange for a peaceful settlement.

Itamar Rabinovich, Israel's former chief negotiator with Syria, was acutely aware of Syria's reluctance to engage in public diplomacy. "Our view was that when two parties had made a decision to seek an end to their conflict they should start the process of confidence-building during and as part of their negotiations," he writes in *The Brink of Peace*, published in 1998.

Hafez al-Assad, Syria's president, "totally rejected" this approach, Rabinovich adds. "As (he) saw it, no gestures must be made until the breakthrough occurs and an agreement in principle is reached."

In line with this philosophy, Assad has declined to participate directly in the talks. He has steadfastly rebuffed Israel's requests for face-to-face meetings, scoffing at suggestions that they could have a salutary effect on forging trust.

Assad's coldness was especially evident after Yitzhak Rabin's 1995 assassination, when he refused to send a message of condolence to Israel. And Syria's refusal to denounce Palestinian terrorist attacks in 1996 prompted Rabin's successor, Shimon Peres, to suspend the discussions altogether.

Uri Savir, who succeeded Rabinovich as Israel's chief negotiator on the Syrian track, has observed that the Syrians "could not bring themselves to forthrightly denounce violence against Israelis." As he put it in his 1998 book, *The Process*: "Their response...drove an emotional wedge between us and was... self-defeating from a Syrian point of view."

Syria's refusal to curb Hezbollah attacks in southern Lebanon has also left Israelis in a skeptical mood. Referring to this, Rabinovich noted, "There was not a clear and unambiguous message that Syria had made an irrevocable choice for peace with Israel." According to Savir, Israel erred in not insisting on a ceasefire in Lebanon while negotiations were in progress.

Israelis were also disappointed by Assad's refusal to meet Barak at the the last round of talks in the United States. But in what he regarded as a concession, he dispatched Farouk al-Sharaa – the foreign minister – in his place, the highest-ranking Syrian representative ever to enter into talks with Israel.

Sharaa, however, declined to shake hands with Barak, and his distant demeanour clearly sent a negative signal to those in Israel looking for even modest signs of a thaw in Syria's frigid attitude toward normalization.

Israelis were also disappointed by Syria's refusal to release the remains of Eli Cohen – the Israeli spy hanged in Damascus in 1965 – and to supply new information about Israeli soldiers missing in action in Lebanon since the 1982 war.

As in the past, Syria has done practically nothing to restrain Hezbollah. Since talks with Israel broke down in January, seven Israeli soldiers, as well as the deputy commander of the pro-Israel South Lebanon Army, have been killed in southern Lebanon. Recently, Barak announced that Israel would not return to the negotiating table unless Syria reins in Hezbollah.

And finally, the recent appearance of a harsh editorial in an official Syrian newspaper, in which Israel is accused of exaggerating the the Holocaust, reinforces the perception that Syria could not care less about public diplomacy, at least for now.

Lebanon pullout

Continued from page 1

The radio quoted Barak as saying that the late prime minister Yitzhak Rabin told U.S. officials that Israel was willing to withdraw to the border that existed prior to the 1967 Six-Day War, depending on security arrangements with Damascus.

Barak said former Likud prime minister Benjamin Netanyahu also worked from the assumption that negotiations would be based on that border, but that nothing was ever concluded with Syria.

Amid the growing calls for a withdrawal, morale among Israeli soldiers serving in Lebanon has sunk to new lows. Several have told reporters that they do not want to be the last fatality in Lebanon before a withdrawal.

On Sunday, Israeli military officials jailed a soldier for four weeks for refusing to serve in southern Lebanon.

French Prime Minister Lionel Jospin prompted an outpouring of Arab criticism when he weighed in on the situation in Lebanon during a three-day visit over the weekend to Israel and the Palestinian self-rule areas.

After he described Hezbollah attacks on Israeli soldiers as "terrorist acts," Palestinian students pelted him with stones at Bir Zeit University in Ramallah on Saturday.

Palestinian Authority President Yasser Arafat later apologized for the incident.

On Sunday, thousands of angry Palestinian students in Hebron burned French flags and pictures of Jospin, whom they called on to "take off the mask and show that you're a Jew-man."

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Israel & the Jewish World

Orthodox feminist conference draws close to 2,000 people

By REBECCA NADLER
Special to The CJN

NEW YORK — "An Orthodox feminist is not an oxymoron," said Belda Lindenbaum, co-chair of the Third International Conference on Feminism and Orthodoxy, at the opening plenary.

"We are not denying the tradition. We are striving for equal opportunity and dignity within Halachah," Lindenbaum added.

The two-day event drew almost 2,000 women and a few men from around the world last week. While many of the participants were uneasy about the label feminism, the delegates voiced an overwhelming desire to see changes in the role of women and the attitude toward them, within the context of Orthodox Judaism.

The conference at Grand Hyalt in New York City was organized by the Jewish Orthodox Feminist Alliance (JOFA), whose goal is to expand the spiritual, ritual, intellectual and political opportunities for women, within the framework of Jewish law.

This year, the conference offered an expanded program, with sessions focused on family issues, ritual and prayer, new roles for women and text studies that dealt with specific halachic issues.

New to the conference were workshops geared to high school students. These included discussions of *tzniut* (modesty) and body image, Orthodox women on college campuses and synthesizing your Jewishness with career goals.

"This is an important program because there is a rapidly growing community of Orthodox high school students who have no forum outside school to address intellectual and leadership concerns," said Elizabeth Kilstein, the conference high school chair.

In addition, films about Jewish women and the issues they deal with were presented throughout the two days.

Many of the plenary sessions and workshops focused on the desire to find a balance between progress and tradition. "We are not angry women" noted one speaker. "We come to this process with love and reverence."

Many speakers noted the proliferation of Torah study opportunities for women. Whereas study for women was not encouraged 100 years ago, today Orthodox women across the spectrum are participating in Torah study.

Most participants agreed that the lives of Orthodox women have changed dramatically in the past 30 years. There has been an explosion in Jewish education for women, prayer groups and community involvement.

Three synagogues in the United States have created the position of synagogue interns, where scholarly women work with the congregation, teach, give sermons and fulfil a role similar to that of male rabbinic students who work as rabbinic interns.

In Israel, women have qualified to be *toanot*, female halachic experts who work as advocates in Israeli religious courts, and four women are now certified *yoazot*, advisors in Jewish law in issues relating to women.

Some changes have become almost universal. In all sectors of the community, bat mitzvah is now celebrated in some form – in some cases with a party where a dvar Torah is given, and in others with prayer service or a Torah reading.

One issue that united all the conference participants was the need to press Orthodox rabbis to find a solution to free the thousand of agunot, the women whose husbands refuse to give them a *get* or Jewish divorce.

Many Canadians attended the conference as both speakers and participants. Dr. Norma Baumel Joseph, a professor at Concordia University and a member of the conference planning committee, led a text study on women and the mitzvah of tallit, and spoke on the topic When is Change Not Change: Halachic Innovation or Application.

Rabbi Barry Gelman of Congregation Shaar Hashomayim in Montreal, also a conference speaker, commented that the conference was "very impressive and positive. There is a tremendous resource of knowledge at this conference, and everybody has the opportunity to come away having learned a great deal from each other."

Shoshana Kagedan, a participant from Ottawa, came to the conference with her daughter Lila, a U of T student.

"I struggle to find an equilibrium in my life, and this conference gives me the opportunity to feel like one of many. Even with the variances, I feel a part of a community. It is especially inspiring to hear the different voices on the issues and to see the young women and the intensity which they approach their Judaism," Shoshana Kadegan said.

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Toronto family honours Polish rescuers

By RON CSILLAG
Staff Reporter

TORONTO — A Toronto family gathered in New York recently to pay tribute to those who helped save its matriarch and patriarch from certain death at the hands of the Nazis.

Dr. Aaron Jesin, his wife Sharon and several of their children, joined his parents, Isaac and Basia, to honor the Anishkewicz family, who rescued Basia, her brother and their parents by hiding them on their farm from 1942 to 1943.

In November 1942, Jeremiah and Sonia Slawin and their two children, Basia, then 13, and Israel, 11, escaped the Nazi liquidation of the ghetto in Dunilowicze (then in Poland), and fled into the nearby woods.

After being turned away from several homes, they were taken in by Celina Anishkewicz, a widow, and her two daughters, Wanda and Bolesia. The Jewish family first hid in a hole in the yard and after the cold set in, moved indoors, in a hole covered by floorboards.

Despite the meagre rations of the day, the Polish Catholics shared everything with the Jews, who feared for their lives with every knock on the door and every rustle outside. The windows of the house were covered up, and movements were kept to a minimum.

Had the Nazis discovered the ruse, everyone would have been shot on the spot.

With the arrival of spring in 1943, the Slawins moved on to other hiding places in the woods. But they never forgot their saviours.

Celina Anishkewicz died more than a decade ago and her daughter Bolesia, now 72, is in poor health. But the other daughter, Wanda, 75, traveled to New York with her daughter, Anne-Marie, for the gala event.

Seen (from left) are Dr. Aaron Jesin, his wife Sharon (holding their first grandchild, Moshe Balofsky), their daughter Maytal, Wanda Anishkewicz's daughter Anne-Marie, Wanda Anishkewicz and Aliza Jesin at the New York dinner honouring the Anishkewicz family.

The Anishkewicz family was designated Righteous Among the Nations by Yad Vashem in 1993. In New York, the family was honoured by the Jewish Foundation for the Righteous, which extends financial help to more than 1,600 aged and needy Christian rescuers in 28 countries, including three people in Canada.

Aaron Jesin, a Toronto physician and mohel, visited the Anishkewicz sisters in Belarus a few years ago. But his 96-year-old grandmother, Sonia, his mother, and uncle Israel were reunited in New York with Wanda Anishkewicz for the first time since the war.

Despite their poverty, the Anishkewicz sisters today tend, as best they can, to the cemetery where nearly 900 Jewish victims of the Dunilowicze massacre are buried. Only 73 Jews survived.

Jesin says that thanks to the life-saving daring and generosity of the Anishkewicz family, the Slawins survived and multiplied: Basia has six children, 23 grandchildren and one great-grandchild; while her brother has three children and seven grandchildren. And 96-year-old Sonia Slawin has lived to see it all.

The Jewish Foundation for the Righteous can be reached at 212-727-9955.

Rabbi Marmur responds to premier on poverty issue

Continued from page 3

policies is nothing new."

Information is hardly ever neutral, he said. "Mr. Harris argues in the context of a particular political philosophy. I believe it to be in stark contrast to the outlook that shapes most women and men of faith. Political expedience and religious prophecy have been in conflict since biblical times."

Facts point in different direction

The task of prophecy, said Rabbi Marmur, is to act as a corrective to power. Without wishing to question the figures, we must continue to state the facts; they point in a very different direction.

"In view of the overwhelming support my original letter received from Jews and non-Jews alike, I believe that the spirit of prophecy is still alive in our midst. It may not impress those in power, but it does encourage us not to give up hope."

Rabbi Marmur is planning to send a reply to Harris' letter.

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The Canadian Jewish news

NETIVOT PUTS A CAP ON HOMELESSNESS: Members of Netivot Hatorah's student council sport toques showing that the school took part in Toronto's Toque Tuesday campaign to raise funds for charities that help the homeless. The students raised over $2,200. Those giving over $5 got to wear the toques at school twice during the week. **[Photo courtesy Netivot Hatorah]**

CJ Kids

Keep the mole away from the baby

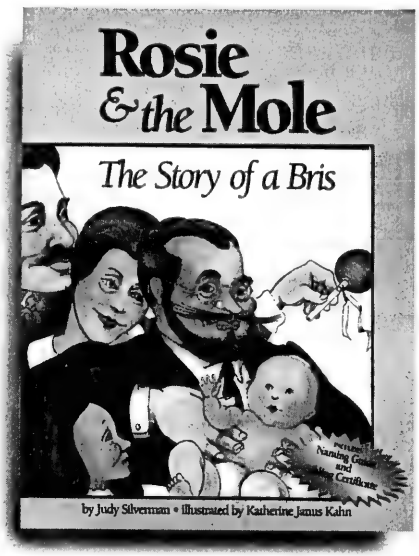
By LEILA SPEISMAN
Staff Reporter

Grown-ups always think that when your mother and father bring home a new baby brother or sister, you should be thrilled.

Well, a lot of times, kids just aren't so happy. It sometimes seems as if the baby is more important than they are, and that everyone not only pays more attention to him (or her), but maybe even loves him more.

That's what Rosie thinks in the book *Rosie & the Mole; the story of a bris*, by Judy Silverman, with illustrations by Katherine Janus Kahn (Pitspopany Press, 1999).

The new baby in the house not only takes over Rosie's room, but her parents are making a big party for him, something called a bris. All the guests at the party seem to be ignoring Rosie.



When her aunt Pauline tells her that her parents made a big naming party for her when she was born, Rosie wants to know why she just had a naming party, while the baby is having a naming party *and* a bris.

She learns that the bris will be done by a mohel, but she thinks people are talking about a mole, an animal with huge claws that lives in tunnels. Rosie really gets nervous when her cousin Daniel, who seems to know a lot, pretends to agree with her!

A mohel (Rosie's mother explains to her that people "swallow the word mo-el and make it sound like mole") is the person who takes "a little bit of skin the baby doesn't need," which welcomes the boy as a member of the Jewish people. He also announces the baby's name.

When the "mole" arrives, all bundled up, with gloves on (hiding his claws, she thinks) and starts the ceremony, Rosie suddenly is afraid that he will hurt the baby – and she doesn't really want that to happen.

Rosie feels much better when her father reminds her that Sam, as they call the baby, is her baby too, and that it will be her responsibility to keep an eye on him and teach him, and "help him to be wonderful like you are."

Rosie & the Mole is a great book. It explains what a bris is, its importance, and how families celebrate it. There is a guide to Hebrew and English names for boys and for girls.

Girls, of course, don't have a bris. As aunt Pauline explains: "Girls don't need any special sign to be part of the Jewish people. We're born completely Jewish! All we're missing is a name."

One really special part of the book is a certificate for the baby's brother or sister, officially declaring that he or she is the greatest older brother or sister there ever was.

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Arts & Travel

Twelve-year-old star takes her fame in stride

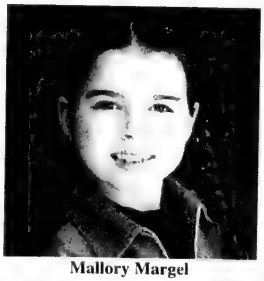
By SUZANNE WINTROB
Special to The CJN

TORONTO — A 12-year-old local actor has caught the Hollywood bug.

Mallory Margel has already seen herself up on the silver screen, travelled to New York City, walked the red carpet and conducted the barrage of interviews that go with being a star.

"I like playing different characters with different problems," says Margel, a Grade 7 student with an infectious smile.

"Each character has its own story and so when I get into character, I can actually feel [that] I'm taking on the personality of somebody else."



Mallory Margel

For *Superstar*, a Paramount Pictures feature film released last fall, Margel took on the persona of a young Mary Katherine Gallagher, the nerdy Catholic schoolgirl played by Molly Shannon of *Saturday Night Live* fame. The audition was as odd as the character she played, Margel says.

"I had to smell my underarms and pray by a bed and say crazy things and do a lot of smooching in front of the camera," Margel says with a laugh.

She admits to "freaking out" when she saw herself on the big screen for the first time.

"After seeing the movie seven times, I still couldn't believe it was me. I looked so geeky that even my friends couldn't believe it was me."

But nothing was more exciting for the bubbly young actor than going to New York City for the movie's premiere.

"It was a magnificent feeling," Margel says. "There are a million cameras filming you. When I walked down the red carpet, I felt just like a princess."

Margel envisions many more red carpets in her future, since she intends to pursue an acting career. In only two years, she has amassed quite a list of television, film and stage credits, including about a dozen national and international commercials, a steady spot on Sharon, Lois and Bram's *Skinnamarink TV*, and an appearance in a Shawn Colvin music video.

Her latest commercial, an action/adventure-type for a cereal, is set to air next month.

Margel will soon be seen opposite Jo Beth Williams, Colm Fiore and Jonathan Jackson in the ABC Television made-for-TV movie *Trapped in a Purple Haze*. The family drama filmed in Toronto tells the story of a family's struggle to deal with heroin addiction.

When she's not working, Margel is like most other kids. She loves singing and dancing, baseball and swimming, cycling and ice skating. She lives in a comfortable house with her parents Debby and Jerry and her 15-year-old brother Ryan, and goes to school like everybody else.

"Nobody treats me differently and I wouldn't want them to," she says.

But when she's in acting mode, Margel wakes up extra early, has her mom drive her to work, gets into costume and character, and waits for her moment in the spotlight.

Sometimes she does her homework on the set or in her trailer. If a shoot last more than three days, a tutor studies with her so that she doesn't miss too much schoolwork.

Shari Quallenberg of Talent Vision, Margel's agent, says the fact that Margel is a tad small for her age has expanded her opportunities significantly – she is able to play younger characters while exuding the confidence and maturity of an older child.

"Acting is really hard, but if you really like it then you should stick to it," advises Margel, whose dream is to work with Natalie Portman, the young actor who played Queen Amidala in *Star Wars Episode One: The Phantom Menace*.

"Definitely don't do it for the money. Don't do it if your parents push you into it. You can't take rejection seriously because it can take a while to get started. You can't get upset. And you can't think of yourself as so great."

Actor enjoys multi-faceted career

BY KATHRYN KATES
Special to The CJN

TORONTO — As a child, John Rubinstein had the pleasure of witnessing his internationally renowned pianist father, the late Arthur Rubinstein, plying his great talents at recording sessions and on the world's finest concert stages.

From the toddler's early years in Los Angeles, to his school days in New York City, it is not surprising that at 53, his exposure to the arts has culminated in making him a multi-faceted award-winning actor, singer, dancer, musician, composer and director in theatre, film and television.

Toronto theatregoers can catch Rubinstein currently on stage till April 1 at The Royal Alexandra Theatre, co-starring with Donald Sutherland, in playwright Eric-Emmanuel Schmitt's *Enigma Variations*. This English debut adaptation, by Sutherland's son Roeg is Broadway bound. Rubinstein portrays journalist Erik Larson.

"I come to interview a Nobel Prize winning novelist, played by Donald Sutherland,

Continued on page 41

MUSEUM ACQUIRES RARE GAUGUIN PAINTING

French Prime Minister **Lionel Jospin** was scheduled to officially present to the Israel Museum last week the painting *Landscape with Dog*, a rare late work by the French artist **Paul Gauguin**.

The painting, created during the last months of Gauguin's life, is a bequest of **Mr. and Mrs. Robert Kahn-Sriber** of Paris.

Landscape with Dog is the Israel Museum's fifth Gauguin painting, and comprises a late representation of his Tahitian period.

"The Museum is most gratified to receive this important addition to its holdings of the work of Gauguin," said museum director **James Snyder.**

The Kahn-Sribers donated the painting in memory of **Amnon Ben-Natan**, the son of the former Israeli ambassador to France who died in the Yom Kippur War.

Eye on Arts

By Bill Gladstone

* * *

Book News: Toronto publisher Key Porter Books has reissued *A Coat of Many Colours*, **Irving Abella's** thorough and colourful history of the Jews in Canada, which first appeared a decade ago.

Like the first edition, the Key Porter volume is illustrated with more than 300 photographs and includes a new introduction in which Abella reflects on the challenges facing Canadian Jewry today.

* * *

The Play's the Thing

• Stage Centre Productions presents *The Madness of George III*, by **Alan Bennett**. March 2 to 18, Fairview Library Theatre. Adults $16. 416-299-5557.

• *Sibs*, a play about the complex relationship between brothers and sisters, was written by **Diane Flacks** and **Richard Greenblatt**, who also appear in it. They previously appeared together in *A Theory of Relatives*. Greenblatt co-wrote the very successful *2 Pianos, 4 Hands*. Previews for *Sibs* start March 7 and it opens March 14. From $12.50. Tarragon Extra Space, 30 Bridgman Ave. 416-431-1827.

* * *

At The Galleries: Oceans of Dialogue by **Jay Lefler** is running at the Nathan Shiff Gallery until March 28.

"My painting, sculpture and expressions in mixed media are about the evolution of healing and the oceans of dialogue that explore, inspire, support and encourage along the way," Lefler says.

1252 Danforth Ave., Toronto. 416-463-8957. email [natschiffgal@ aol.com]

"Golden Warrior" by Jay Lefler.

* * *

Capsule Review: Eliezer Segal, a professor at the University of Calgary, seems to be blessed with an irrepressible erudition that has blossomed into a series of engaging newspaper columns on diverse subjects related to Jewish history, learning and lore.

Western Canadians may be familiar with his articles which have been carried in the *Jewish Free Press* for the past decade, and in the *Jewish Star* before that. For the rest of us, Segal's short, lively essays are available in a new anthology, *Why Didn't I Learn This in Hebrew School?*, recently released by the American publishing house Jason Aronson Inc.

The collection shows a well-developed imagination and a great sense of fun and frivolity. Segal conducts a free-roving examination of a multitude of subjects that are by turns weighty and trivial, obvious and arcane, but always intriguing.

In just a few minutes I learned that the British detective writer **Sir Arthur Conan Doyle** penned a story on the missing breastplate of the Jews, and that a lunar crater was named after **Levi ben Gershom**, the 14th-century French rabbi also known as **Ralbag**. Other topics include the Talmud's attitudes towards weight loss and free trade, how medieval synagogues attempted to attract worshippers, and whether **Maimonides** could have joined the Mounties.

A hardcover volume of 368 pages is available in Canada. Segal, who is originally from Montreal, also maintains an impressive Web site at www.acs.ucalgary.ca/~gal/#.

Actor enjoys working with Donald Sutherland in Enigma Variations

Continued from page 40

at his island hideaway off the coast of Norway," says Rubinstein. "It turns out that the two of us have many secrets that come together and are revealed."

Enigma Variations takes its title from a work by English composer Sir Edward Elgar. "In fact that piece of music is spoken about and is one of the elements of the story that link the two men together," he says. "I actually do sit at the piano and perform tiny excerpts of it during the play."

Of his work with Sutherland, Rubinstein says, "It is daunting and terribly satisfying to do this two character play opposite Donald Sutherland. This wonderful brand of play offers a special kind of give and take on the stage. I've always loved him, it is a great honour for me and we're having a lot of fun."

John Rubinstein

As a child, his parents' appreciation for theatre and the movies was contagious and by the age of 13, he was determined to become an actor, lending his talents to school and amateur productions.

During his freshman year, while studying theatre and honing his composing skills at UCLA, he won his first professional role alongside Howard Keel in *Camelot*. Shortly thereafter, his first of over 100 musical scores was commissioned.

His career has flourished and he has won a number of awards, including a best actor Tony Award for *Children of a Lesser God*. He also wowed Broadway audiences in *Pippin*, *Love Letters*, *Hurlyburly*, *M. Butterfly* and *Ragtime*.

He has acted and directed both off-Broadway and regional theatres across America. Rubinstein's film credits include *Someone To Watch Over Me*, *Daniel* and *Another Stakeout*.

He has appeared in numerous television shows including *Crazy Like A Fox*, *The Two Mrs. Grenvilles*, *Roots: The Next Generation*, and more than 150 movies of the week and series episodes.

Television viewers may remember him for his Emmy Award nomination as Jeff Maitland in the Aaron Spelling/Mike Nichols '70s series, *Family*. His recurring role as a divorced father of a young child led to controversial story lines for the times.

Also during the '70s, Rubinstein played keyboards for the recording rock band Funzone.

"I feel blessed that my life has been able to encompass careers – that though they are all somewhere in show business, they have covered a lot of different angles of it. I relish that diversity," he says.

"You like it when it's good. It's much more fun to do a really good play than a bad movie. Sometimes, you can say, as many do – 'Well, the bad movie is bad, but I'm making 20 times more money making it, than to do a really good play, during which I go broke.'"

He is happily married since 1992 to actress Jane Lanier, known to Toronto audiences for her starring role in *Fosse*. They have two sons Peter, 6, and Jacob, 3. Rubinstein has two older children, Jessica and Michael, who followed him into the family business.

"You can call me a professional actor, composer and director, but I'm mostly a professional father. I don't get a lot of spare time, but when I do, it's mostly spent with the kids and my wife," he says.

Rubinstein enjoys riding bikes with his children. He and his eldest son partake in bicycle expeditions to various scenic locales around the United States.

He proudly admits that he has brainwashed his kids about his love for playing baseball and feels it worked on his two oldest, who can really swing a bat. He's currently working on his little ones' baseball skills.

For tickets to *Enigma Variations*, call 416-872-1212 or 1-800-461-3333.

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Artist uses deep religious beliefs as creative muse

By DIANE KOVEN
Ottawa Correspondent

OTTAWA—At the urging of a number of Toronto art afficionados, Ottawa rabbi and artist Elie Benzaquen will be showing his works in Toronto, at the Village Shul, on March 12 and 13.

Rabbi Benzaquen has successfully carved a niche for himself in the world of art and uses his background and deep religious beliefs as the basis for his creativity.

Born in England into an artistic family of Moroccan heritage, Rabbi Benzaquen has studied in New York, Venezuela, Montreal and Ottawa.

He has studied computer graphics and has apprenticed with the Italian glass master Gianni Tosso whose works are regularly featured at Christies Auction House.

The combination of Torah study and art come naturally to Rabbi Benzaquen who is also a scribe. His father and five uncles are respected rabbis and scribes and his mother crafted religious head coverings for women and sacramental objects.

"I was trained to be a rabbi," he says, "but I always knew that that was not the path I would follow. My art is my pulpit - not that I want to preach, but that I want to inspire."

His artistic talent manifested itself at an early age. "Even as a youngster at yeshiva," he says, "I used to go to museums." In his early 20s, Benzaquen decided to follow his heart and pursue his dreams.

"I decided to break free of the strict religious path that had been imposed upon me during my childhood and chose to follow a more humane and joyful way of life," he says.

"I truly believe that G-d wants me to use my abilities to their utmost and share them with the world at large."

Working primarily in charcoal and oils, Rabbi Benzaquen brings to life the objects and people he creates.

"My current body of work emphasizes both the contemporary and the traditional aspects of Jewish life today," Rabbi Benzaquen says.

"Living Jewishly means to me that one can live a fully enjoyable and modern lifestyle and yet remain connected and bound with the ancient tradition that is the Torah way of life. There is no dichotomy; both can work in synthesis and harmony."

The show runs March 12 and 13 at The Village Shul 1072 Eglinton Ave. W., from 11 a.m. to 8 p.m. There will be a silent auction on March 12 at 7 p.m.

Rabbi Benzaquen's art emphasizes "the contemporary and the traditional asects of Jewish life today." They're on display in Toronto March 12 and 13.

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Israeli pop star dead at 41

By HAIM SHADMI
Ha'aretz Correspondent

JERUSALEM — Singer Ofra Haza, Israel's most successful international pop singing star, died Feb. 23 at Tel Hashomer hospital at the age of 41.

Hospital authorities declared her dead at 19:40, but refused to comment on the medical reason for her hospitalization.

During most of her 13 day stay at hospital, she was treated in the intensive care unit where she lay unconscious, receiving intravenous drug infusions and dialysis treatment. The original report of her hospitalization said that a bout of the flu had turned into a severe case of pneumonia.

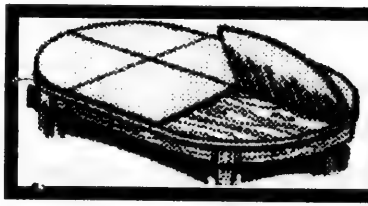
Her condition had been critical but stable, but then she took a turn for the worse. Her liver functions deteriorated and foiled the advanced medical treatment which kept her alive for more than a week.

Haza's personal manager and close friend, Bezalel Aloni, said "this is a terrible tragedy. I will ask myself for many years how it came to this."

Haza, one of eight children from a Yemenite family, emerged as a pop star with a 1979 hit, *I'm a Bimbo*, but by 1985 she was combining traditional Yemenite tunes with 1980s pop, winning wider audiences for her music.

The release of the hit song *Im Ninalu*, in English, made her an international star by the late 1980s, selling as many as 15,000 copies a day and topping European charts. Haza also recorded with American singer Paula Abdul and sang on the soundtrack from the movie *The Prince of Egypt*.

An intensely private person, she kept her non-professional life out of the public eye, including her 1998 marriage to businessman Doron Ashkenazi.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Arts & Travel

A TORONTONIAN'S VIEW OF MONTREAL

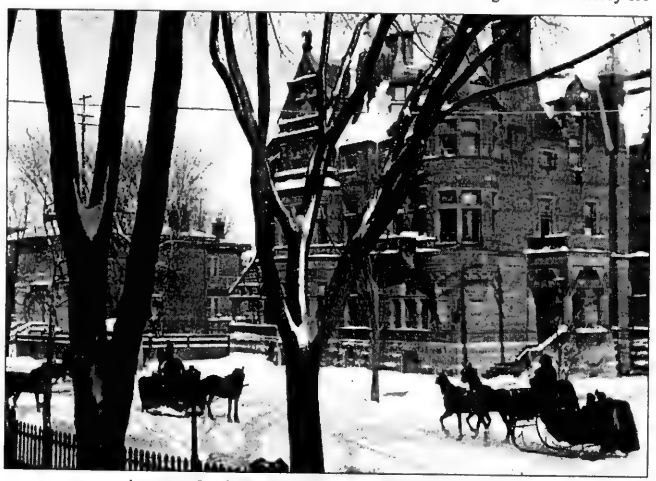
TRAVEL TALK
BY BILL GLADSTONE

Snow was gently falling as I boarded the train at Toronto's Union Station for VIA Rail's recently-introduced overnight sleeper car service to Montreal. Before long I was sipping a drink and engaged in conversation with a fellow passenger in the glass-roofed dome car.

"What is it about Toronto? They're such amateurs when it comes to clearing snow. The streets are always so messy after a snowfall. Not like Montreal."

I am a born-and-bred Torontonian, and this got my back up.

"On the contrary," I said. "We take snow very seriously. Don't you remember that Mayor Mel Lastman called in the army after the great snowfall of '99?"



A snowy day in Montreal from the McCord Museum.

This brought a dismissive smile and a sorry shake of the head, and I realized too late that it was the wrong thing to have said.

"The army! We had the Great Ice Storm and nobody called in the army until at least a week later. In Montreal we know how to handle snow."

During the night, I raised the blind in my cosy single berth and saw snow swirling elegantly as in a glass paperweight. Soft as cotton, the white stuff blanketed the tracks parallel to our own and muffled our rhythmic locomotion.

After arriving at Gare Centrale at 8 a.m., I traversed a series of passageways to the Hilton Bonaventure. Not until I reached my room, which stood many stories above the street, did I fully comprehend that the city had become a vast snowscape. Peel Street was whited out as it stretched towards the dim silhouette of Mount Royal.

Still, our city tour proceeded as scheduled, taking in Ste-Catherine and Sherbrooke Streets, the Old City, the Atwater Market, the antique shops along Notre Dame and other sites. The bus made it up the crest to St. Joseph's Oratory, even up the mountain along Cote des Neiges, although the weather greatly subdued the usual panoramic view.

"Each snowstorm costs the city $8 million," Francine, our tour guide, said. "We start clearing the snow right away here, we don't wait until it stops. And you notice that we put our parking meters away from the curbs, often right up against the buildings, so they don't obstruct the plows. Not like some Canadian cities."

At the McCord Museum (600 Sherbrooke W.) an intriguing exhibit titled, Simply Montreal, displays many old-fashioned artifacts of winter, including mittens, scarves, skates, snowshoes, and models of pot-bellied stoves and horse-drawn sleighs.

Historic photographs show natural ice-bridges spanning the St. Lawrence, so-called "ice shoves," taller than buildings, that the river has pushed onto streets along the harbour, and the glorious six-storey Ice Palace of 1877, which was "by day, a house of alabaster (and) by night a giant lantern."

Montreal, according to the McCord, mobilizes an armada of 160 snowplows, 210 sidewalk plows and 110 snowblowers to clear an annual total of 7.5 million cubic feet of snow. The city is truly geared for winter.

Over the next three days, whenever I left the extensive underground network of interconnected malls and buildings, I found the sidewalks in clean and passable condition, and much of the above-mentioned armada busy at work. And still the snow kept falling.

Back at the Hilton Bonaventure, I decided to do what most Montrealers do – take winter in stride. What better way than to enjoy a swim in the (mostly) outdoor rooftop pool?

Snowbanks had gathered on all sides, and a profuse steamy fog was rising from the well-heated water. With snow falling on rooftop cedars and dancing around neighbouring office towers, I snuggled into the water's womblike warmth and happily, joyously, let the snow fall on my head.

Bill Gladstone visited Montreal as a guest of Tourisme Montreal.

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Business Profile

Novator a leader in shop-at-home services

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When Mark Fox started Novator Systems, an e-retail software and services company, he did not quit his day job.

Seven years later, Novator, which specializes in full-service shopping sites, has 40 employees, and has experienced consistent triple-digit growth over the past three years.

In May, Novator is planning to move out of its current 4,000 square foot space, to a space double its size, on Richmond Street West. They have tripled the number of employees in the last 12 months, and they expect to double or triple that number again in the next 12 months.

"We started the company as an opportunity for my wife to work out of our home while the kids were young," said Fox from his office, headquartered in downtown Toronto. "It was based on an idea I had been sitting on for awhile – selling flowers over the Internet. I had a vision of people wanting to shop from their home. We put together a business plan, focused on building a company that would provide that service."

Fox, 47, who has a PhD in computer science from Carnegie Mellon University in Pittsburgh, is a former professor at the university, and is now on a two-year leave from a faculty position at the University of Toronto. While at Carnegie Mellon, he started up the Carnegie Group, a computer research company specializing in intelligent systems for solving engineering, manufacturing and telecommunications problems, which he eventually took public, and sold in 1998.

When he approached FTD florists with his idea, he says, "they were intrigued, but they did not think the Internet was important. I offered to design, operate and build a site for free, and charge them 15 percent of every sale. That was the beginning of FTD.com, probably the first e-retail company in Canada.

"It was a brand that marketed itself. There was not a whole lot of competition at that time, and Internet savvy people knew to type FTD.com.

"FTD, however, did not pay much attention to the site until the latter part of '97, when they began putting the URL in their print and television advertising. They even included the URL on their float in the Rose Bowl Parade."

Business increased annually, he said, and in 1999 they recorded 20 million visitors to the FTD site. "That worked out to one million orders worldwide, in 1999."

Recently, FTD awarded Novator a contract to expand the number of North American florists participating in the FTD Florist Online, from 3,200 to 16,000. "This expansion makes FTD Florist Online one of the largest specialty services retail malls in the world, enabling customers to select a florist in Canada or the United States by city, province or state, or by postal or zip code," says Fox.

It is an important marketing vehicle for FTD florists, he said. "Most florists advertise their site locally, but this site expands their market reach to any potential customer on the Internet around the world, allowing them to be accessible 24 hours a day, seven days a week."

The Web site enables customers to purchase flowers online, customize the greeting, select from a database of 500 messages, or arrange to have personal reminders sent to them regarding birthdays and other occasions. The site automatically sends the order through the FTD network, which consists of about 52,000 florists in 140 countries, and places it into the florist's operational computer ordering system.

Customers can call a toll-free number or e-mail FTD if they encounter problems with their order, and clients are provided with software that enables them to automatically respond to customer inquiries. "If customers get stuck, they can turn to the live, Net-based customer service agents," he says.

In Canada, three percent of FTD orders are done online, says Fox. "I'm looking ahead to when more and more people will be connected, and will be more comfortable shopping that way. Currently, a lot of people do research, but their ultimate purchase is done in a store. There are a lot of products people can buy without trying them out first. There is no reason they cannot buy them over the Internet."

Mark Fox

Confidence in Internet shopping is building, says Fox. "For Mother's Day in 1996, the peak order day was the Tuesday before. Now, the peak order day is Friday, because shoppers are confident that the order will arrive on time.

"Shoppers' attitudes are changing. That will catch up in Canada."

Although FTD is still a major account, Novator now lists Sony, Canada Life, Altavista Canada and Baskits among their clients, and the company has entered a strategic partnership with AOL Canada.

"In early '99, AOL Canada did a survey of e-retail providers, and based on what we have done, chose to work with us in order to help Canadian companies integrate e-commerce into their business plans.

"It's a win-win partnership for both of us. They selected us because of our best-of-breed services and technology, and the relationship also allows us to build a key distribution channel for our e-retail services.

AOL recommends Novator when a retailer applies to do e-retail, and "we provide engineering and design solutions, and guide them in developing and managing their Web sites," says Fox.

Uniquely Canada, launched last spring, is a Web site designed by Novator and marketed by AOL Canada, featuring Canadian gifts. "Orders increased about 20-fold by the holiday season," he says.

Novator clients, says Fox, "can virtually sit back and take orders. We provide the strategy – what they should be doing from a business and consumer perspective – and we consult with them on what products to sell, and what the value is to the consumer. We occupy a unique niche in the marketplace."

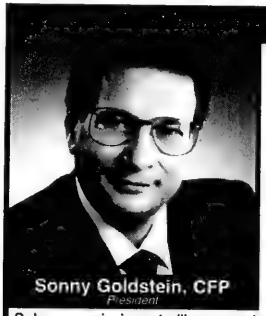
Software provided includes the Virtual Retailer, which supports sites with multiple currencies and languages, order processing, merchant editing of all Web site information, and report generation.

The Intelligent Agent interacts with customers to answer their questions, provide advice, guide them while shopping, and remind them of occasions and related products to purchase online.

"We provide people with peace of mind. Clients do not have to worry about the computer part at all, if that is what suits them. We can send them orders in whatever method they desire. Basically, they do not even need a computer," says Fox.

He sees the world changing in the next two or three years. "We will have super-computers in our homes, with 3-D capabilities and high-speed access. A combination of these things will result in a whole new way of interaction.

"Imagine what shopping will be like when shoppers are able to move around in a 3-dimensional world."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Creative Ideas in Financial Planning

Prevention key to developing healthy bones

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Prevention is where it's at in the treatment and management of osteoporosis, says a rheumatologist at Women's College Hospital.

Women today, spend about one-third of their life in menopause, so they have to be more aware than ever of the risks of osteoporosis," said Gillian Hawker, an associate professor of medicine at the University of Toronto, and director of WCH's osteoporosis clinical research program.

Osteoporosis, a thinning of connectors between the bones, causes bones to be fragile and more susceptible to crushing under stress, said Hawker. "It does not produce any symptoms, which is why it is called the silent thief."

Hawker, who was speaking at Toronto Hadassah-WIZO's recent Women for Women breakfast, said that peak bone mass is reached around puberty, and remains stable until menopause. About 20 percent of women then experience rapid bone loss. "At age 50, one in four women have reduced bone density. By age 70, one in two have experienced fractures due to osteoporosis. It is critical, therefore, to try and develop bones early in life."

Older women, who have a propensity to fall, increase their risk of fractures, Hawker said. "The number one focus should be on fall prevention, and it is critical to diagnose osteoporosis before the first fracture, because once a fracture has occurred, the incidence of further fractures increases exponentially."

Poor vision or poor balance – anything that throws them off – could cause a fall, she said. "An occupational therapist can come into a home and prepare a safety evaluation. Things such as cords or loose carpets can cause a fall."

Peak bone mass depends on a variety of factors including genetics, nutrition, and lifestyle factors including smoking, alcohol consumption and exercise, she said.

Hawker said that women who do weight-bearing exercises tend to have a higher bone mass. "In order to avoid the risks of reduced bone density, it is wise to keep alcohol and caffeine consumption down to two glasses a day each. Smokers also have earlier menopause, so their risk of osteoporosis increases."

Diet, exercise and lifestyle modification can slow bone loss in the rapid period, but not stop it, she said. "In older people, however, it can stop bone loss. It is essential, then, to put exercise into your daily routine."

Calcium is also important to maintain peak bone mass, said Hawker. "A post-menopausal woman does not hold calcium as well as younger women, and a vitamin D deficiency is common. Estrogen should also be considered for all women at risk, unless it is contra-indicated. Long-term estrogen therapy is necessary for maximum benefits."

Toronto Hadassah-WIZO's Women for Women campaign raises money to support projects in Israel such as Nahalal Youth Village and Agricultural School, Hadassim Children and Youth Village, hotlines and shelters for battered women and a rape crisis centre.

In Toronto, the campaign helps support such projects as the ASTEH-Alternative Short Term Emergency Housing and the North York Women's Shelter. The 1999-2000 campaign chair is Janice Haydu.

Vegetarian group explores Judaism

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Tom Salsberg would like us all to be VIPs – vegetarian inclined people.

Salsberg is president of L'Chaim, a new vegetarian group that meets monthly to socialize and learn more about vegetarianism.

Tom Salsberg

The group, which started up in June, has about 20 members. The lunch-time gatherings have attracted about 10 people. They come to socialize and to study a portion of the book, *Judaism and Vegetarianism* by Richard Schwartz.

There are also discussion groups on related topics which include: Judaism, vegetarianism and health; Judaism, vegetarianism and peace; involving the Jewish community re vegetarianism; vegetarian connections to the Jewish holidays.

The group also is planning various projects such as a vegetarian food drive.

Salsberg, who describes himself as 99 percent vegan, does not eat animals or products from the flesh of animals. "Vegetarianism is the diet that God prefers. We believe it is more ethical not to treat animals as slaves or as food.

"Animals are our fellow creatures, and they were created with the power to feel suffering. It is wrong to bring them suffering, directly or indirectly.

"I don't eat eggs, dairy products or honey because they are the fruits of animals. The way these items are brought to the marketplace, usually involves some type of cruelty."

Salsberg says his diet consists mainly of fruits, vegetables, grains, legumes, nuts, seeds, and the foods derived from them; he also eats pasta and bread, and drinks soy and rice milk.

According to Schwartz, the Hebrew term *nefesh chayah* (living soul) was applied in Genesis to animals as well as people. In his book he writes: "Moses and King David were deemed suitable for leadership because of their compassionate treatment of sheep in their care, and Rebecca was judged suitable as Isaac's wife because of her kindness in watering the 10 camels of Eliezer."

Worldwide hunger is related to animal-based diets, Schwartz says in his book. "One important reason why many [children] are starving today is that tremendous amounts of grains are used to fatten animals for slaughter. Meat-centred diets are very wasteful of grain, land, water, fuel and fertilizer.

"A meat-centred diet requires about 17 times the land area per person than would be required for a purely vegetarian diet. Animal agriculture also requires tremendous inputs of chemical fertilizer and pesticides, irrigation water, and fuel – commodities which are becoming very scarce worldwide."

For information on the group call 416-663-4076.

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Mount Sinai adds acupuncture

By BEN ROSE
CJN Reporter

TORONTO — Acupuncture is now one of the treatments available at the Wasser Pain Management Centre at Mount Sinai Hospital.

An acupuncture clinic will soon be opened at the centre to treat migraine and facial pain, the audience at a Healthy Living series talk sponsored by the hospital at the Leah Posluns Theatre was told recently.

Though acupuncture may not be the "magic bullet" to ease migraine headaches or facial pains, Dr. Adam Chen said, "the east, with 5,000 years of Chinese medicine, and the west must work together."

Chen, a Wasser Centre staffer, gave details of two cases where acupuncture had helped patients. In one case, a 42-year-old male, who had been taking 15 pills daily to ease pain, was down to two to four pills daily after 10 sessions. In the other case, a woman had significantly fewer pain sessions after treatment.

The head of the centre, Dr. Allan Gordon, "is very open-minded on acupuncture," Chen said.

Acupuncture is one of the treatments that has been added to the arsenal used by the 18 specialists at the centre.

Other treatments for migraines include a new group of drugs related to risatriptrin, Gordon said.

They "are a major advance," he said, but should not be given to people with heart problems.

Migraines are so debilitating they can destroy a life, he said, pointing out that migraines are three times more common among women than men. One in every nine Americans is subject to it.

Sixty percent of people with migraines get a warning that they will soon have pain, Gordon said, adding that where possible, they should avoid "triggers" (that may set off their migraine).

In response to a query to the audience by Dr. Michael Goldberg, a dentist, one-quarter of those in attendance said they have problems with their jaws.

A $100 registration fee not covered by OHIP is charged to each patient who comes to the centre, but care co-ordinator Marilyn Galonski said those who cannot afford it do not have to pay. The hospital does not provide any money to run the centre, but she said donations help keep it operating.

Patients must be medically stable to be accepted, she said, and the patient's doctor must agree to be part of the treatment team.

Since July 1999, 750 cases have been referred to the centre, and 250 of them have been assessed. Most of those are in the intake process, Galonski said.

The forum was co-sponsored by the Bathurst Jewish Centre and the Jewish Women's Federation. Lorne Saxberg was moderator.

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110 MCGILLIVRAY AVE.! 3+2 BDRMS., 2 BATHS
$319K! Bathurst S./Wilson! Totally reno'd.! Legal bsmnt. apt.! Fab. 40x115'! Must be seen! Sandon Schwartzben** 226-1987

BAYVIEW PROPERTIES

BAYVIEW/TRUMAN AREA! $1,895K!
Dream mansion with 900' hi-tech kitchen! In-home media + fitness centres! Fab. 80x300' lot! Sandon Schwartzben** 226-1987

53 FAIRMEADOW AVE.! 5+2 BDRMS., 8 BATHS
$948K! St. Andrews gem! Never really live in! Walk-out basement! Lux. finishes! 60x125'! Sandon Schwartzben** 226-1987

NORTH PROPERTIES

GREENLANE/LESLIE JUST $525,000
Custom built, approx. 3,100 sq. ft., 4 bedrooms, 5 baths, main floor family + laundry, huge fin. basement. F. Sversky** 488-2875

STUNNING EXECUTIVE SEMI - AURORA!
$279,000. Move in and enjoy. Over 2,000 sq. ft., 4 bedrooms. Fabulous community. Rickey Fitzerman* 226-1987

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BAYVIEW/EGLINTON - RETAIL PROPERTY
For Sale. Excellent tenant incl: Royal Bank, Colour Your World. $5,000,000. Rhonda Wagman** 226-1987

1,100 SQ. FT. FOR RENT!
Bayview/Eglinton, 2nd floor retail/office use. Plenty of parking. Main tenant incl: Royal Bank. Rhonda Wagman** 226-1987

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Sing., det. 5+1 Bdrm., 3 car gar., 85'x143', approx. 6,100 sq. ft., Al Mendrycki design, Garden Springs Homes, *3-D colour floor plan/details*: **RON WU (416) 726-2006, H/L GOLDEN EAST BUS. (905) 415-1331**

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5,000 sq. ft., 5 bdrms. all en-suites, 3 car garage + gourmet kit., 100'x180', walking distance to synagogue. David Zaikin**

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Over 2,000 sq. ft., 4 bdrms. (2 combined units), 3 washrooms, 2 balconies, large terrace, 270° views. $599,000. David Zaikin**

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Fabulous Rosehill condo, over 1,500 sq. ft. on Yonge subway line, reno'd. kit., great views, 4 units per flr. Cheryl Joseph*

BATHURST/WILSON $279,000
Move in condition, 2 bedrooms + den, 2 baths, family room, lot 40 x 115, great potential. S. Solomon*

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Bright, spacious 3 bdrms., w/white eat-in kit., mbr. ensuite, large fam. rm. w/frpl., direct gar. access, part. fin. bsmt. J. Sheeres**

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BATHURST - CLARK
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Spacious det. 3 bedrooms, 2 storey, att. garage, gleaming hrdwd. flrs., bsmnt. apt., walk-out to lrge. deck & gorgeous landscaped lot. 46'x120'.
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Large 5 bedroom home, main floor family + den, backing onto park - $479,000.
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Bath/Steeles - 3 bdrm townhouse, 1+ bth., close to TTC/shopping/shuls. Move-in cond. 5 appl. $185K. **222-0699.**

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15 HOUSES FOR RENT

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45 CONDOMINIUM WANTED

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LAKE SIMCOE
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Bath./Wilson. Room avail. in apt. townhouse. Semi-furn. Kosher kitchen. 416-781-9356.

140 FLORIDA ACCOMMODATION WANTED

Deerfield, Century Vil. 4 weeks, Mid. Mar.-Apr. 416-633-4421.

160 ISRAEL PROPERTY FOR RENT

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Talpiot, Jerusalem. Apt. avail. May-Aug. Mod., fully furn., 2 bdrm. Adult non-smkr. wanted. Close to shuls/bus. Laundry & fully equipped kosher kitchen. Liv. rm. w/ ent. centre. All new furn. & appl. Reply to CJN Box 7260, or email to: pb@clein.net

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C.A. firm in North York requires intermediate & senior students w/ exper. in a C.A. firm. Please fax resume to: **Greenwood Silverstein at: 416-226-5426.**

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264 SOCIAL ANNOUNCEMENTS

Beth Tzedec Synagogue & banquet hall **avail. for Simcha** on Sun. July 16, 2000. Call Laurane, 416-781-3514, ext. 13.

• CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.

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330 OBITUARIES

GELMAN, Oscar - on Feb. 16, 2000, late of 25 Canyon Ave., #704.

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HEBREW BASIC BURIAL
TRADITIONAL GRAVESIDE SERVICE

DAVIES, David Ioan - on Feb. 15, 2000.
KADOCH, Haim - on Feb. 16, 2000, late of 4160 Bathurst St.
EDELSTEIN, Iancu - on Feb. 17, 2000, late of 4455 Bathurst St.
JACOBS, Chana - on Feb. 17, 2000, late of 130 Neptune Dr.
LARSON, Aly - on Feb. 17, 2000, late of 53 Grenadier Cres.
VODIANOI, Israel - on Feb. 17, 2000, late of 11 Townsgate Dr.
DREYTSER, Grigory - on Feb. 18, 2000, late of 35 Park Home Ave.
JACOBSON, Barry - on Feb. 18, 2000, late of 48 Gailcrest Circle.
MILLER, Charles - on Feb. 18, 2000, late of 228 Connaught Ave.
SHESSEL, Sarah - on Feb. 18, 2000, late of 3575 Bathurst St.
LEVY, Joseph - on Feb. 19, 2000, late of 80 Antibes Dr.

Steeles Memorial Chapel

330 OBITUARIES

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BENADIBA, Mary - on Feb. 19, 2000.

SCHLANGER, Jonas - on Feb. 19, 2000, late of 21 Alexis Blvd.

GOTTER, Irwin - on Feb. 20, 2000.

GOTTER, Ruth - on Feb. 20, 2000.

REINGOLD, Jeanne - on Feb. 20, 2000, late of 32 Clarissa Ave.

UDASKIN, Gordon - on Feb. 20, 2000, late of 80 Garthdale Crt.

DAVID, Etta - on Feb. 21, 2000, late of 429 Walmer Rd.

GOODMAN, Julius - on Feb. 21, 2000, late of 735 New Westminster Dr.

ROSE, Donald - on Feb. 22, 2000.

Steeles Memorial Chapel

BLACK, Clara - on Feb. 8, 2000, late of 333 Simcoe St. N., #203

FREEDMAN, Sarah - on Feb. 9, 2000, late of 1463 Eglinton Ave. W., #706

TREFLER, Clara - on Feb. 9, 2000, late of 10 Senlac Ave.

WISE, Jessie - on Feb. 9, 2000, late of 1 Clarke Ave. W., #1107

WORTSMAN, Benjamin - on Feb. 9, 2000, late of 100 Canyon Ave., #1206

ROTMAN, Ray - on Feb.10, 2000, late of 3560 Bathurst St.

ELLISON, Morris - on Feb.11, 2000, late of 212 Haddington Ave.

BONGARD, Ruth - on Feb.13, 2000, late of 88 Millersgrove Dr.

BENJAMIN'S PARK MEMORIAL CHAPEL

EASTER, Hetty - on Feb.13, 2000, late of 645 Castlefield Ave.

HENNICK, Irving - on Feb.13, 2000, late of 246 Calle Del Verano.

SHEVIL, Rhoda - on Feb.14, 2000, late of 7250 Yonge St., #1104.

VAINER, Maria - on Feb.14, 2000, late of 6250 Bathurst St., #823.

TRAPUNSKI, Eva - on Feb.15, 2000, late of 3560 Bathurst St.

ZARETSKY, May - on Feb.15, 2000, late of 3705 Bathurst St.

CLAIRMAN, Hettie - on Feb.16, 2000, late of 1035 Eglinton Ave. W.

BENJAMIN'S PARK MEMORIAL CHAPEL

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330 OBITUARIES

GRIESDORF, Jean - on Feb.16, 2000, late of 300 Brighton Ave.

ROSENBERG, Robert - on Feb.18, 2000, late of 22 Alberta Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
MINNIE REINSTEIN
will take place
Sunday, March 5th, 11:00 a.m.
Bathurst Lawn Memorial Park
Shedlover Section
Relatives and friends are invited to attend

TO PLACE AN UNVEILING NOTICE PLEASE CALL AT LEAST 14 DAYS PRIOR TO THE DATE OF THE UNVEILING

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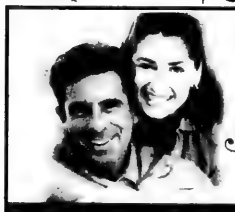

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Single female, educated in Israel and Canada, professional, slim, pretty, young looking, good sense of humour, honest, thoughtful, kind, outgoing, enjoy classical music, walking, galleries, travel, reading. Seeking a male, 59-65, financially secure, similar interests, for friends first relationship. AD#1166

BE MY SUNSHINE
Single Jewish female, 33, professional, attractive, enjoy movies, music, dining, dancing, reading. Seeking Jewish male, 30's-40's, non smoker, intelligent, honest, caring, stable, for long term relationship. AD#1466

LET'S HAVE COFFEE
Single female, 35, slim, brown hair and eyes, 5'6", kind, caring, sincere, good sense of humour, enjoy movies, TV, sports, cottage life. Seeking a male with similar interests, for long term relationship. AD#1116

LOVELY LADY
Single female, 39, 5'7", very attractive, professional, intelligent, warm hearted, sincere, spiritual, modern, Orthodox, a wide variety of interests. Seeking a male with similar interests and qualities, for family oriented relationship. AD#1155

CREATIVE MIND
Single female, widow, mid 40's, attractive, an artist, have 2 adorable kids, enjoy music, art, love to travel. Seeking a male, intelligent, to share love and life. AD#1102

CALL ME
Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

LET'S TALK
Single Jewish female, attractive, 33, with slight difficulty, enjoy movies, dancing, family. Seeking a male, 29-39. AD#1535

VERY OUTGOING
Single female, very attractive, energetic, 25, 5'4", enjoy going out, dancing, sports. Seeking a male, 27-35, with similar interests. AD#1651

LET'S SHARE LIFE
Single female, 50, attractive, kind, warm hearted, enjoy nature walks, painting, art, reading, dining, dancing, movies, theater. Seeking a male, giving, kind, with similar interests. AD#1275

BE MY VALENTINE
Single female, fabulous, romantic, mid 50's, 5'6", attractive, sensual, independent, fit, spontaneous, sociable, humorous, loyal, open minded, warm, kind hearted. Seeking established male companion, over 5'8", with positive attitude, non smoker, good communicator. AD#1459

SEEKING SOULMATE
Single female, semi retired, professional, slim, attractive, shapely, caring, 5'4", good sense of humour, enjoy theater, movies, music, dining, dancing. Seeking male, established, sincere, non smoker, who loves life and laughter. AD#1169

LET'S SHARE LIFE
Single Jewish female, 50, young looking, 5'4", attractive, kind, warm hearted, loving, love life, nature, art, movies, theater, music, reading, dining, dancing. Seeking a male with similar qualities & interests. AD#1209

LET'S CHAT
Divorced female, 44, 5'4", 135lbs, no children, not religious. Seeking a male, Canadian, professional, with a good head on his shoulders, and a deep soul. AD#1180

GOOD TIMES AHEAD
Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HEART OF GOLD
Single female, retired, professional, intelligent, religious, warm hearted, many interests Seeking a male with similar qualities for friendship, possible marriage. AD#1042

HEART OF GOLD
Single female, professional, retired, Russian born, intelligent, honest, loving, kind, religious, with a variety of interests. Seeking a male, 70-75, with similar qualities and interests. AD#1650

LET'S ENJOY LIFE
Single mother of a 7yr old daughter, 5'9", 36, enjoy movies, long walks, phone conversations. Seeking a male, sincere, stable, a real go getter, confident. AD#1314

FRIENDSHIP
Divorced female, European born, resided in Canada for 43yrs, have 2 married children, educated, employed, no dependents. Seeking a male, fun to be with, for friendship and to share the rest of my life with. AD#1543

MAN OF MY DREAMS
Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1253

SERIOUS REPLY ONLY
Single female, fashion designer, variety of interests, dining, dancing, movies. Seeking a male, 45-55, for long term relationship. AD#1268

Men seeking Women

To respond to an ad, call 1-900-451-4552 Ext. 65

LIVE LIFE FULLY
Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

CULTURED SCHOLAR
Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

HOPELESS ROMANTIC
Divorced male, professional, Eastern European background, non smoker, down to earth, handsome, slim, fit, enjoy movies, sunsets on the beach, healthy life style Seeking a female, late 30's, slim, attractive, for long term relationship. AD#1035

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, basically someone who is nice! AD#1591

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive, can express feelings easily. AD#1059

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining Seeking a female, 35-44. AD#1725

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required AD#1552

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

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Sports

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The Canadian Jewish news

Quebec native a natural on hoops court

By SCOTT GRANOWITZ
Special to The CJN

HOUSTON — Alex Bougaieff is a rarity in more ways than one. He stands 6 foot 11. He plays major college basketball in the NCAA. He hails from Trois Rivières, Que. And he also happens to be Jewish. That's right, a Jewish centre playing for Rice University in the Western Athletic Conference (WAC).

How did someone from a hockey hotbed get his start in hoops?

"I started in the eighth grade. I was tall for my age," explained Bougaieff (pronounced Boo-guy-eff). "I've always been very tall for my age, so the natural thing was to try basketball at the time. I just gave it a shot one year – liked it – so I stuck to it."

Without the American summer camps to rely upon, Bougaieff, 22, had to polish his hardwood skills the old fashioned way.

"I never went to any kind of summer camp," he explained. "I only played in the Quebec camp in the summer. It's like a provincial program. The big thing would be the junior nationals where all the provincial teams would meet and compete."

After high school, Bougaieff spent two years at Collège Montmorency where he was twice named All-Canadian. For his senior year, the big man led the 24-5 squad to the Quebec Provincial Championship while averaging 22 points, 13 rebounds, 3 blocks, and 3.5 assists.

Bougaieff's success both in the classroom and on the court caught the attention of Rice head coach Willis Wilson and earned him an athletic scholarship. Rice, one of the most prestigious universities in the United States, has a major athletic program that demands a balance between the classroom and the playing fields for all student-athletes.

"I thought it was the best combination of athletics and academics I could find in the United States at the time," recalled Bougaieff. "Rice has a great academic tradition. Playing college basketball in the NCAA was always a goal."

Bougaieff has improved tremendously at Rice. He has increased his point and rebound averages in each season, from 2.2 and 2.7 for his freshman season, to 5.0 and 5.9 for his sophomore season, and last year to 8.3 and 7.6. He entered his freshman year weighing only 210 pounds, backing up All-WAC centre Shawn Igo. He has bulked up in the weight room each summer, pushing his weight to over 240 pounds.

"I think with the added strength comes added confidence," said Bougaieff. "You feel better when you're a little bigger, a little stronger."

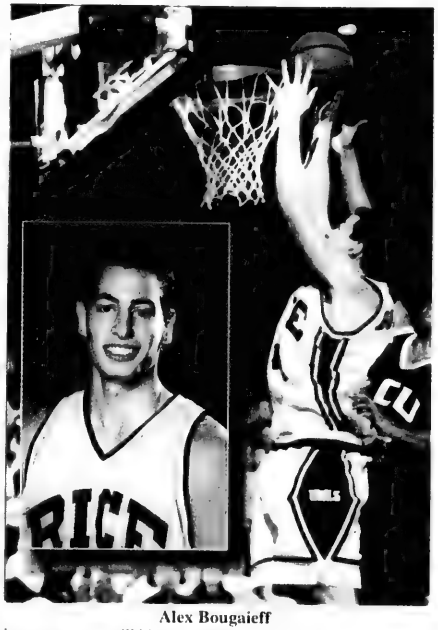
A strong rebounder for the Rice Owls, Bougaieff became a shot-blocking presence last year with 36 rejections in 27 games, including five in one game against SMU. His career game high for rebounds is 18, set last season against TCU, while he scored a career-best 19 against Texas Pan-American. Bougaieff has also extended his mid-range jumper from 12-14 feet in his freshman year to 17 feet, and looks to add a consistent, back-to-the-basket repertoire in his final season. He is a starter this season, after being part-time in that area for his sophomore and junior seasons.

Earlier this year, Bougaieff missed some games with a bad knee, but returned in early January with a 21-point, eight-rebound game against Texas Pan-American. He is currently averaging 31.1 minutes, 12.2 points, and 7.9 rebounds per game. His .474 shooting percentage from the field (82 out of 173) is tops on the team.

Last summer, Bougaieff played for Canada at the World University Games in Spain. Though Canada was eliminated 87-82 in the quarter-finals by a talented American squad, Bougaieff led his country with 22 points, eight rebounds, and two blocks. He did this against Chris Mihm (Texas) and Brendan Haywood (North Carolina), both 7-footers expected to be NBA lottery picks.

Before Bougaieff leaves Rice, he would like to play in the NCAA Tournament, something that has evaded the Owls the past several seasons.

"Yes, definitely it's one of my goals to make it to the post-season before my college career is over," he said. "I have one more season and I'd like to do it. When I came to Rice, I just wanted to play college basketball, but once you get here you realize the next step is having a winning season, going far in the conference tournament, in the post-season."



Alex Bougaieff

Last season, Rice finished with an 18-10 record (8-6 in the WAC), a 12-game turnaround from the 1997-98 campaign. The improvement was third best in Division I last year. However, over the summer, eight schools left the 16-team WAC to form their own conference, cutting the conference in half.

This left the WAC without an automatic bid to the 2000 NCAA Tournament, so if Rice makes the Big Dance for the 1999-2000 campaign, it will have to earn it with an at-large bid. With a weakened league and a strong returning nucleus that includes Bougaieff, 5-foot-11 point Mike Wilks and 6-foot-6 forward Erik Cooper, Rice has high expectations. The Owls also gain 6-foot-11 Providence College transfer T.J. McKenzie to bolster the front court. With 20 plus wins this season, an NCAA bid or at least an NIT berth is certainly within reach.

Bougaieff, a WAC scholar-athlete who will graduate this June with a dual major in math and economics, has had the opportunity to also combine culture with basketball. During the summer of 1997, he led Canada to the gold medal at the Maccabiah Games in Israel. The competition gave Bougaieff the chance to visit Israel and meet Jewish athletes from many sports.

"I think it's a great opportunity, a great event," he said. "Unfortunately there was the opening ceremony incident [the collapsed bridge tragedy that killed four Australian athletes]. But still it's a great experience."

It actually was sheer luck that Bougaieff got to participate in the Maccabiah. He had never heard of the Games before leaving for college.

"The Maccabi team coach was from Montreal," explained Bougaieff. "He coached at Concordia University. That's how I found out about it. He knew I was Jewish and he called me the spring before and told me they were putting a team together."

In every Maccabiah going back to the first-ever basketball competition, the United States and Israel made it to the finals. In 1997, that changed. Canada knocked off Israel in the semi-finals while the United States was upset by Britain.

After losing to Israel in a preliminary game, Canada took down the Israelis in overtime in the semis with use of a strong finish by Bougaieff against current Cal-Berkeley centre Shahar Gordon. The championship game against Great Britain was no contest, as Bougaieff's 28-points (mostly mid-range jumpers) led all scorers in a 76-60 win. Bougaieff was named tournament MVP.

"It was pretty amazing," he said. "But once we got to the finals, we knew we could beat Great Britain… It was a matter of going out and doing it."

Will we be hearing of Bougaieff's exploits in the Israeli League after the talented big man graduates from Rice?

"Possibly. I had great time while I was there," he said. "Right now I don't know. I still have this season left at Rice."

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Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

The Vow

On the eve of the Six Day War, in the Negev along the Egyptian-Israeli border, a young soldier found himself sharing a tent with an older man. When they retired for the evening, the older man removed two laundered and ironed sheets from his rucksack and carefully spread them out on the ground, smoothing out any creases that might have set into the fabric.

The young soldier was amazed. "Here we are, in the middle of the desert, covered in dust, deprived of sleep; we haven't washed ourselves properly in days – and he insists on smoothing out his sheets!" the young soldier thought to himself.

Noticing his incomprehension, the man explained: "I am a Holocaust survivor. During the Holocaust, I was forced to work in the ghetto washing sheets for German soldiers. We had no sheets in the ghetto, but every day we washed sheets for the Nazis. During those years, I vowed to myself if I ever survived, I would always sleep on clean sheets.

"The Nazis were trying to make us believe that we were inhuman, worthless, but the lesson I learned was that one must respect oneself, cherish oneself, for every human being is a treasure."

Then the older man said good night, turned over on his side, and went to sleep on the spotless sheets laid out beneath him under the Negev sky somewhere along the Egyptian-Israeli border.

The Legacy

The following tale was told by a young girl at a storytelling evening in Toronto during Holocaust Education Week:

"My grandmother came from the town of Apt in Poland. She was a young, newly married woman when the Nazis occupied Poland. Her husband was soon deported to a labour camp. Over the protests of her family, she went in search of him.

"She returned to Apt the next day, only to find that the Nazis had unleashed a savage attack on the town almost immediately after her departure. Her entire family was murdered, gone forever. She would never see them again, and was not even able to say one last goodbye to her mother."

The girl concluded her story with the following lesson:

"Ever since then, my grandmother had a rule. You were never allowed to leave her angry or in a fight with another family member. My grandmother insisted that we make up and forgive one another. She also insisted that our last words before leaving, no matter what had transpired before, had to be 'I love you.' Because you never know when that opportunity will be taken away from you, forever."

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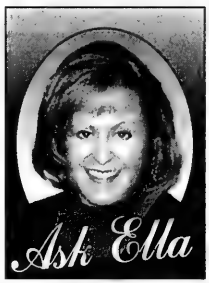
1/2 c. unsalted butter, cut into pieces
3 lg. eggs
1 c. + 2 tbsp. sugar
2 1/4 tsp. finely ground dark roast coffee
3/4 c. flour
1/3 tsp. baking powder
1/4 tsp. salt
1 c. walnuts

Preheat oven to 350°; grease 2 baking sheets.
In a double boiler, melt chocolate, chocolate chips and butter stirring until smooth. Remove from heat and cool. With electric mixer, beat eggs, sugar and coffee on high speed about 3 min. Add chocolate mixture. Sift in flour, baking powder and salt; stir until combined. By hand, stir in remaining chocolate chips and walnuts.
Drop batter by heaping tbsps. about 2" apart onto baking sheet and bake 8-10 min. or until puffed and cracked on top. Cool 1 min. and transfer to racks to cool completely.

About Life



Dear Ella,

I took my car in for service last week to fix my brakes. When I picked it up, I realized the brakes were squealing. I went back today to get them fixed and my car was returned to me filthy.

When I got home and picked up my mail, there was an envelope clearly marked "do not bend" in red marker. It had a picture in it that is special to me. The envelope was folded in half to fit in the mail box.

Finally, we took the family out to dinner. There are four of us. We waited 45 minutes for our food and had to send two of the meals back. One was wrong and one was cold.

What is going on? The service industry seems to be getting worse and worse. Do you hear about these stories too or am I just going to the wrong places?

Service Next to None

Dear Service Next to None,

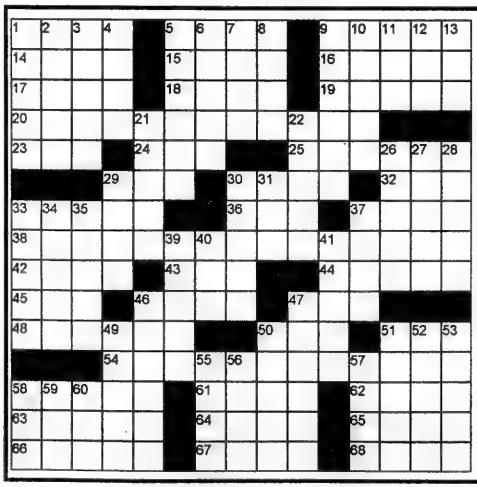
You are not alone in your frustration. Unfortunately there are many people in the service industry who do not work up to expectation. Sometimes it is due to lack of caring, lack of pride, unhappiness, cutbacks, pressure, poor working conditions, inadequate training, a bad day or a simple human error.

However, let's not forget that for every bad service we encounter, we have probably had many good ones that often go without notice: the garbage pick up, the person at the bakery, the recycling person, the people who take care of your banking, your doctor, the list is endless.

You can't change everyone, but you can change your reaction and the places you choose to patronize.

Move on if you can't get the service you need. Speak to a manager for help. Don't argue, fight and get your blood pressure up. It will usually get you nowhere. In the worst case scenario don't accept inadequate service and never return to that establishment again.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*



The Canadian Jewish news

CROSSWORD PUZZLE

Across

1 Uris book, usually
5 Part of Einstein's theory
9 Jewish rye, for instance
14 ___ Law
15 Prefix with Semite
16 Great hole for Brent Geiberger
17 Tolkien title word
18 Part of, as a plot
19 1987 Gaza Strip outbreaks
20 Monetary unit until 1980
23 One of Rachins' "L.A. Law" costars
24 Churchill's sign
25 ___ L'Tzion (early Zionist settlement)
29 SSE, e.g.
30 Star of the Coens' "Raising Arizona"
32 Brew
33 Plus-column entry
36 King Kong, notably
37 R ___ (time off)
38 Adam Sandler comedy album of 2000
42 Welshman or Scot
43 Letters in Brandeis e-mail addresses
44 Mirages, often
45 Wrath
46 Like 18 or 36
47 Score against Koufax
48 Meshugga
50 To be, to Sephardim
51 Burrows or Vigoda
54 Where Anne Frank died
58 Reply to Dayan
61 Peace Process participant
62 "___ Misbehavin'"
63 With
64 Money for Edgardo Mortara
65 Animal's home
66 Playwright Wasserstein
67 Grant and Remick
68 Novelist Tyler

Down

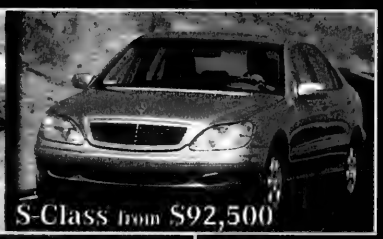
1 "___ Gold"
2 Part of a Gertrude Stein quote
3 Funny Shandling
4 Actor in Woody Allen's "Manhattan Murder Mystery"
5 *Harlot's Ghost* novelist
6 First name in photography
7 Road sign
8 Prefix meaning "Chinese"
9 Vermont congressman Sanders
10 Entebbe event, and others
11 Freudian concept
12 Old, to I.B. Singer
13 Part of a US state capital
21 Madonna role
22 Encouraged
26 "Saving Private Ryan" star
27 Simon & Garfunkel tune, say
28 Revenge-getters of film
29 New car worry
30 "Looziana" resident
31 "The Simpsons" character
33 Computer text code
34 "Private Parts" author
35 Soupy of comedy
37 Strong ___ ox
39 "___ again"
40 WWII general
41 "___ kidding!"
46 Cabinet department
47 Some Talmudists
49 In ___ (stuck)
50 ___ drum
51 Resident of Haifa or Hanoi
52 African nation next to Togo
53 ___ *nous* (privately)
55 Chutzpah
56 Pennsylvania city
57 ___ land
58 Casual no
59 "Bravo!"
60 Cain, to Adam

(This week's answers are on page 42.)

The Class of 2000

C-Class from $38,450

E-Class from $67,150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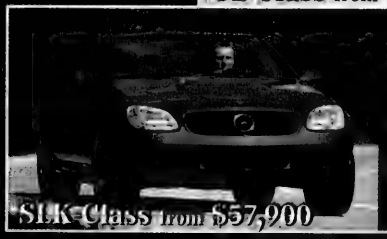
CLK-Class from $58,350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This Week

Greater Toronto Area

New Israeli consul general optimistic about peace. *Page 3*

Women celebrate 10th anniversary of feminist film. *Page 15*

Photo exhibit a testament to the imagination of John Wagner. *Page 16*

Giselle Revah, 16, brings joy to the residents of Baycrest. *Page 21*

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***Sibs* explores** Jewish family dynamics. *Page 42*

Sports

Israeli hockey teams have a legitimate shot at a medal – maybe even gold. *Page 50*

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Israel will exit Lebanon by July

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak won unanimous cabinet backing last Sunday for his oft-repeated promise to end Israel's long military presence in Lebanon by this summer.

The decision, read by cabinet secretary Isaac Herzog, reaffirms the government's goal of reaching an agreement with Syria that would facilitate a withdrawal, but emphasizes that Israel is determined to bring its troops back to the international border by July, even without Syria's blessing.

Barak vowed to the ministers that the Israel Defence Forces would be deployed along the international border with Lebanon by mid-year. He added: "I don't advise anyone to test our reaction once we're deployed there."

The cabinet decision also stressed Israel's commitment to bolster the settlements along the Lebanese border and promised not to abandon Israel's longtime allies in the security zone, the members of the South Lebanon Army.

Justice Minister Yossi Beilin, one of the first leaders to call for a plan to withdraw from Lebanon, called on his fellow ministers to support the prime minister's policy and to make a concentrated effort to advance the peace process during this window of opportunity.

Continued on page 38

PREEMPTIVE STRIKE: Following an intelligence tip-off by the GSS (General Security Services), a combined force of security personnel, border police and army units prevented a deadly terrorist attack when they laid siege to a house in the Israeli-Arab town of Taibe last week, just north-east of Tel-Aviv. Four terrorists were killed and one captured in the operation. Hamas said the Palestinian Authority had assisted Israel in uncovering the cell. *[ISRANET photo]*

Charities praise budget

By RON CSILLAG
Staff Reporter

Canadian Jewish Congress (CJC) views the recent federal budget as a mixed bag, but charities are singing its praises.

Congress says it would have liked to see more spending on health, child care and social housing.

But United/Combined Jewish Appeal campaigns and other charities across the country are pleased that the budget has again made it easier to donate publicly traded stocks, bonds and other securities.

Finance Minister Paul Martin's Feb. 28 budget reduced the amount of capital gains on which a donor is taxed on contributions of securities to charities, from 37.5 percent, to 33 percent.

Martin did the same thing three years ago, but the reduction then was far more dramatic: the taxable portion of capital gains from the donation of securities to charities was halved, from 75 percent to 37.5 percent.

UJA Federation of Greater Toronto says that following the 1997 budget, donations of stocks increased from both new and existing donors.

The latest move is expected to stimulate gifts of securities even more, especially in a period that has seen unprecedented growth in the stock market.

"With more people accumulating wealth through stocks and securities, we must be in the position to capitalize today on this historically booming market to meet the needs of future generations," Ted Sokolsky, vice-president of fund-raising at Toronto's UJA Federation, said in a statement.

"I was quite impressed by this move," said Robert Kleinman, director of financial resource development for FEDERATION CJA in Montreal. Martin "looked at the whole environment and said, 'Let's entice people to give [securities] and make it easier.' It's not only a question of technique, but of timing. Many Canadians have been doing well because of stock options they've been issued."

Continued on page 38

Greater Toronto Area

Shabbat: Pekude

Candlelighting: 6:00
Havdallah: 7:05

CIA says Assad suffers from dementia — please see page 37

The News in Brief

CANADA

Census Questions

OTTAWA — Canadian Jewish Congress (CJC) and United Israel Appeal Federations Canada (UIAFC), are urging the federal government to retain two questions in the 2001 census. The groups want to keep queries on respondents' religion and ethnic origin. In a letter to Prime Minister Jean Chrétien, cabinet members and senators, CJC president Moshe Ronen and UIAFC president David Goldstein said omitting the questions would constitute "a serious error." The Jewish leaders said the questions provide communal planners and fund-raisers with important data on a wide range of social, educational and demographic matters. The 1991 census asked Canadians their religion as well as ethnic origin, while the 1996 mini-census inquired about ethnicity only. Jewish communal officials rely on a blend of both tallies.

Guilty Plea

WINNIPEG — An 18-year-old woman has pleaded guilty in connection with last summer's desecration of over 200 tombstones at a Jewish cemetery here. Shawna Jennifer Lehr pleaded guilty to a charge of mischief over $5,000 in relation to the vandalism in August at the Hebrew Sick Benefit Association Cemetery. Three men charged in the same attack will appear in court in May. A 14-year-old youth also charged in the incident was scheduled to appear in court this week.

ISRAEL

Envoy Won't Return

JERUSALEM — Israel said it would not return its ambassador to Vienna following Joerg Haider's resignation as leader of Austria's far-right Freedom Party. Asked if the ambassador would return, Foreign Minister David Levy told reporters, "Unequivocally, no." Israel several weeks ago recalled its ambassador from Vienna to protest the Freedom Party's inclusion in Austria's government.

Greek Leader Visits

JERUSALEM — The president of Greece plans to visit Israel in May. Kostis Stephanopoulos' trip will mark the first time a Greek head of state visits the Jewish state, and reflects recently improved bilateral relations.

Aid to Mozambique

JERUSALEM — Israel is sending aid to flood victims in Mozambique. The blankets, medicines, tents and food are expected to arrive this week.

WORLD

France and Shoah

PARIS — French legislators have passed a law calling for a national day of tribute to citizens who helped Jews escape arrest during the Nazi occupation. Some 1,900 French citizens have been recognized as Righteous Among Nations by Yad Vashem in Jerusalem. They will be honoured on the nation's already designated day of Holocaust remembrance, held annually on July 16.

As well, French complicity in the Holocaust will become part of that country's secondary school curriculum this fall. The new teaching program will deal with the wartime deportations from the Drancy concentration camp near Paris, as well as the detention of thousands of Jews at the city's former bicycle stadium in 1942 before they were transported to Auschwitz.

Bombing Trials

BUENOS AIRES — Argentina plans to try 20 people for the 1994 bombing of the Jewish community centre here. Prosecutors are seeking life sentences for six of the defendants, including a convicted car thief and five former policemen. Investigators said they are continuing to search for all those who were involved in the attack, which killed 86 people and wounded some 300 others.

Israeli Freed

MOSCOW — An Israeli citizen held hostage by Chechen gangs since April 1998 was freed last week by Russian troops fighting insurgents in the Chechen mountains. Oleg Yemelyantsev, 43, weak and suffering from temporary paralysis, is expected to return to Israel in the coming days.

Jews Express Shock

NEW YORK — A group of Jewish activists expressed "deep shock and outrage" after four New York police officers were acquitted of all charges connected to the shooting last year of Amadou Diallo, a West African immigrant. The group, Jews for Racial and Economic Justice, said it is "appalled at the miscarriage of justice in this historic trial."

Yahoo!'s Pledge

NEW YORK — The Internet portal Yahoo! has pledged to remove racist and anti-Semitic groups that it is hosting online. The Anti-Defamation League recently called on Yahoo! to remove these organizations, saying that by hosting them, the portal is violating its own rules.

London Holocaust Trial Nears End

LONDON — Holocaust revisionist David Irving mocked victims of the Holocaust by "feeding and encouraging the most cynical anti-Semitism" in his speeches, it was alleged last week at a trial for a defamation suit that Irving has filed against a U.S. scholar.

The allegation was made by the lawyer for Jewish historian Deborah Lipstadt.

Irving, who denies that Auschwitz was a death camp or that there was systematic, mass destruction of Jews, claims that Lipstadt libeled him in her 1994 book, *Denying the Holocaust: The Growing Assault on Truth and Memory*, when she called him a Holocaust denier who manipulates facts to suit his ideological bias.

In an acrimonious exchange during the closing cross-examination Lipstadt's lawyer, Richard Rampton, told Irving that he "is feeding the anti-Semitism in your audience by mocking the survivors and dead of the Holocaust."

Irving replied that he was "mocking the liars" who, he said, had misrepresented their experiences.

After further testimony, the hearing was adjourned until March 13 for closing arguments.

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New consul general optimistic about peace

By FRANCES KRAFT
Staff Reporter

TORONTO — When Meir Romem began his career with Israel's Ministry of Foreign Affairs over 30 years ago, Israeli diplomats dealt in large part with the Israeli-Arab conflict.

Today however, said the new consul general to Toronto and Western Canada, "we mainly emphasize the tremendous progress – economic, social and cultural – of Israel, because economically, [with regard to] high tech, Israel is a world power. There's no other country that has so many scientists and engineers as a percentage of the population."

Although Romem admitted that Israel faces "enormous" difficulties in its negotiations with the Palestinians and neighbouring Arab countries, he is optimistic about peace.

"It will take time… There is still a lot of animosity which is expressed by some of the Arab media and leaders… These are things we have to overcome. We have to work for peace, because the alternative is worse."

Meir Romem

Romem, who was born in Tel Aviv in 1941, took on his new role in Toronto at the beginning of December, following Jehudi Kinar's tenure.

His office is graced with family and career photos along with mementoes of previous postings, including Houston, Tex., where he was consul general of Israel to the Southwest (U.S.) from 1992 to 1995.

Romem is married to Rosalind, a physician who made aliyah from Cape Town 34 years ago, and is the father of four adult children and two grandchildren.

In the years since he joined Israel's Ministry of Foreign Affairs in 1965, he has also served as consul in Atlanta, Ga. (1974-79) and as deputy chief of mission at Israel's embassy in Stockholm (1982-85). Most recently he was based in Israel as director of the division of consulates in the United States.

Among his early positions was a stint as political assistant to foreign minister Abba Eban (1970 to 1974).

Romem has two master's degrees (one in political science from Haifa University, the other in Middle Eastern studies from the Hebrew University of Jerusalem) and an undergraduate degree in political science and Islamic studies.

His goals here include further strengthening what he described as strong economic, political and cultural ties between Israel and Canada. He sees his work as a long-term investment.

One area of concern he would like to address is a negative slant regarding Israel that he's seen on occasion in the press.

In Toronto, Romem's purview extends west to British Columbia, 77 percent of Canada's territory, he pointed out. (His counterpart in Montreal, Shlomo Avital, covers the rest of the country.)

Thus far Romem is impressed by the local Jewish community's devotion to Jewish values, dedication to Jewish education and curiosity about and love for Israel, he said.

Romem originally entered the diplomatic service because "one of the most important values, when I was young, was to serve our country in the best way we could. I felt I could contribute this way."

In fact, he never really considered an alternate career.

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Greater Toronto Area

The stories' fuller dimension

From the editor's desk

These words were written in Jerusalem. From Feb. 25 to March 2, I attended the Eighth International Conference of the Jewish Media. The conference is a biennial gathering of members of the Jewish media from around the world. It was the third such conference at which I had the privilege to represent *The CJN*. Some readers may recall my observations from prior conferences in this column.

The idea for the conference originated with the late Uzi Narkiss when he served as the chair of the Information Department of the World Zionist Organization (WZO). It was his hope to bring journalists of the Jewish media to Jerusalem from around the world, to see firsthand and to discuss with the very newsmakers themselves, the fuller dimension of the stories in the news from Israel.

Last week's conference was attended by some 130 journalists, 120 of whom were from outside Israel. The largest contingent, not surprisingly, was from the United States. The next largest group, 13, came from Russia. There were also participants from Belarus, Georgia, Latvia, Ukraine, Uzbekistan, and for the first time, from Azerbaijan, Kazakhstan and Moldova.

Indeed, one of the chief rewards of the conference for me was meeting so disparate, yet so inter-connected, a group of professional colleagues, each of us in our own ways and in our own communities engaged in, more-or-less, the same activity.

The conference was a multi-partied, joint planning effort involving a number of sponsors: the WZO, the Jewish Agency for Israel (JAFI), Keren Kayemeth LeIsrael, the Jewish National Fund, Keren Hayesod, the Ministry of Foreign Affairs, the Government Press Office, the *Jerusalem Post* and Bank Hapoalim.

The program filled the days. It focused on four broad themes: Israeli society, the peace process, the Golan Heights dilemma and Israel-Diaspora relations. Within each theme, there were different panel discussions; all sides of the "issues" were presented.

Interspersed among the broadly themed discussions were presentations by Prime Minister Ehud Barak, Likud party leader Ariel Sharon, Minister for Israeli Society and the World Jewish Community Rabbi Michael Melchior, former prime minister Shimon Peres, and chairman of the JAFI and the WZO, Sallai Meridor.

The substantive backdrop for the conference and for the preceding seven conferences, is the fact that Israel is frequently the subject of headlines all around the world; indeed one can legitimately say, with a frequency out of all proportion to its demographic or geographic size

Given the obstinacy of this phenomenon, it was worth the effort, according to the late Uzi Narkiss, to show the Jewish media at least, the "issues" up close.

The physical background for the conference, of course, was the city of Jerusalem. It is exciting in a way that is uncommon in our Canadian context. One travels about its historic hills and through the loud colourful chaos of its commercial downtown with an ever-present feeling charging the air like an electrical current with a pulse that beats: important things are happening here. And Jerusalem is beautiful in a way that is indescribable and also uncommon in our Canadian context.

As the issues of the peace process with the Palestinians are winnowed down to the difficult last one, namely the status of Jerusalem, the weight of "unfriendly" international opinion heaped on Israel will grow increasingly burdensome.

Indeed, as these words were being written. there was a great deal of apprehension among Israelis that during his visit later this month to Israel, the Pope will make a sharp political "statement" in support of Palestinian claims.

Thus, if Israel is destined to stand alone in its resolve and sovereign claim over a unified, undivided, capital Jerusalem, it is important that the Jews of the world stand alongside. Uzi Narkiss understood this even in 1985.

Over the course of the next few weeks, I shall reproduce some of my notes from the conference.

MBD

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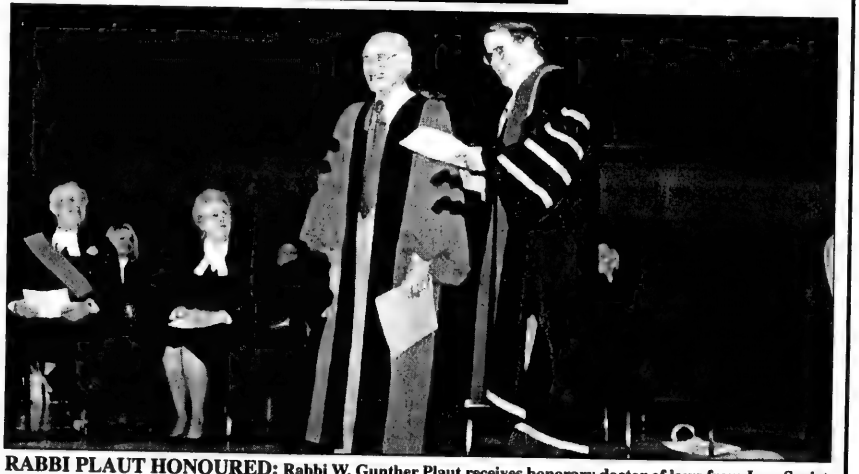

RABBI PLAUT HONOURED: Rabbi W. Gunther Plaut receives honorary doctor of laws from Law Society of Upper Canada treasurer, Robert Armstrong, at Toronto's call to the bar ceremony at Roy Thomson Hall, Feb. 24.

German community angry at Oberlander report

By PAUL LUNGEN
Staff Reporter

TORONTO — Helmut Oberlander, the Kitchener, Ont., builder who served as a wartime interpreter for a Nazi killing unit, is one step closer to deportation thanks to a Federal Court decision last week.

In a 91-page report, Judge Andrew MacKay ruled that Oberlander, 76, entered Canada and obtained citizenship by misrepresenting his wartime activities when he was questioned by RCMP officers in Europe. Oberlander would not have been admitted to Canada had he been truthful when he was interviewed in Germany in 1953, MacKay stated.

Served in Nazi killing unit

"I find that if Mr. Oberlander had answered questions truthfully, including his experience as an interpreter with [Einsatzkommando] 10a for the SD, an organization determined in 1946 to be criminal, his application would have been rejected, either because he would have been perceived as a member of the SD, even if he were not, or because he would have been perceived as a collaborator," MacKay wrote.

MacKay found that Oberlander's lack of candour continued in the Kitchener courtroom, that significant portions of his testimony were not believable and that "his recollections, as revealed in his testimony, are selective."

Canadian Jewish Congress (CJC) welcomed the judge's report and called for Oberlander's speedy removal. However, the German-Canadian Congress (GCC), which includes 90 Canadian organizations under its umbrella, said it was disappointed in the judge's findings.

"We want to talk to members of the cabinet," said Ernst Friedel, executive director of the GCC. "We are not here to defend war criminals but to ensure that justice is done." He said there was no evidence that Oberlander personally committed any war crimes.

Eric Hafemann, Oberlander's lawyer, said Oberlander was never paid for serving with Ek 10a and so, "in fact, he was a slave."

He said he too wished to address the cabinet to point out "where the judge was wrong…There was one guy sitting there [the judge], making totally erroneous findings, and we have no recourse? That's ridiculous."

Friedel said the GCC has fielded "a lot of phone calls and people are upset." Hafemann was quoted in the *Kitchener-Waterloo Record* saying that "people are furious" and "this place will explode" if Ottawa attempts to deport Oberlander.

CJC reacted quickly to Hafemann's quoted remarks, saying it was greatly concerned with the "reckless and incendiary public reaction of some in the K-W area to the Oberlander decision."

"This type of provocative language will serve only to incite," said Ellen Cole, chair of CJC's community relations committee. "It is irresponsible, it is dangerous and Mr. Hafemann, as an officer of the court, should know better. We are extremely disappointed."

Keith Landy, CJC's Ontario region chair, contacted Waterloo Regional Police chief, Larry Gravill, and asked him "to take any action which he deems appropriate."

Explaining his remarks, Hafemann said the community's anger is directed towards Ottawa. "I haven't heard one hint that anybody is thinking that members of the local Jewish community would be a target."

Friedel said the GCC wishes to maintain good relations with the Jewish community. The GCC is "not defending anyone who committed any crimes…If we don't jump to the defence of someone who is unfairly accused, who else will do it?"

Under Canadian immigration law, the court found as a question of fact that Oberlander lied to get into Canada. It is now up to the cabinet, acting on a recommendation from Immigration Minister Elinor Caplan, to strip Oberlander of his citizenship. At that point, he would become subject to a deportation order. There is no appeal from the court's finding of fact.

Surveying the evidence before him, MacKay found that there was no evidence that Oberlander participated in atrocities or that he was a member of the SD, the security arm of the SS. However, he found that as a young Volksdeutsch [ethnic German] living in Ukraine, he was assigned as an interpreter to Einsatzkommando 10a of Einsatzgruppe D, a mobile killing unit that followed German army forces in the southern Soviet Union. The Einsatzgruppen were responsible for the murder of more than two million civilians, mostly Jews and communists, MacKay stated.

Oberlander's claim that he did not even know until 1970 the name of the unit in which he served for 1½ years "is not worthy of belief," MacKay stated.

The judge also questioned Oberlander's statement that he did not know about a standing order that every member of a Kommando had to participate in an execution, though "he acknowledged that older men of the unit were required to participate in the executions carried out by Ek 10a."

The judge also expressed doubt about Oberlander's claim that he did not participate in interrogations. During anti-partisan activities, Oberlander was armed with a machine pistol, and "the interpreter's role then was to question persons detained, and those without valid explanation for their presence or their activities were in trouble."

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HRDC funding aids Jewish Vocational Services

By SIMONE JOSEPH
Staff Reporter

TORONTO — Jewish Vocational Services of Greater Toronto (JVS) recently described how its programs funded by Human Resources Development Canada (HRDC) have helped the unemployed.

In a press release sent to the Toronto media, JVS speaks of Kveta Stewart, 38, who was running out of employment insurance and had recently separated from her husband when she began a JVS employment preparation and job search assistance program called Women in New Roles, which is funded by HRDC.

As part of the program, she had to make a presentation in front of her class and instructor.

"Feedback was very helpful and constructive. It gave you the courage and strength to believe in yourself and go out and find that job," she said.

HRDC has been repeatedly criticized since an audit report conducted by the internal audit branch of the HRDC and released to the media in January, found inadequate record keeping and lax monitoring of job creation programs.

"There has been so much negative publicity," said Carol Sevitt, communications consultant for JVS in Toronto. "People are really forgetting that HRDC funds important programs that could not be run without their support."

In the past fiscal year – which runs from April 1 to March 31 – JVS of Greater Toronto received just over $3 million in HRDC grants for 10 different programs including Youthinc, a career centre for young people, and Women in New Roles.

JVS of Greater Toronto is a beneficiary agency of the United Way and UJA Federation and receives funding for specific programs from government ministries and departments.

The media reported that many of the HRDC's files reviewed by auditors were scant and lacked information, such as the rationale for accepting a project.

But Kim Coulter, director of career services at JVS in Toronto, says that in the 10 years she has been working for JVS, HRDC always required a proposal or budget for contracts she worked on.

HRDC properly monitors JVS's programs, she said, pointing out that JVS has to submit monthly financial and activity reports that include statistics such as how many people participated in a program and how many people were hired, she said.

Also, HRDC usually conducts a six-month review of JVS programs and JVS has to submit a financial statement at the end of each contract, detailing whether its program has stayed within projected costs, Coulter said.

"We feel that we have been monitored very well by them. They ask the detailed questions and we give the detailed answers," she said.

David Mendelson, executive director of Jewish Vocational Service in Montreal, makes a similar observation.

He says the government's monitoring of a six-month internship for young people funded by HRDC has been "ongoing and close" since the program began in the fall of 1999.

"Our experience is that they are being very diligent," he said.

By distributing the press release, Coulter said, "we were trying to say [that] JVS is able to provide a good service to the community based on the funding we receive from HRDC. If it weren't for the HRDC, there would be a lot of people not realizing their career goals."

Yiddish has a word for it

By BEN ROSE
Staff Reporter

TORONTO — Lively street language is so common among Jews, especially those fluent in Yiddish, that it can be considered a national literature, says Toronto Yiddish author, translator and lecturer Shirley Kumove.

Yiddish has such respect for the spoken word that one of its famous sayings is that a good expression is a good introduction, said Kumove, who was recently the guest speaker at a Friends of Yiddish Chai Tea, at Holy Blossom Temple.

The author of *Words Like Arrows* and *More Words, More Arrows* said the secret of a good Yiddish expression, especially those in curses, is that it is pithy and witty. "What is desirable in Yiddish is that it be short and sweet."

Most Yiddish expressions are remembered for their caustic wit, and this is particularly evident in the sallies between Jews who come from different countries, Kumove said.

What gives a Yiddish speaker particular pleasure, she said, is to use a Yiddish expression that the speaker knows the hearer will not understand.

The same Yiddish word may have different meanings, which makes some expressions difficult to translate into English.

Examples of expressions she offered were: The definition of a "Yiddish summer" is seven weeks, with four weeks being devoted to getting ready for Rosh Hashanah.

After the High Holy Days, another expression sums up what the housewife faces: "dirty linens and leftovers."

On the eve of Yom Kippur, even thieves become pious, only to return to their questionable ways after the Day of Atonement.

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Editorials and Letters

Dry Bones
THERE ARE ONLY TWO TIMES WHEN WE ARE...
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...AND THE OTHER IS WHEN THEY'RE NOT!
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Where politics are played hard

An encounter with the tensions and the emotions of Mideast politics can be as treacherous and as painful as scraping one's hand across the sharp cutting edges of coral that lie hidden just beneath the surface of the water. Three incidents last week were illustrative.

While in the company of Palestinian Authority's (PA) president Yasser Arafat, French Prime Minister Lionel Jospin was injured by stone-throwing Palestinians at Bir Zeit University. Earlier in the week, Jospin had deigned to refer to Hezbollah operating in south Lebanon as terrorists. When Jospin returned home, President Jacques Chirac reprimanded him, thereby adding insult to the French prime minister's injury.

Later in the week, the entire foreign consular corps that maintains relations with the PA was convened at Orient House in east Jerusalem by Faisal al-Husseini, the PA appointee for Jerusalem affairs. Determined to dictate their protocol, Husseini would "lay down the law" for these diplomats once and for all.

Henceforth, Husseini proclaimed to the obviously uncomfortable foreigners gathered around the table like schoolchildren in detention, they would be permitted to meet with their Israeli counterparts in (west) Jerusalem only if they met with Palestinian officials in east Jerusalem. Meeting Palestinian officials in Gaza or in Ramallah, Husseini ordained, would thus require the diplomats to meet Israeli officials in Tel Aviv.

Finally, there was the spectacle in the Knesset last week of certain members of the government's own coalition joining with the Opposition to embarrass Prime Minister Ehud Barak by supporting a Likud bill aimed at controlling the referendum ratification process in the event of a peace treaty with Syria.

The prospect of returning all or most or even some of the Golan Heights to Hafez al-Assad as part of a peace treaty with Syria has left Israelis staring into a deep, heart-rending, existential chasm. On both sides of the issue, there is great and tearful unease. But the forces opposed to withdrawal have taken an unprecedented parliamentary step to ensure that a peace proposal will not be ratified.

Likud Knesset member Silvan Shalom introduced a bill that requires a Golan referendum based upon a majority of all the people who were merely *eligible to vote*. (Our emphasis) Usual democratic practice defines the winning side of a vote on the basis of the majority of the people who *actually* turn out to vote.

The bill passed first reading.

Politics in this region are played hard.

But it would be too high a toll if the democratic process itself were impugned as a result.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Oldest Sephardi shul in Europe?

Re: "Scholar studies Dubrovnik's Jewish history" (*CJN*, Feb. 24), I would like to submit the following.

The oldest Sephardi Shul in Europe, I was told, is in Ancona, halfway up the east coast of Italy, diagonally across the Adriatic from Dubrovnik.

On the night of Aug. 30, 1944, a few German E-boats nipped into Ancona harbour and torpedoed three hospital ships. Several aircraft from my Wimpy squadron were sent to a nearby airfield for night patrol security, with Spitfire and Beaufighter patrols during the day.

We never did find those E-boats, I suspect because Dubrovnik and nearby Lake Kotor and the many islands along that coast provided safe sanctuary for the objects of our hunt, that area being part of Croat (or Ustasha or German-friendly) territory.

I was, however, shown the shul in Ancona on my one day off, by a Jewish fellow originally from Trieste, who was then an interpreter with the British Army.

Ralph Charad
Montreal Post
Jewish War Veterans of Canada

* * *

UN ruling is legally binding

Regrettably, *The CJN* story on the government's refusal to comply with the UN school funding ruling ("Canada's response to UN blasted as shameful," *CJN*, Feb. 10), uncritically repeats the popular distortion that the ruling is "not legally binding."

The Covenant on Civil and Political Rights and its Optional Protocol, (allowing citizen complaints about rights violations) were ratified in 1976 after the federal government specifically obtained the consent of Ontario and the other provinces to adhere to all the terms of the treaty and abide by the views of the human rights committee under the Optional Protocol when and if they should find that a law or policy of the province violated the covenant. The covenant and the optional protocol to the covenant are both legally binding instruments as a direct consequence of Canada's voluntary ratification. The covenant, as well as the complaints protocol, are fully binding international laws.

Explicit religious discrimination in education funding was found to violate the treaty. Canada and Ontario now have an obligation under international law to eliminate the discrimination. If explicit religious discrimination by the Ontario government in open violation of international law is allowed to continue, no one in Canada can consider themselves safe, and Canada's leadership role in human rights will be effectively scrapped.

Georganne Burke
Director, Ontario Parents for Equity in Education Funding
Toronto

* * *

Ashamed of discrimination

The United Nations Human Rights Commission has cited Canada for violation of its civil rights covenant, a covenant to which Canada was a signatory in 1976. The ruling concerns Ontario's education funding policy which the United Nations considers discriminatory.

Ontario funds public schools and separate schools, while denominational schools do not receive funds. The Supreme Court has ruled that there is nothing preventing Ontario from doing this. In fact, the government extended funding to separate schools for grades 10 to 13 about 20 years ago; constitutionally they were funded only to Grade 10. There were no other groups to qualify when the constitution was written. The government can obviously make the decision to fund. Less affluent provinces in Canada do so.

The cost of funding these schools would be less than two percent of the education budget. The actions of Ontario reflect on the integrity of Canada, and I am ashamed of its state sponsored discrimination.

Marion Levinter
Woodbridge, Ont.

* * *

Real cost of education

There are more than 40,000 students at private religious schools in Ontario. The Ontario government has said it would be too costly to support these students in their current location even by just allowing these taxpayers to reduce their public school support payment while their children are attending the private schools.

Why don't we all register our children in the public school system this September so that the Ontario government can see what the real cost would be to school our children in their facilities? I'm sure building new schools and employing more staff would be much more expensive, notwithstanding that they could never build enough space for all of them by September.

It is our children's right to attend public school whether there is space for them-or not. Let's enrol 40,000 more kids in the system and see what happens!

Evie Rein
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

A fiercely proud Jew

Doña Gracia Nasi controlled Jewish life in the Ottoman Empire and beyond

By SARAH TAIEB-CARLEN

Imagine a Jewish woman who, in the year 2000, was New York's wealthiest and most powerful person, to the point of being able to organize the boycott of La Guardia Airport, or challenge the Pope, or monopolize the software and hardware industry.

Doña Gracia Nasi was just such a woman! Born Beatrice de Luna in Lisbon around 1510, she married Francisco Mendes in 1528, who was head of the Mendes "banking house," and like her, a Marrano. When he died eight years later, he left her a huge fortune.

Lisbon was not safe for Marranos in 1536, and although Jews were not allowed in England at the time, Doña Gracia went to London with her young daughter, her sister and her two nephews. Shortly thereafter, she left for Antwerp, which was then the commercial and financial centre of northern Europe. There, the spice trade, one of the family's specialties, proved to be an enormous source of profit.

Her brother-in-law, Diogo Mendes, was known as the Spice King of Europe. He married Doña Gracia's sister, Brianda, and the fabulous wealth and influential social position of the House of Mendes made it easier for them to live as secret Jews in Antwerp.

Aware of the risks they were taking, Diogo and Beatrice organized an underground network which allowed Spanish and Portuguese Jews to leave their countries and find safe havens elsewhere.

Diogo Mendes died in 1542, leaving Beatrice at the head of one of Europe's greatest fortunes and businesses.

The Inquisition initiated a posthumous trial against Diogo, accusing him of heresy. Beatrice fought courageously to prove that he had been a good Christian, but she eventually had to give the emperor 100,000 ducats to have the accusations dropped.

Many nobles were now courting her daughter, and Beatrice decided to go to Venice. She did not reside there too long because she was placed under arrest and the papal legate in Venice decided her daughter should be raised in a nunnery.

Again, money bought her freedom, but feeling most insecure, she left Venice for Ferrara, in Italy where she and her family openly reverted to Judaism. She became known as Doña Gracia Nasi, no longer a secret Jewess, but a fiercely proud one.

She was so generous and daring that the Portuguese poet-chronicler Samuel Usque wrote: "Who has seen revived the intrinsic piety of Myriam, offering her life to save her brethren? The great prudence of Deborah, in governing her people? That infinite virtue and great sanctity of Esther, in helping those who are persecuted? The much praised strength of the most chaste and magnanimous widow Judith, in delivering those hemmed in by travail?

"Such has the Lord sent to you in these days from the most supreme rank of his armies, embodying them in a soul of His which by high chance and your happy lot is installed in the most womanly body of the fortunate Jewess Nasci ... In brief, the wide pinions and outspread wings of this eagle have saved a great part of your sons in their flight from the cruelty of the Portuguese, so that she thus imitated the Lord at the time of the exodus from Egypt."

But, with the founding of the Jesuit Order in 1540 and the strengthening of the Inquisition, even Ferrara was no longer safe and Doña Gracia felt compelled to leave again, this time for Turkey, in the summer of 1552. Sixteenth-century Turkey was a more civilized, more refined place than most European countries; it was, therefore, not really a sacrifice for Doña Gracia to leave western Europe for the Muslim Middle East.

The Turkish sultan, Bajzet II, welcomed all Jews, and in particular, rich and famous ones.

Those who possessed skills in areas that were missing in his country, such as commerce, trade, handicrafts, medicine and foreign languages were welcomed, as well as manufacturers, especially of firearms, gunpowder and cannons.

In 1553, Doña Gracia, her family and her staff took up residence in royal style in Galata, the exclusive residential suburb of Constantinople. On the day of her arrival, as a gesture of thanksgiving, she donated thousands of ducats to the hospitals and the poor of Constantinople. Her influence at the court was enormous, and she maintained a constant, close contact with the sultan and his family.

She managed an overseas business in spices, wool, grain, clothing and textiles that was so large, she had her own ships to carry the goods. She opened branches all over the Balkans and the Archipelago, in Ragusa (today Dubrovnik), Belgrade, Sarajevo, Naxos, in Italy, and in France, especially Lyons.

In 1554, Joseph Nasi, her nephew, joined the family in Constantinople, and from then on, the nephew and aunt worked closely together in all branches of the business.

Secure and powerful in Turkey, she now proceeded to keep a promise she had made to her husband: to have him buried in the Holy Land. Unfortunately we have no details about this extraordinary and extremely dangerous enterprise; but she did manage to have his remains exhumed from a churchyard in Lisbon and taken to the Valley of Jehoshaphat in Jerusalem.

Until her death, Doña Gracia controlled Jewish life in the Ottoman Empire and even beyond; she is the only woman to have done so in the history of the Diaspora.

Her charity knew no bounds. She continued to feed a hundred poor people at her own table at every meal, as she had started to do in Ferrara.

Doña Gracia Nasi, Marráno leader portrayed on a medal by Pastorino de Pastorini, 1553. Jerusalem J.N.U.L., Schwadron Collection.

She took care of the needy Jews in Palestine; she redeemed Jews enslaved by the Knights of Malta; in 1554, 1556 and 1561, epidemics plagued the empire and she generously opened her purse to help Jews and non-Jews alike; she built hospices, orphanages, schools, hospitals and roads all over Turkey.

She founded a yeshiva in Constantinople, where, according to Sephardi tradition, half the time was devoted to religious study, and the other half to secular subjects, mostly mathematics, medicine, philosophy and astronomy.

In Salonika, she founded a midrash, (as it is called in Sephardi communities, as opposed to beit-midrash in Ashkenazi communities). In Tiberias, where she revived the Jewish settlement, she founded a talmudic academy and a number of synagogues.

The chronicler, Immanuel Aboab, described her "excellent virtues and noble deeds, regarding which it would be possible to write many books."

The physician Amatus Lusitanus wrote that she was "adorned by all the virtues." Rabbi Almosnino of Salonica called her "The Lady, crown of the glory of goodly women." Samuel Usque summed up all these praises and called her "the heart of her people."

Biographers and historians agree that no other woman in Jewish history has been surrounded with such well-deserved devotion.

The power and influence of Doña Gracia is nowhere more evident than in the famous boycott of Ancona, a seaport in the Adriatic coast of Italy where the Inquisition had organized a series of *auto-da-fé* (trials and executions). During this time, 25 Jews were found guilty of heresy and were strangled and burned in front of a jeering crowd.

This pained and infuriated Doña Gracia so much that she decided to vindicate their memories. With the consent of the Turkish sultan, she organized an international boycott of Ancona, the port from which ships and cargoes were diverted to Venice, at great risk to herself.

This showed uncanny vision for the time because she was able to go beyond the traditional response of the Jews – suffering in silence – and to prove that they could fight successfully on economic and political levels.

Unfortunately, a few weeks later, Rabbi Moses Bassola of Ancona and, then, Rabbi Joshua Soncino of Constantinople opposed the boycott on communal and religious grounds.

Doña Gracia was devastated. This terrible blow impelled her to depart for the Holy Land earlier than she had planned. She had a mini-palace built in Tiberias where she intended to create an independent Jewish settlement thanks to the privileges that the sultan of Turkey granted her in exchange for 1,000 ducats a year.

Unfortunately, she died before she realized her greatest dream: to reclaim the land of Israel for the Jews and to be buried beside her husband. We do not know where or when she died. The best guess of scholars is in the early summer of 1569.

Jews all over the world mourned the Señora. Elegies, poems, and *kinot* were read in synagogues where memorial services were held. Kings and queens in the Christian and Muslim worlds, Jewish communal leaders and scholars from all over the world, needy people who had shared food at her table, all grieved for her.

In the words of one historian: "Never perhaps in the whole of Jewish history, since the days of Salome Alexandra, the Hasmonean Queen of Judea who had died 16 centuries before, had a woman's death been so generally and so profoundly mourned."

Sarah Taieb-Carlen is a professor at York University in Toronto.

Opinions

Fairness for all?

Toronto is probably one of the most ethnically diverse cities amongst the world's metropolitan areas. One would therefore have every right to conclude that in this city, people of all backgrounds are treated fairly, without distinction.

Unfortunately, in some important respects this is not so. The Commission on Systemic Racism in the Ontario criminal justice system, sponsored by the attorney general of the province, has issued a disturbing report, which claims that blacks are treated differently.

Rabbi Gunther Plaut in Toronto

Here are some of its conclusions:

• Members of the black community are much more likely to be stopped, questioned and searched by the police than white or Chinese people.

• Black people are more likely to be denied bail or to have strict conditions applied to their pre-trial release.

• Pre-trial procedures by state officials are clearly unevenly applied to blacks.

• Blacks are over-represented in our jails.

Is the reason for this catalogue that blacks commit more crimes than anyone else does? That conclusion cannot be supported by a fair analysis, says the report.

Note the following considerations:

• Black people are more likely to be stopped and questioned by the police in Toronto than other persons.

• The police appear more likely to accept or provide negative information about black accused than about those of other racial backgrounds.

• Crown attorneys in Toronto are said to be more likely to seek the detention of black accused than those of another race.

I will never forget a personal experience I had when I served as vice-chair of the Human Rights Commission. A driver was frequently at my disposal, and I came to know him very well indeed. He was a gentleman from the east coast, the descendant of many generations of black Canadians. I was glad to have him as my friend and co-worker.

I remember how often he told me that prior to picking me up, he had been stopped by the police on the highway or on some city street. It was not because he was speeding or for any other discernable purpose – for he had never had a traffic violation brought against him. He was stopped only because he was a "sample black."

Every time I heard that tale I was enraged, and I can only guess how it affected him. Why was he singled out, we wondered. Perhaps because the car he was driving was moderately expensive and because it was in top condition? Perhaps our law enforcement people thought that this did not square with a black driver who, because of his race, was therefore suspected of being a potential thief.

While this happened some years ago, the practice has not stopped, I hope that Toronto's new police chief will give this whole issue his close attention

Whose Birthright?

Since the time of Jacob and Esau, birthrights have been a difficult matter. We all know how that story turned out, whether or not we agree on the details and the motivations of the participants. Now, with the Israel Birthright program taking young people to Israel for what looks like a free ride, once again the idea of entitlement has been the cause of some argument (to put it mildly) in our communities.

Jean M. Gerber in Vancouver

As I understand it, there are two camps. One, taking the side of the sponsors of the program, points out that a very low percentage of young Jews from North America ever visit Israel. This first experience with a peer group, they believe, will bring these Diaspora Jews into a strong relationship with Israel's people and places, her history and her place in the Jewish heart. The defenders of the program also argue that the program is not meant to stand on its own, but to be coupled with a strong local commitment by home communities to keep the enthusiasm of participants at a high level once they return home.

The other side takes a rather different perspective. It comes down to this: Why should your kid get a free trip to Israel when I had to pay for (and here you fill in the blanks) a year at an Israeli University, a USY, NIFTY or NCSY pilgrimage, a Biluim summer, a semester on a kibbutz? If I had to pay, so should the parents of these kids. Or, an alternative argument: Why did your kid get chosen and mine missed out?

There is something charmingly optimistic in the first argument – if you pay for it, they will come to love it – and something mean-spirited and narrow in the second. There are many issues around Israel's relations with the Diaspora, issues that gen-Xers will encounter, often with no background from which to speak. Birthright can be the start of a deeper relationship between us, here in Canada, and Israel.

There is no question that going to Israel in the company of other young Jews can be a transforming experience. Jews in university still face an amazing array of challenges to their Jewishness. While campus may no longer be the radical hotbed it was in my days, attitudes to Israel and its security are still, in many places, fairly hostile. It is easy to trash a place you have never seen, and feel superior to people you have not met. Having seen Israel first hand, no matter how briefly, can be a catalyst to finding out more about the complexity of Middle East issues. With knowledge, when the challenges come, they will not be as frightening.

But what about all of us who paid out thousands of dollars when our kids were asking for Israel experiences – or when we thought they should have them? Should we be churlish about the opportunities they missed? I don't think so for a moment. The program has not only offered a one-time experience, but it has made our communities more aware of the need for a consistent program to engage the hearts and minds of the adults coming back changed.

The best achievement of Birthright will be if it has engaged Jews whose families, for whatever reasons, did not feel the experience of Israel was worth their efforts – or who lacked the funds to give their children this opportunity. There are many such young people on this program. I know some of them, and the experience has indeed altered their lives.

Most seriously, a connection established between thousands of young North American Jews and Israelis of all conditions affects the people who will be making the next generation of decisions about Israel-Diaspora relations. We of our generation are still experimenting. Despite the disdain for non-Orthodox movements shown by Israel's rabbinate, the visceral link of our older generations cannot be destroyed.

But we need new connections to an as-yet unknown destiny. The Birthright Israel generation will take us there.

The Jewish people need to defragment

I do not like labels but, if I had to characterize my general philosophy, I would say that I am a "moderate." By this I mean that the views I hold on particular issues are not driven by ideology. My views are my attempt to balance competing interests in order to reach, what I perceive to be, a just and appropriate compromise between conflicting values.

Bruce Elman in Edmonton

Take capital punishment, for example. I am not ideologically opposed to capital punishment. If I was absolutely convinced that errors were never made and that the rules of due process were always scrupulously followed, I would be in favour of capital punishment for certain crimes.

However, in the country of Marshall, Milgaard, and Morin, we cannot always be sure that individuals have actually committed the crimes of which they have been convicted.

Further, I believe that, in this respect at least, I am in the mainstream of Canadian society and at the heart of the Jewish people because, essentially, Canadians are moderates, and so are Jews.

So I have, for some time now, been concerned by what I perceive to be the polarization of Canadian and North American society. On any number of social issues, the centre of the body politic is crumbling. So too in Jewish life – the Jewish people are fragmenting.

A personal anecdote: When I was president of the Jewish Federation of Edmonton, I was called upon to appear at public functions, often within the Jewish community but sometimes in the larger community as well. On these occasions, I always wore a kippah because I thought that as the representative of the Jewish community I should do so.

When I went to Israel on my last sabbatical, I decided to wear a kippah all the time. After all, what better place to wear a kippah than in the Jewish State!

The reaction of my secular friends was: "You're not religious. Why are you wearing a kippah?" The reaction of my religious friends was: "You're not religious. Why are you wearing a kippah?" Apparently, one of the few things upon which my secular and religious friends could agree was that I should not be wearing a kippah!

So I was thrilled to see an article titled, Give Judaism Back to the People, in the Feb. 14th issue of the *Jerusalem Report*. The author, Emuna Elon, is an apparently religious woman who is a columnist for the daily, *Yediot Achronot*.

What prompts Ms. Elon's article is the reaction of "Orthodox Zionist Rabbis" to recent legislation enabling women to serve in combat units of the Israel Defence Forces. These rabbis complain that allowing women to serve in these units will lead to immodesty and immorality which Orthodox soldiers will find intolerable.

Further, the rabbis say that they may have no other choice but to forbid Orthodox soldiers from serving in the IDF. Ms. Elon queries: "Are religious men the only soldiers who should be concerned about morality in the army?"

A good point. She notes that when the State was established, the nationalist rabbis did not threaten that, unless kashrut was observed in the army, Orthodox men would not perform military service. Rather, they set about the task of ensuring that all soldiers – Orthodox or otherwise – were able to keep kosher.

Elon states: "As long as only religious citizens are presumed to be interested in such basic precepts as Sabbath observance, kashrut, modesty and morality, the many Jews to whom these commandments are no less dear are being shut out.

"Judaism," she says, "belongs to everyone."

Many, if not a majority, of non-Orthodox Jews take seriously their commitment to brit milah, to Jewish education, to bar and bat mitzvah, to Jewish marriage, to Jewish burial, to shivah, and to yizkor.

I assume that no one would find the strong commitment of non-Orthodox Jews to these rituals particularly unusual. After all, through these rituals, we affirm our identification with the Jewish people. So why would it be so surprising to learn that many non-religious Jews are concerned about Shabbat and festival observance and kashrut and mitzvot and Torah study and so forth.

These, too, are elements of identification with the Jewish people. All Jews are stakeholders in Judaism and Torah. It is time to "give Judaism back to the people." Perhaps, we can do this if we emphasize the things that we have in common rather than those that fragment us.

Recently, I received an e-mail from our computer support person at work. She told me I should "defragment" my hard drive on my home computer on a regular basis. *Defragment* – to put separate pieces back into a unified whole.

This is what the Jewish people need – to defragment.

The Kirshner File

The world of food writer Claudia Roden

In the vanished world in which she once lived, Claudia Roden well remembers the grand and glorious food of her Sephardi family, the tantalizing fare that connects her like a gossamer thread to her idyllic childhood in Cairo.

Sheldon Kirshner in Toronto

Born into a prosperous Jewish household that prided itself on its exquisite hospitality and conviviality, Roden was raised on the fragrant scent of Middle Eastern dishes such as Istanbul pies, Aleppo cracked wheat salads and Syrian kibbeh, the pearl of Aleppan cuisine.

"We were food-oriented," said Roden, who was here recently at the invitation of Ashkenaz, the Festival of New Yiddish Culture.

By any measure, Roden, author of *The Book of Jewish Food* and *A Book of Middle Eastern Cookery*, ranks as one of the great food writers of our time. Since the appearance of *A Book of Middle Eastern Cookery* 33 years ago, she has won the praise of her peers and the admiration of readers appreciative of her ability to blend gastronomy with history, anthropology and ethnography.

Based in London, England, where she has lived since 1954, Roden, 63, was born in Zamalek, a leafy, well-to-do Cairo neighbourhood alive with the colour and fragrance of bougainvillaea and jasmine. There, in a sedate apartment building from whose windows she could see the mighty Nile and hear the muezzin's call, Roden and her two brothers, Ellis and Zaki, spent their formative years.

Her parents, Cesar and Nelly Douek, who passed away within months of each other in 1993, raised their children in a cosmopolitan milieu where French rather than Arabic was the language of social discourse.

Roden's forebears were of Syrian and Ottoman Turkish origin. Her great-grandfather, Haham Abraham ha Cohen Douek, was the chief rabbi of Aleppo. Her two grandfathers, Elie Douek and Isaac Sassoon, left Aleppo at the end of the 19th century when it ceased to be the hub of the camel-caravan trade and Egypt became a centre of commerce with the opening of the Suez Canal and the development of the cotton trade.

Part of a Jewish community which itself was a kaleidoscopic mosaic of nationalities, the Doueks and the Sassoons brought with them to Cairo the recipes that had sustained them for generations. Roden's mother was adept in a kitchen, but usually left the cooking to an Egyptian cook and an Italian nanny who had been instructed in the ways of Sephardi kosher cuisine.

Meals were regarded as a link with the past, a celebration of roots, a symbol of continuity, Roden explained. To this day, she can still recall the aroma of sizzling garlic cloves and crushed coriander seeds wafting from a pot on the stove.

Roden, whose father was a merchant, was sent to Paris in 1951 to continue her education. She went to France with a heavy heart, realizing that things might never be the same again. Egypt had fought a war with Israel in 1948, and the position of Egyptian Jews had eroded. "We knew we'd have to leave one day."

The 1956 Suez war sealed their fate. "There was a big fear of what would happen to the Jews. We were frightened."

It was not just paranoia. One of her relatives had been arrested, accused of being an Israeli spy. Shortly after the hostilities ended, the Doueks immigrated to Britain via Sudan.

Ensconced in London, the Doueks enjoyed the delicacies that had distinguished their table in Cairo – stuffed lamb with rice, rolled vine leaves, cheese pies, filled pastries with mashed dates, and the like.

Although she married into an Ashkenazi family and mastered the art of east European cooking, Roden was always addicted to the Sephardi recipes of her youth. There being no cookbooks for this cuisine, she assiduously collected and exchanged recipes with friends and strangers.

As a result, Roden was able to write *A Book of Middle Eastern Cookery*, which, after three decades, is still in print, and which she is currently revising. One of the first books on the subject, it has been translated into a myriad of languages, including Hebrew, German and Swedish. A pirated Arabic edition, for which she receives no royalties, is also on the market. Newspapers in Egypt and Saudi Arabia have published her recipes.

Claudia Roden

"Middle Eastern cuisine has become fashionable in the Anglo-Saxon world because it is taken as a model for healthy eating," explained Roden, a small, elegant woman with a café au lait complexion and jet black hair.

The mother of three grown children, she began working on *The Book of Jewish Food* (Penguin) – an encyclopedic masterpiece containing more than 800 recipes – 16 years ago. In search of recipes and folklore, she travelled widely, finding material in farflung places like Morocco, Israel, France, Austria and Hungary.

Is there such a thing as Jewish food? "Each region or country has its own particular Jewish dishes and these are sometimes different from the local cuisine. Jews have adopted the foods of the countries they lived in, but in every country, their cooking has had a special touch and taste."

Researching *The Book of Jewish Food*, which was published in a paperback version last August, gave Roden the opportunity to go back to Egypt, which she has revisited several times since. "Zamalek has changed for the worse culturally and economically. But I love the Egyptians. They are so welcoming and humorous. They feel nostalgic about the Jews who once lived in Egypt."

While working on *The Book of Jewish Food*, the recipient of several prizes, she finished *The Good Food of Italy – Region by Region*. In addition, Roden has written *Mediterranean Cookery*, *Everything Tastes Better Outdoors* and *Coffee – A Connoisseurs's Companion*.

Apart from her books, Roden has published pieces in London's quality broadsheet press, and her articles have appeared in *Gourmet* magazine. In addition, she regularly pops up at food conferences and festivals as a consultant and speaker. More than a decade ago, she hosted *Claudia Roden's Mediterranean Cookery*, the first BBC cooking show shot abroad.

Roden, a divorcee, cooks virtually every day when she is not travelling. And while she is partial to French, Italian and Thai food, she is always inspired by the cuisine of the Middle East when she whips up dinner for friends.

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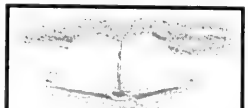
Originality or convention?

By RABBI RONALD WEISS



Rabbinic Reflections

What can we learn from the repetition of a phrase in the Torah?

Much of Parshat Pekudei can be found earlier in the book of Shemot. However, there is one phrase in particular that merits special attention because of the frequency with which it is repeated.

The Torah tells us of the completion of the priestly garments and the final consecration and assembly of the Tabernacle itself. After describing each garment or individual item, the Torah states that the task was carried out "as the Lord commanded Moshe."

This phrase, or an almost identical expression, is used over and over again, a total of 19 times, in the parshah. One would think that teaching that the work had been done as the Almighty commanded could have been adequately conveyed by other means. What, then, can be learned from this repetition?

One of the few commentators who discussed this issue was Don Isaac Abarbanel, who wrote his commentary on the Torah in the 15th century. He observes that in Parshat Pekudei, the descriptions of the finished work differ slightly from the instructions given several chapters earlier. In some cases, additions appear to have been made when the work was done, while in others, details that appear in the instructions are omitted during construction. Therefore, the Abarbanel explains, the repetition is justified to indicate that the work was carried out "as the Lord commanded Moshe."

Abarbanel's explanation is textual in nature. However, it is possible to suggest another explanation based on an entirely different perspective.

The chief artisan of the Tabernacle and all of its equipment was Bezalel. Clearly, he was one of the most knowledgeable of his generation, having previously been described as possessing the talent for all types of craftsmanship. The opportunity to head the team that was to build the Tabernacle, and all that was used in it, was a tremendous honour.

However, at the same time, Bezalel must almost certainly have experienced a certain sense of constraint. His mandate was only to follow the instructions given to Moshe; he was not given any opportunity to exercise his own creativity or originality in this work. Despite the fact that he was the chief artisan of his time, Bezalel was given the blueprints for what he was to create and was expected to produce a final result in accordance with those instructions. While building the Tabernacle must have been an elating experience, for someone with Bezalel's talents and creativity, it is not unreasonable to assume that there might also have been a little frustration.

From this perspective, the need for the constant repetition of the fact that everything was carried out "as the Lord commanded Moshe" becomes much clearer. Each repetition reminds us how difficult the task must have been, when Bezalel had to follow the instructions given to him to the letter. Every single item he made for the Tabernacle must have presented him with this challenge, and the Torah testifies how he rose above it on every occasion.

Each of us is similarly challenged to make proper use of our talents. We need to find a proper balance between developing our creative abilities and channelling these energies into activities that will be of benefit to those around us.

Rabbi Moshe Feinstein, one of the pre-eminent rabbinic leaders of our generation, once explained that when a person is blessed by God with special gifts and has talents that distinguish the individual, these abilities should not be wasted or put to selfish use, but should be utilized in the service of God and for the betterment of society.

Please God, we should be up to the challenge.

Rabbi Weiss is director of chaplaincy services at Jewish Family & Child Service.

Childhood memories

***Motion Sickness*, by David Layton (Macfarlane, Walter & Ross).**

Books
Bernard Baskin

Irving Layton, far removed in word and deed from the genteel Canadian tradition, often lashed out at his detractors with what he called his "cadenced vituperations."

Typical is this fulmination: "One cannot love life as much as I do, its thrust and colour and gladness, without abominating the pompous fools, the frustrated busybodies, the money-lusting acquisitive dull clods and lobotomized ideologues who make it difficult for the high-spirited to live joyously.

"It takes a good deal of humour and energy not to be sickened by all the patronizing arrogant twaddle I've had to endure in over a quarter century of poetic composition from erudite dwarfs, eunuchs, and oracular donkeys who for all their huffing and puffing can no more create a lasting poem than I can give birth to a typewriter."

For the author of *Motion Sickness*, growing up in the shadow of his famous and outspoken father wasn't easy. This disarming reminiscence, an account of his pre-adolescent years (10 to 14), makes plain the wild and unstructured nature of his erratic rearing.

Irving and Aviva loved their only son, but rarely allowed his needs to interfere with their tumultuous lives. Addicted to travel, they dragged David from Toronto to London, to Australia, to Marrakesh, to the Greek Islands and back to Toronto. There was for him no routinized or stable life; school was always a secondary consideration.

Motion Sickness, literally, becomes an anticipated syndrome. On a flight that was supposed to be going to Greece, he realized that something was wrong.

"I knew it wasn't possible that we could be in Athens yet – and there was something about the way everything looked, the weight of the clouds, the density of them, that didn't seem right. I knew right then and there that we were descending into India, or Karachi, or God knows where. And there was nothing I could do."

His parents constantly bickered, and the pugnacious poet would precipitously take leave of his family for months on end. Eventually, Leon Whitson, author and journalist, and Aviva's husband to be, moved in and quickly asserted his authority over the unhappy David.

One day, Whitson announced: "No more television," and crashed the television set to the floor. "There is a new law in this house," he bellowed.

Outraged, Aviva joined her son in denouncing Whitson as an insensitive and obnoxious intruder.

Whitson faltered. "For the first time he looked down at the damage he'd caused, and I could tell he was at a loss to explain himself fully. Doubt crept into his face. He'd meant to come into the house and take control, but perhaps he was no better than the rest of us. Obviously, by the look on his face, it was a horrific thought. We'll win, I thought. We'll defeat him."

Refractory David tormented his mother at every turn, cursed her with shocking four-letter words and had to be given Ritalin to keep him under control.

There is little here about Irving as a writer. And such celebrated CanLit personalities as Leonard Cohen and Scott Symons make fleeting and elusive appearances.

When David is 14, his parents decide to divorce. It is at that point that he cuts off his childhood memories that are jumbled in his mind with half forgotten schools and exotic venues and with the heightened emotions of his parents, their lovers and friends.

In a brief epilogue, the author, now 35, deplores the waning powers and judgment of his father, who at 87 sees no harm in urinating "against a wall in full

Continued on page 13

Jewish Life

World Purim traditions

By MARK MIETKIEWICZ

Think you know everything about Purim? Think again.

For Judaism's happiest day of the year, we are familiar with the graggers, the masquerades and the hamantaschen. But what about the holiday snowmen, the human-shaped cakes and the *90* other Purims? These are some of the Purim traditions you can visit on the Jewish Highway.

The best place to start for some global Purim traditions is at the Jewish Agency Education Department **[http://www.jajz-ed.org.il/festivls/purim/pugnen07.html]**. In Germany on Purim eve, torches containing gunpowder would be ignited. During the Megillah reading, the gunpowder exploded with a deafening noise. In Italy, youngsters would divide into two camps and throw nuts at each other. In wintry Bukhara, a large "snow-Haman" was built near the synagogue. After the meal, a bonfire was built and everyone gathered to sing while "Haman" melted. And in Salonika, Haman-shaped cakes were baked and placed on the window ledges until the festive Purim meal. During the meal, the cakes were sliced and eaten.

The Virtual Jerusalem Purim site has also done a great job rounding up some traditions **[http://www.vjholidays.com/purim/worldcus.htm]**. In Cairo revellers would take to the streets in costumes riding donkeys that were dyed in stripes and patterns. Lithuania would see yeshiva students get the opportunity to dress up as rabbis, deliver outrageous speeches and gently mock their teachers. In Yemen, bridegrooms would compete at the local Jewish court for the honour of buying the oil and wax used to light the synagogue during the Megillah reading.

And what about where it all started? In Persia, a wealthy man would host a huge Purim feast in his home for the whole community. During the meal, all would march out to watch an effigy of Haman being burned, while shouting, "May the memory of Amalek be erased!" As the fire went out, the children took turns jumping over the coals, just as they did during celebrations in talmudic times.

On of the most fascinating holiday customs is creating "special Purims." According to the Jewish Agency's Jewish Education and Culture page, "Purim serves not only as remembrance of the salvation of Israel in the days of Mordechai and Esther, but is also a symbol of cases throughout Jewish history when the Jews were saved from the 'Hamans' of their generation." **[http://www.jajz-ed.org.il/festivls/purim/pugnen06.html]**

Ninety special Purims have been created; for example, the "Winz Purim" celebrated by the community of Frankfurt-am-Main. In the 17th century, Winz Fettmilch whipped up a pogrom against the Jewish community. Miraculously, the Jews were saved from complete destruction, Winz was punished, and the Jews celebrated their deliverance from their local Haman. Their story is told in detail at the Joint Distribution Centre Web site **[http://www.jdc.org.il/fsu/Russian/tradition/holidays/purim/english/frank.html]**.

Where can you find a gathering of a quarter million Israelis – and the only thing they're demonstrating is joy? The Adloyada is a traditional Purim carnival which has regained popularity in Israel. The name comes from the phrase "and you should drink until you don't know (ad lo yada) the difference between 'Cursed is Haman, and blessed is Mordechai.'" **[http://www.vjholidays.com/purim/carnival.htm]**.

A couple of years ago, revellers turned downtown Tel Aviv into a giant traffic jam as they watched Mayor Ronni Milo (dressed as city's first mayor, Meir Dizengoff) lead the parade riding his reluctant white horse **[http://www.jpost.com/com/Archive/13.Mar.1998/News/]**. Behind Milo was a procession of floats with huge effigies of then prime minister Benjamin Netanyahu, Labour party leader Ehud Barak, Yasser Arafat and Milo himself. And further back, paraded clowns, bands, city sanitation workers and 90 pupils dressed as pitas and kebabs.

Next week, Beyond Hamantaschen: Purim foods from the four corners of the Internet.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Reflections of Israel

Jared Golberg is a student at Ryerson Polytechnic University in Toronto who recently went on a Birthright Israel trip. The following is a prose poem about the trip, written in memory of his grandmother, Aida Golberg.

Walking through the rock of silent past leaves an impression of solitude.

Coming to terms with such tranquillity is a discipline not found back home; lost in a corporate world.

I forgot how silent my thoughts were until that moment, this moment, where everything fell into place.

I looked over, wondering where my faith has gone or if it was ever there, but no matter what I was thinking, the view put everything into perspective. A view of love, anger, and of course sadness, took hold of everything within, making me shiver with relief.

Without asking, I knew someone was right behind me. I don't know if it was fake or real, but someone was there with one hand on my shoulder, experiencing fate with me. She realized I was there.

As I dug my hand into the ground, I couldn't help wondering if I was touching the exact spot where history prevailed; the exact spot where someone had had the emotion I was feeling.

My hands were dirty – But I didn't care. My pants were dusty – But I did not care.

Everything with a price meant nothing to me anymore and for the first time in a long time I did not care about money.

My world seemed to grow and surround me with such joy; a feeling lost with horns and cars – Big city fuss.

I felt nothing for a long time, but I have something now. I finally understand it all.

I made the encounter with something I never knew could exist… But it does. I saw it, I felt it, I cried for it… A state with a heart and my heart is with this state.

by Jared Golberg

Continued from page 12

A loving encumbrance

view of whoever happened to pass by."

In a recent interview, the author asserted that from the outset his book would be about being David Layton, not about being Irving's son.

"There might've been some really juicy bit of gossip that I could've put in, but had no relevance to what happened later on in my life – it just happened to be juicy gossip. That I kept out. But if there was juicy gossip, if there was something that was very private and intimate and I knew it would have some interest to the reader, but also had an interest to me, then it was in."

Motion Sickness is well written, lively and candid. It evokes the selfish concerns and absurd priorities of creative personalities for whom a young boy is a loving encumbrance.

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JWI walk to help fight domestic violence

By CAROLYN BLACKMAN
Staff Reporter

Julie Hershkovich, Toronto chair of Jewish Women International of Canada's Walk for Hope, displays the t-shirt, available to those who raise over $25 for the walk.

TORONTO — Jewish Women International of Canada is taking steps to end domestic violence in the country.

A "walk for hope," to be held concurrently in Toronto, Montreal and Winnipeg, on March 26, is intended to raise money for JWI/C's domestic violence programs, including ASTEH – alternative short-term emergency housing, and educational events and pamphlets.

The organization also puts out a resource guide for rabbis with information about domestic violence, sample sermons, and ways to look for it in their congregation.

"We need to make the community aware that domestic violence is out there. We know we cannot stop it completely, but we can make people aware it is going on. Abuse is a serious issue, and it must be addressed in the community," said Paula Mittleman, president, JWI/C.

Mittleman said that the walk began as a pilot project in Montreal last year, and was "quite successful." JWI Toronto participated in the walk-a-thon sponsored by Nissan last year, but this year, it is all ours.

Corporate sponsors for the walk, which Mittleman said should attract several hundred people, include Danier Leather, Global Furniture, Hedva Ben-David and Mackenzie Financial Corporation. Door prizes will be given after the walk, and there will be prizes for the most money raised individually and by chapter. Those who raise $25 will get a t-shirt, and tax receipts are issued for anything raised over $10.

In Toronto, registration for the walk begins 9:30 a.m. at Promenade Mall, centre court. The walk takes place from 10 a.m. to 12 noon on the lower level of the mall. Mandell Entertainment will provide music, and there will be a self-defence demonstration and refreshments. Walk chair is Juliette Hershkovich.

"It is very exciting to have women from different parts of the country walking at the same time. My dream is to have an international walk," says Mittleman.

For pledge forms and information, call JWI/C at 416-630-9313.

International Shabbat program aimed at students

By LEILA SPEISMAN
Staff Reporter

TORONTO — Thousands of mainly non-observant college-age youth from across North America will have the experience of Shabbat, thanks to the efforts of the National Jewish Outreach Program and its Shabbat Across America/Canada.

On March 31, over 750 synagogues and 70 campus organizations are expected to offer a traditional Friday night Shabbat service and a festive meal.

Shabbat Across America/Canada encourages host locations to tailor their program to fit the needs of their participants.

A media release from NJOP said that "by heavily targeting college students with little or no religious training and background to the beauty and significance of the Jewish Sabbath, NJOP hopes to lay a foundation of Jewish practice that will only grow stronger as SAA participants begin to have children of their own."

Canadians from Quebec to Vancouver can participate in programs. Locations include Temple Emanu-El Beth Shalom, in Montreal; Beth Shalom, in Ottawa; Temple Kol Ami, Or Hadash, Beth Emeth Bais Yehuda and Solel in Toronto; Simcoe County Jewish Association in Barrie; Congregation Shaar HaShomayim in Windsor; Temple Shalom in Winnipeg; Temple Beth Tikvah in Regina; and Shaaray Tefilah in Vancouver.

Also taking part will be campus organizations and Jewish community centres in Toronto, London, and Vancouver.

The National Jewish Outreach Program was established in 1987 by Rabbi Ephraim Buchwald. Other projects include Read Hebrew America/Canada and Turn Friday Night into Shabbat. All programs are free.

For more information, check the Web site, at www.njop.org.

Women celebrate 10th anniversary of feminist film

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Ten years after the first screening of *Half the Kingdom*, a film about women and Judaism, the women who were in the film gathered to discuss changes they've seen in the past decade.

The film, produced by Francine Zuckerman, featured Esther Broner, Naomi Goldenberg, Rabbi Elyse Goldstein, Norma Joseph, Michele Landsberg and Alice Shalvi.

The panel discussion was moderated by Zuckerman, and sponsored by Kolel: The Adult Centre for Liberal Jewish Learning. It was the first time all the women were together in a room – "a fantasy come true," said Zuckerman.

After viewing clips of themselves, the women talked about how they've changed, how the world has changed in the past decade, and what they would like to see in the next 10 years.

In the film, Rabbi Goldstein, now director of Kolel, said her challenge was to see people take feminism seriously. The tree should bend with the winds of change, she said, not snap.

Now, said Rabbi Goldstein, she is both optimistic and pessimistic. "When I see that clip, I think about how far the tree has bent, and it has bent very far. The good news is that there have been tremendous changes in the Jewish establishment as women have become leaders. The bad news is that there are still women rabbis. We never hear anyone called a male rabbi.

"The tree is still planted in male patriarchy, and being blown at with feminine breath. We have to plant the tree in a different place, where women will nurture it, and men will help it grow."

Joseph, a professor at Concordia University, and an Orthodox Jew, said that when the film was made she felt "conflicted and divided. I wish to live as part of the community, but am often alone."

Since then, she said, she has found a "certain degree of acceptance. I love to teach about women and Judaism, and I am able to do that, and feel accepted in that world."

She is still proud and happy, she said, to be an Orthodox Jew. "If women were asked to sit at the back of a bus, they might not react negatively if they were told it was safer at the back.

"It is how we interpret things. I see the separation of men and women in synagogue, as long as it is equal, as a way to find my own independence in prayer. I spend family time in other environments. Prayer, for me, is being alone with God. A mechitzah enables that moment. I am not put to the back, but given a different experience."

Shalvi, a leading Israeli woman's rights advocate, and a founding chair of Israel Women's Network, said in the film that it was an overwhelming experience for her to have had her first aliyah, about 20 years ago. "It was the first time I had seen a Torah scroll up front and inside."

Last year, she said, her granddaughter read the Torah at her bat mitzvah, and her family saw women filled with joy as they danced with the Torah on Simchat Torah. "The younger generation is experiencing the joy that I had to wait a long time to experience."

Landsberg, a *Toronto Star* columnist said in the film that she did not believe in a tradition that makes women feel degraded. "Through making the film, I began to know Orthodox women, and began to understand their struggle, and realize why they have tried to change the system from within.

"As an unaffiliated Jew, however, I have become more and more disheartened about organized religion since making the film. I am an upfront Jew, but when I see the injustices in Israel, my heart is broken. I am dismayed to be associated with extreme and hateful acts being done in the name of God."

Ten years from now, she said, she would like to see us as caring, social activists. "So many Jews have noble causes, but not as Jews. I would like to see that happen. I do think [there has been] change, but I am still waiting for Jewish feminists to march together. There is still a lot to be done."

In the next decade, said Joseph, she asks that "men recognize how great women are, and women recognize how great women are. [I look forward] to a world where we can stand up and say 'look what wonderful things we can learn from feminist Jews.'"

Rabbi Goldstein wants "feminism to expand the borders," and does not want to see any stereotypical boxes. "Prayerbooks and Halachah will be egalitarian, and the underlying theme of having a women's marginal world will be over. The Jewish community will be ready for a paradigm shift. Schools and shuls will invite rabbis from different denominations and gender, and open their doors to all Jews."

For the first time since *Half the Kingdom* was screened 10 years ago, the film's principal participants got together for a panel discussion sponsored by Kolel: The Adult Centre for Jewish Learning. From left are Naomi Goldenberg, Alice Shalvi, Michele Landsberg, Rabbi Elyse Goldstein, Esther Broner, Norma Joseph and Francine Zuckerman, the film's producer.

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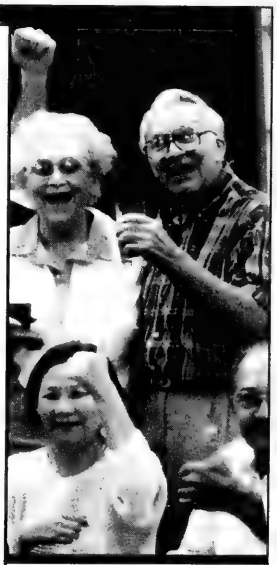

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Photo exhibit to open

Testament to imagination of John Wagner

By PAUL LUNGEN
Staff Reporter

TORONTO — It's a testament to the imagination of John Wagner that he envisioned and then created a fascinating exhibition that combines the beauty of modern photography with ancient biblical wisdom.

The concept has proven so compelling, that high school students are tripping over themselves to apply his approach with their own photographs.

Beginning at 3 p.m. on March 12 and running for one month, the Bathurst Jewish Centre (BJC) will host a photo exhibition taken from *Testaments of Israel*, Wagner's book that matches biblical quotations to a collection of 30 photographs of modern Israel.

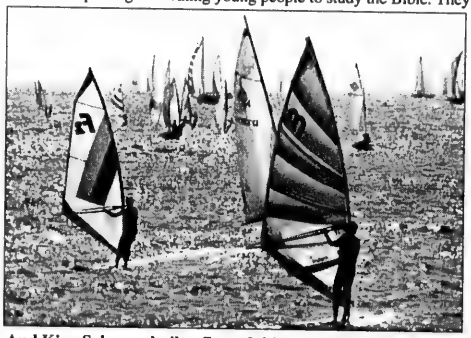
Viewers will also see an exhibition of students' photos along with biblical quotations that they have selected, modelled on the approach developed by Wagner.

Wagner, the former president of Victor Hasselblad Inc., the camera company, will be on hand on opening day to provide a slide presentation about the exhibit and its genesis.

Through his book, Wagner, who lives in England, combines a love of Israel, a passion for photography and a commitment to Judaism, said Linda Majors, a publicist for the project.

Over a three-year span, he and a panel of experts sifted through 7,000 photographs taken by news and art photographers and reduced that mass to 72, which were featured in *Testaments of Israel*. From that number, Wagner selected the 30 that are on exhibition, Majors said.

The exhibition has travelled to major American cities and drawn rave reviews. It has proven particularly effective in motivating young people to study the Bible. They are asked to find their own photos or those from family albums and, following the example in *Testaments*, apply an appropriate biblical quotation to the picture. Last year at Temple Sinai in Los Angeles, 250 youngsters entered the photo competition and about 5,000 people viewed the final display.



And King Solomon built a fleet of ships at Etzion Geber, which is near Eilat on the shores of the Red Sea. *1 Kings, Chapter 9, Verse 26.* **[Lev Borodulin photo]**

Should not a multitude of words be answered? And is a talkative man always justified? *Job, Chapter 11, Verse 2.* **[Shai Ginot photo]**

"I think it re-invents the Bible and makes it relevant to them today," Majors said. The idea "is spreading like wildfire. Everybody's doing it."

Students at Toronto's Jewish day schools have been invited to submit their own photos and Bible quotes, said Diane Uslaner, director of the Koffler Centre of the Arts.

From 20 to 100 youngsters are expected to submit photos for the Children's Project, which will be located in the BJC's atrium, she added.

Schools in London, Ont., and Vancouver, as well as educational institutions in the United States, are participating in the project, Majors said.

The Bathurst Jewish Centre is located at 4588 Bathurst St.

Think before you speak, says author-rebbitzen

By FRANCES KRAFT
Staff Reporter

TORONTO — There are times when it's permissible to lie, but lashon hara (evil speech, such as gossip) is always a serious transgression in Judaism, says a Toronto author and rebbitzen.

Lori Palatnik recently discussed Jewish speech ethics at the Lipa Green Building in the second of a three-part series, titled Jewish Ethics in our Everyday Lives. The event was sponsored by the professions cabinet of UJA Federation.

The Talmud says that speaking badly about another is like killing three people – the speaker, the listener and the subject, said Palatnik, wife of Rabbi Yaakov Palatnik of the Village Shul. The couple will be moving to Boca Raton, Fla., in June to establish a branch of Aish HaTorah there.

Lori Palatnik

It's worse to listen to lashon hara than to speak it, said Palatnik. She advised the audience to follow "that funny feeling inside…If you go with your soul, you will never go wrong."

On a more practical level, Palatnik said listeners could walk away, change the subject, or say (presumably in the same pleasant tone she used) that they really don't want to hear about it.

If they can't walk away – say they're in a moving car or at a Seder table – and the other options don't work, Palatnik suggested tuning out or not believing what is said, "but it's very hard to be on that level."

Another option is to counter the speaker by giving the subject the benefit of the doubt. "Remember in high school, the girl who was so stuck up? The girl who was a snob? It turns out she was shy and insecure…You don't know what goes on behind closed doors or in a person's heart."

Questions from the audience punctuated Palatnik's fast-paced, interactive presentation, reflecting just how often speech ethics play a role in people's lives.

A small sampling:

- What do you do in the workplace, if you have to give a performance review?
- What if someone you care about is becoming involved with someone who has a bad track record?
- Is it still lashon hara if you don't use words?

Palatnik had all the answers:

- You can discuss people in performance reviews as long as there's a clear purpose and benefit – in this case ensuring the right person is in the right job.
- Know the difference between information and opinion when discussing a romantic involvement. "People are so quick to give an opinion and it can destroy people's lives."
- Lashon hara can be a look or gesture. No words are necessary.

And when is it okay to tell a lie? Under three circumstances: to avoid hurting someone's feelings, to minimize one's own accomplishments and for privacy.

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Sun., March 19	1:45 p.m.	Curtis Lecture Hall "I" Lecture: **Is It Possible To Write Fiction About The Holocaust?**
	3:30 p.m.	Symposium: **My First Encounter With Aharon Appelfeld,** Jonathan Rosen, Chaveh Rosenfarb, Vivian Rakoff

All events will take place at the Steeles Campus of York University. There is no charge for admission. For further information, contact the Centre for Jewish Studies: Telephone: 416-736-5823; Email: michaelb@yorku.ca

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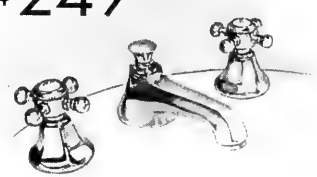

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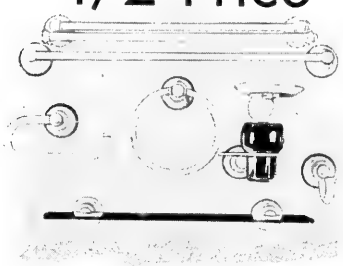

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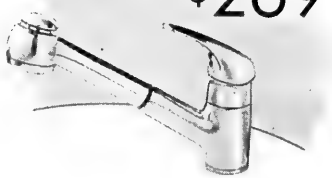

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Greater Toronto Area

Major expansion planned for Netanya hospital

By LEILA SPEISMAN
Staff Reporter

TORONTO — When this year's flu epidemic hit Israel, Netanya's Laniado Hospital was reported in the media to be operating at a 215 percent capacity.

"For the first time, every national newspaper carried Laniado Hospital on the front page," said international public relations director Chaim Fachler wryly.

Fachler was in Toronto to meet with Canadian Friends of Laniado Hospital to discuss fund-raising.

There was so much publicity about the overcrowding that the Israeli government recognized that the facility is too small, and offered to provide matching funds for monies raised by the hospital for expansion.

The plan, said Fachler, is to build 100 new beds immediately, with a contingency plan for 500 more – a sizable increase from the current 250-bed capacity, but badly needed.

The new beds will help eliminate bottlenecks that develop because patients cannot be transferred to regular in-patient beds.

Laniado, Fachler said, is the only hospital in the area. It services more than a quarter of a million inhabitants. Its emergency department, open 24 hours a day, seven days a week, serves 50,000 people a year.

The hospital's "pride and joy," as Fachler described it, is the maternity department, which delivers more than 400 babies a month, "all absolutely gorgeous – each one," he enthused.

Because of its location in the centre of the country, Laniado is seen as a "safe" hospital. As a result, Fachler explained, it is "part of the Israel Defence Force's strategic planning for the multi-injured and for chemical warfare victims."

Accordingly, there are periodic, often unexpected, joint drills. "The last one was carried out with no advance warning, and they brought observers from Jordan. We got top marks."

Laniado was founded by the Sanz Rebbe, Rabbi Yehudah Yekutiel Halberstam, a Holocaust survivor who lost his wife and 11 children.

"He pledged that he would devote the rest of his life and all of his efforts to create in Israel the opposite of what he had experienced," said Fachler.

That is one reason that the first medical department to open, in 1976, was the maternity department, opened by the late Dr. Joseph Weil, a Torontonian who was working in Israel.

The hospital will accept every person, no matter their religion, colour or nationality, Fachler said, remembering the time a four-bed emergency room was occupied by haredi, secular, Ethiopian and Arab patients.

Laniado maintains the "moral and ethical views of its founder," Fachler said, with a no-strike policy. ("Disputes are settled around a table; that's unique in Israel, with its strong unions and socialist tradition.")

Fachler had no compunction about stating the hospital's position on the issue of abortion. "We do abortions when medical specialists say it is the right thing to do. There is an abortion committee that will consult on a moment's notice if the mother's life is in danger.

"On the other hand, we will not do it for social or economic reasons."

One of the newest sources of pride for the hospital is its in-vitro fertilization unit, which is the only program in Israel that functions strictly according to Halachah.

"The bottom line is that halachic guidelines for advanced medical technologies don't conflict but enhance medical treatment."

Because of the government's matching grant offer, Laniado is embarking on a $10-million fund-raising campaign, in Great Britain, the United States, Europe, Israel itself ("40 percent of our funds are raised in Israel, which is very unusual") and Canada.

Fachler praised Canadian Friends of Laniado Hospital, especially its national president, David Brown, Toronto executive director Norene Azoulay and Quebec region chair Arthur Sanft. "Toronto is my favourite travel place. Its warmth and generosity is second to none."

A dinner draw is being planned in Toronto to celebrate the hospital's 25th anniversary, Azoulay said.

For more information, contact the Canadian Friends office, 3101 Bathurst St., Suite 600, phone 416-785-8946, fax 416-785-9236, or e-mail laniado@better.net.

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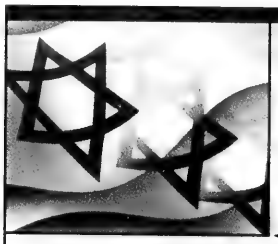

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Teen musicians to headline at Baycrest Centre

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Daniel Grains, 13, and his brother Ilan, who will soon turn 12, do a lot of playing, but you won't find Nintendo or computer games at their house.

The Grains are aspiring young musicians who play piano and wind instruments. The brothers practise three to four hours a day and don't have much time for video and computer games, says their father David Grains.

The boys recently played at the Royal York Hotel and at a lunch-time concert at Roy Thompson Hall. Every other Sunday you can find them playing duets in the main lobby at Baycrest Centre for Geriatric Care.

The brothers are the warm-up act for more established musicians who come to Baycrest, but on March 15 at 7 p.m., they'll be the headliners in the Abe Posluns Auditorium, the centre's main concert venue.

Ilan, who began playing piano some five years ago, says initially he didn't have a real feel for the music. "I didn't understand it. My father helped us interpret the music…Now we're starting to interpret it ourselves."

Ilan admits that when he first started, he didn't like practising. "I have to thank my father for pushing me into playing. Now it's more of an enjoyment."

Excelling in musicianship "is 95 percent commitment," says David Grains. "The parents have to encourage children one way or another, to see that the children put in the time. Without the commitment – talent or no talent – you're not going to get anywhere."

David attributes his own interest in music to his family's musical roots. "My father was a violinist in Russia and Israel, my sister is a flutist and another sister teaches piano in New York."

He says he found the boys' piano teacher, Alexander Veprinsky – Daniel and Ilan were seven and six respectively when they started – through an ad in *The CJN*. "He turned out to be a great teacher. He's demanding, serious and he wants a commitment."

The brothers began their wind instrument training at Allenby Public School in the Eglinton and Avenue Road area. Dan started on the flute and moved through the program so quickly that he took his Grade 4 exams at the Royal Conservatory of Music after only one year of study.

In September, he graduated to the oboe. "It's a very hard instrument. Not too many people actually play it successfully," Daniel says. "It's a double reed instrument. If I play it well, I'll hopefully play it in other places. There's lots of flutists around."

Ilan began studying the clarinet last year.

He says that winning a music competition about three years ago changed his attitude toward music. "The time I realized I liked it the most was at the Peel competition. It was my first competition and I came in in first place."

He says he was so excited about winning in his age category and getting the recognition that it spurred him to practise more. "I wanted to get the awards."

At this year's Kiwanis Music Festival Ilan got first place and Daniel got second in their respective categories in piano. In last month's Pickering Metro East Music Festival, they played duets and placed first.

The boys have earned money at concerts. They also go busking on Yonge Street to earn pocket money, Daniel says, noting that in two or three hours on the street, they were able to earn all their spending money for their last trip to Israel.

The two brothers say they get along like regular brothers, getting into fights and arguments when they're not on stage. For example, if one plays the wind instrument and the other is on piano, they says it's not uncommon for the brother on wind to use his free leg to kick the brother seated at the piano.

Daniel (left), and Ilan Grains are seen playing duets in the lobby of the Baycrest Centre for Geriatric Care.

But they insist they know how to conduct themselves on stage."When we're playing we're like one."

Performing at Baycrest has also helped them become more comfortable performing in public, the brothers say.

They began playing there three years ago. While waiting for their older sister who volunteers there, they played the piano in the lobby. They were later invited to play at the centre on Sundays.

"I like playing there because I see other people enjoying the music," Daniel says. "When my father came to Canada [from Israel] the Jewish community helped him. Now we're giving [something] back."

"When we see people enjoying the music, it gives us satisfaction," says Ilan. "Seeing other people enjoying our music gives us a reason to practise."

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Teen brings joy to Baycrest

Giselle Revah

By SIMONE JOSEPH
Staff Reporter

TORONTO — Sixteen-year-old Giselle Revah vividly remembers the first time she played the violin at the Baycrest Centre for Geriatric Care.

While she performed, Revah saw a woman's foot tapping. When Revah looked up, to her surprise, she saw that the entire upper half of the woman's body was slumped over.

"There were no signs of life in the upper half of her body – her eyes were blank. Her head was hung over, and yet her foot was tapping to the music so I knew I was making a difference in her life and bringing her some sort of joy," she said.

Since that day back in September, Revah has performed almost every Sunday at Baycrest.

In January, Revah was awarded the 1999 gold medal for strings by RCM Examinations, a division of The Royal Conservatory of Music. She was awarded the medal because she scored the highest mark on her performance exam – out of all the strings students receiving their Performer's ARCT, the highest level in The Royal Conservatory of Music program.

Revah's violin career began at the tender age of three. Her sister Ayala, who is 12 years older, played the violin and little Giselle desperately wanted to play too.

> 'I knew I was making a difference'

During her first violin lesson, she was given a cutout of a violin and a stick. She pretended to play a violin so she would become accustomed to the posturing and to the positioning of her hand.

"I remember my excitement at even getting the cutout of the violin. I thought, finally, I will get to make music," Revah said.

About a week after this lesson, she got her first real violin and began practising 15 minutes each day. By the time she was 11 years old, she was practising three hours daily to prepare for competitions.

But her violin lessons taught her about more than just making music.

Her second violin teacher told her that with a difficult piece, she should tackle the hardest parts first, try slowly to perfect these sections and then try to play them quickly.

"Now, even with schoolwork, instead of postponing the most difficult part, I tackle it first and really spend time working on it," she said.

Playing the violin has taught her discipline, dedication and patience, she said.

For example, when she is tackling a math problem and cannot solve it one way, then she will try it another way – persistence she feels she has acquired by playing the violin.

The violin has also given her confidence, she says.

"I'm not afraid to talk in public or act on stage. With so much practice in going on stage, I don't have stage fright," she said.

While Revah sometimes hates practising, she loves performing.

"The violin has given me so much and I want to be able to give back to people the joy the violin has given me," she said.

Through benefit concerts, Revah has raised more than $10,000 for breast cancer research, inflammatory bowel disease research and various charitable organizations.

Revah performs every second Sunday at 12:30 at The Baycrest Centre for Geriatric Care.

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Recognizing alternatives in Halachah desirable: Zohar

By LEILA SPEISMAN
Staff Reporter

TORONTO — The study of Halachah should lead to a higher moral sensibility and a recognition that human values count, says Rabbi Noam Zohar, director of the Centre of Excellence in Bioethics in the Department of Philosophy at Bar-Ilan University.

Rabbi Zohar, this year a faculty fellow at Harvard University Centre for Ethics and the Professions, will be speaking at various locations in Toronto on March 15 and 16. He recently spoke to *The CJN* in a telephone interview.

Seeing the halachic tradition as focusing on authority and obedience, taking pride in its inscrutability, is a misunderstanding of what Torah and Halachah are all about, he said.

Maimonides, in his *Guide for the Perplexed*, said that "attributing irrationality to God's commandments is a mental illness," Rabbi Zohar said.

In the last 500 to 600 years, Rabbi Zohar said, the pluralistic approach to Halachah has been denigrated, in favour of an "almost dogmatic" theology, that "seeks to diminish the human role in Halachah."

Jews should "cherish the fact that tradition is not univocal. We should listen to each other."

In the great debates between the schools of Hillel and Shammai, the views of Hillel were considered more praiseworthy, because he taught both views – beginning with those of Shammai. "That's Jewish tradition," Rabbi Zohar insisted.

On the other hand, he mused, there is the consideration of personal integrity. "Suppose there are two different halachic views on an issue. If one person co-operates with the other on the other's terms, does that compromise his or her integrity?"

Many debates centre around differing world views, he said. For instance, some arguments about assisted reproduction stem from different views of the relations between men and women in a marital relationship, Rabbi Zohar said.

Dr. Noam Zohar

A compassionate rabbi will deal with a thorny ethical issue by giving different viewpoints as well as his own. Ideally, people looking for guidance should be able to sort out the different ideas for themselves.

Obviously, he said, education is the way to deal with controversies, as opposed to blindly following a rabbinic ruling. "If you are looking for a cop-out from responsibility, that is not a religious ideal. It is not the rabbi one worships, but the One above."

Central to Jewish tradition is the willingness "to address concerns with an open mind and sincerity," he said.

All these considerations affect current problems in bioethics, including assisted suicide, assisted reproduction, and even brit milah, a topic rapidly coming to the fore of Jewish thought.

"It is not proper to reject questions out of hand," said Rabbi Zohar. "That is never called for, even if something has been done for thousands of years."

For instance, he said, you can't be in the paradoxical position of criticizing female genital mutilation (FGM), denying the defence of cultural acceptance, if you refuse to admit that in some respects, male circumcision is the same for Jews.

You must be prepared, he said, to face those people who say brit milah is also a Jewish cultural practice that causes pain and lessens sexual enjoyment – just as those who support FGM do.

"Rambam said that there may be a value to lessening sexual enjoyment," Rabbi Zohar pointed out.

The rabbi will be speaking on From Assisted Reproduction to Genetically Tailored Babies, Judaic and Philosophical Perspectives, at Beth Tzedec Congregation, March 15, 7:30 p.m.; on Does Religious Pluralism Mean Compromising One's Integrity, Three Contemporary Issues in Jewish Bioethics, at Adath Israel Congregation, March 16, 9 a.m.; and Gender and Justice in Contemporary Jewish Bioethics, at a noon luncheon for women at the home of Berl and Rebecca Nadler.

He will also be the keynote speaker at CHAT's Values and Morals Seminar Day, on March 15.

For more information, call Canadian Friends of Bar-Ilan University, 905-660-3563, or e-mail barilanc@inforamp.net.

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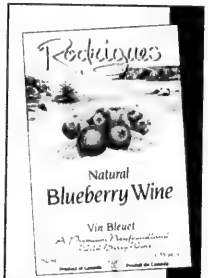

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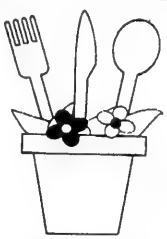

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BONDS AWARD: Toronto business and community leader Richard Venn was one of 32 recipients from across North America to receive the 2000 Prime Minister's Club Silver Anniversary Award, presented at Israel Bonds 25th anniversary gala International Prime Minister's Club Dinner in Palm Beach, Fla. Seen (from left) are Burton Resnick, chair, Development Corporation for Israel; David Ivry, Israel's Ambassador to the United States; U.S. Senator Joseph Lieberman; Venn; Gideon Patt, worldwide president and CEO, State of Israel Bonds.

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אַ יד קומט צוריק אַהיים

(רעצענזיע איבערן בוך "Turbulent Souls" פון סטיוועז ברודנער, 313 זייטן, פּאַפּלאַנ: William Morrow & Co.)

פון ב. ג. חפץ (פּאַראַנסאַ)

דאָס בוך „טורבוילענט סאָולס" („אומרויקע נשמות") שילדערט דעם לעבנסגאַנג פון צוויי ייִדישע מענטשן — אַ מאַן אין אַ פּרוי — ביידע הי־געבוירענע אין הי־דער־צויגענע, וואָס שטאַמען פון מזרח־אייראָפּעישע עלטערן. ביידע האָבן דורכגעמאַכט קריסטלעכע „דערוואַכונגען" אונטער באַזונדערע אומשטענדן, האָבן געפונען אייניקע די אַנדערע, חתונה געהאַט און געוואָרן עכט־פּרומע קריסטן לויטן קאַטולישן נוסח. ווי דער זון דערציילט, האָט דער פּאַטער, סאָל ברוכמאַן, אין דער יוגנט גע־לערנט תנ"ך און גמרא. די מאַמע האָט געלערנט ייִדיש־קייט אויפן שפּיץ־מעסער. זיי זיינען געוואָרן גלייבּיקע אַן איבערגעגעבענע קריסטן. סיזיינען בּיי זיי געווירן געוואָרן אַכט קינדער אַן אַלע האָבן דורכגעמאַכט קאַטולישע לערך־אינסטיטוציעס.

די פּרוי האָט פּן דער היים געהייסן ווראַניקאַ גריגאַלאַס, אַ נאַענטע קרובֿה צו דעם גריגאַלאַס, וואָס איז פּאַרמישט געוואָרן אינעם טראַגישן ענין פּן אַטאַמ־סודות. דאָס ווערט צופעליק דערמאָנט אין בּוך. טאַטע־מאַמע זיינען אויפגעוואַקסן אין ניו־יאָרק, אָבער ווי קריסטן האָבן זיי געלעבט אין אַן אַנדערער שטאָט.

די קאַטולישע עלטערן האָבן אַנטיילּ געמינעט אין גאַסן דעמאָנסטראַציעס קעגן דאָקטוידים, וואָס פּירן דורך אַבאָרטן. זיי זיינען געגאַנגען רעגולער אין דער קירכע, צו קאָנפעסיעס און האָבן געבעטן בּיי דער היילקיר בתולה מאַריאַ, אַז זי זאָל זיך אַ מלך־ישור פּאָר זייער פאַמילּיע. בקיצור, זיי האָבן שטרענג אָפּ־געהיטן אַלע קאַטולישע מצוות און מנהגים.

דער מחבר דערמאָנט עטלעכע מאָל, אַז נאָכן עסן, זיצנדיק אַרום דעם טיש, פלעגט זיין טאַטע סאָל זיך צעלאַזן אין זיי מכבד זיין מיט זינגען „מיין ייִדישע מאַמע" (פּאַרשטענדלעך ניט אין ייִדיש). אָפּנים, אַז ס'איז קיינעם ניט איינגעפאַלן, אַז דאָס ליד האָט עפּעס אַ שייכות מיט יידן אין ייִדישקייט, אַזוי ווי, למשל, דאָס ליד "When Irish Eyes Are Smiling" איז פּאַרבונדן מיט אירלאַנדישן פּאָלק־סענטימענט. דער יונגסטער זון, סטיוון, דער מחבר פּן בּוך, האָט געזונגען אין קלויסטער־כאָר אין אַלט יינגל האָט ער צוגעלייט דעם „הייליק ביסקוויט". דווקא בשעת ער האָט אויסגעפּידט די דאָזיקע עובדה, זיינען אים באָפאַלן ספקות, וועלכע האָבן אים, צום סוף, צוריקגעפּידט צו ייִדישקייט.

דער טאַטע, דער „געוואָרענער" קריסט, האָט ניט דערלעבט זיין זונס „איבערקערעניש". די מאַמע, איצט 77 יאָר אַלט, איז נאָך אַלץ א שטאַרק גלייבּיקע. זי איז זיכער, אַז זי וועט זיך טרעפן מיט איר מאַן אַון מיט אַנדערע נאָענטע ערגעץ וווּ איז א וויסן גן־עדן.

וואָס איז מיט די אַנדערע קינדער? זיי זיינען אויפגע־וואַקסן קאַטאָליקן, אָבער אַן דעם בּרען פּן די עלטערן. מען קען זיי אָנרופן „פּאַרעווע". דער בעל־תשובה אליין, סטיוון ברודנער, איז א זשורנאַליסט אויפן שטאַנ פּן דער „ניו־יאָרק טיימס". דער וועג צוריק איז אים אַנגענקומען באַזונדערש שווער, ווייל עס האָט אים געפעלט א מדרין, א וועגווייזער. ער האָט זיך דורכ־געדרעט מיט פּשוטע יידן אַון מיט געלערנטע, ווי אויך מיט קריסטלעכע גייסטלעכע, וועלכע האָבן אים דער־מוטיקט אין זיינע זוכענישן אַן וואַנדערונגען.

דער בעל־שובה, אויב מען קען אים אזוי אָנרופן, האָט אפּגעזוכט זיינע ייִדישע קרובֿים, וואָס ווייניק אין דער נעגט פּן ניו־יאָרק איז דער צאָל פּן עטלעכע הונדערט. ער גיט אפּילו א רשימה פּן זיי־ערע נעמען, צווישן זיי אזעלכע היימישע ווי פּעטל, שעפּסל, שיינ־פּרידל א"א.

וועט אים געלינגען צו געפּינען פּאָר זיך דעם ריכטיקן זיווג, וואָס זאָל זיך טיילן מיט זיין געדאַנקען־גאַנג? וועט ער אַרומנעמען פּרומקייט? וועט ער אַנענעמן דעם שטי־גער פּן ניי חסידים אַדער גאָר אויסקלייבן פּאָר זיך אַן אייגענע וועלטלעכע ייִדישקייט? . . . אויף ענטפערס צו די דאָזיקע פראַגן וועט מען מחן וואַרטן מיט געדולד.

Greater Toronto Area

Chabad Lubavitch moves to downtown Toronto

By LEILA SPEISMAN
Staff Reporter

TORONTO — Lubavitch is continuing its expansion throughout the GTA with its newest effort, Chabad of downtown.

At the helm, will be native New Yorker Rabbi Nechemia Deitsch, his wife Devorah, both in their early 20s, and their three-month-old son Menachem Mendel.

Rabbi Deitsch is no stranger to Toronto. In fact, he has been head counsellor at Camp Lubavitch, as well as doing general shiluchut work.

When he and Devorah were looking for someplace to settle as shiluchim – emissaries of the late Lubavitcher rebbe, Rabbi Menachem Mendel Schneerson – Toronto sprang to mind. Rabbi Dietsch found that there are 15,000 Jews south of St. Clair, besides students.

"Eighty percent of University of Toronto students commute. They don't just hang out [in Jewish locales], so I wanted to do something for them, and for the few hundred who live down there."

Rabbi Deitsch also wants to focus on the business and local residential communities.

The family took an apartment on Bedford Road, just north of Bloor, with room to host 10 to 20 guests for Shabbat.

"I want to show the Shabbat candles, what kiddush is – these things give a feeling for Yiddishkeit," he said.

He and his wife also plan to hold classes there, such as Hebrew language, how to daven, and practical Halachah. The classes will run during the day, at lunchtime, or whenever it is convenient for people to come.

Another project he has in mind is to bring programs on various topics to offices in the financial district. These might be the weekly parshah, chassidut, Kabbalah, or modern issues connected with Torah or Halachah.

Wanting to "do what is good for the community," Rabbi Deitsch said that he has made contact with Jewish Campus Services, and also with the Bloor JCC.

The first big program they are organizing is what he calls Purim in the Shtetl, complete with hay and a violinist. "It will be a very welcoming, very supportive atmosphere," with a meal, a Megillah reading (with a slide show illustrating what is going on in the story), arts and crafts, and mishloach manot.

Rabbi Nechemia and Devorah Deitsch, and their son Menachem Mendel.

Rabbi Deitsch is very excited about plans for a model matzah bakery at the Bloor JCC, much like the one at the Lubavitch Community Centre in Thornhill. It will not only be for local kids, but, he expects, for kids from the Junction, Beach and Riverdale communities.

The Deitsches also hope to have a model seder, as well as a proper seder to which they will invite people from the area.

"We want to encourage hands-on Jewish activities, so that people can live the Jewish religion, not just learn about it," he said.

At the moment, the rabbi said, he floats between the three Orthodox shuls near the apartment – the Kiever, the Minsker, and Shaarei Tzedec. Eventually, he would like to host his own minyan once a month or on holidays, and, ideally, every Shabbat.

There is no question that this is a family affair. His grandparents were shiluchim in Springfield, Mass. for many years, and his wife has done a good deal of work with children from unaffiliated homes, organizing Shabbatons and doing arts and crafts. Besides his experiences in Toronto, he himself has served in such exotic places as Hong Kong, Shanghai and the former Soviet Union.

Even the baby comes along. "He is a great help in breaking the ice," the rabbi said fondly.

One of his fondest dreams is to build a Jewish library in the downtown area. "I always felt that wherever I go I want books around me. Our apartment is like a library – I have over 650 books, on about 60 shelves."

There is a "thirst for Yiddishkeit around the world," he mused. "We believe that it is all tied up with the imminent coming of Mashiach, when the world will be filled with knowledge, like water covers the ocean."

For more information, call Rabbi Deitsch at 416-924-1467.

Canadian Friends of Bar-Ilan University

and

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Director, Graduate Program in Bioethics
Department of Philosophy, Bar-Ilan University

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Thursday, March 16, 2000

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The deadline for applying to CHAT for Grade 9 entry next year is **March 31, 2000.** No assurance of places can be given for applications received after the deadline.

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See our Spring Fashion issue March 23rd

The Canadian Jewish news

Conference on feminism, Orthodoxy an intense experience

By REBECCA NADLER
Special to The CJN

Attending the Third International Conference on Feminism and Orthodoxy was an intense and tiring experience. Each day began just after eight with prayers, and ended well after six.

As I dragged myself onto the plane for the return trip to Toronto, I was left with a mix of conflicting emotions.

Comment

Exhaustion — I had spent two days meeting old friends and making new ones. The plenary sessions and the workshops offered too many learning opportunities. There were so many fascinating people to hear that it was impossible to hear them all. The solution: my bag was full of tapes from the sessions I wanted to go to but was unable to attend.

Exhilaration — The conference was attended by 2,000 women and men. The binding sentiment among the participants was the love of Torah and the thirst for knowledge and for the opportunity to enhance and strengthen their attachment to Judaism. We are parents, children and spouses and we cherish these roles, but we long for expanded opportunities for women within a halachic framework. We see this as a win-win opportunity for all of our communities. I am returning to Toronto invigorated.

Frustration — I have spent years listening to agunot, women begging for their freedom from recalcitrant husbands, men who refuse to give their wives a *get*, a Jewish divorce. As the numbers of agunot swell, I am deeply concerned at the apparent inability to find adequate halachic solutions to this growing problem. I pray for the day when I can go to a conference and not hear the horror stories of chained women unable to go on with their lives.

Solitude — I leave behind a community that I joined for two short days. I saw Orthodox Jews with varying philosophies and lifestyles come together and share ideas. I spent two days in a community that is attempting to respond to the moral decay in the general society by offering women meaningful and challenging roles within the halachic framework. Unfortunately, the response outside the conference walls is often one of defensive insulation and a further limiting of intellectual pursuit and freedom.

Hope — This conference attracted many more participants in their teens and 20s than I recall at previous conferences. Many young couples came with their infant children in tow. The next generation is getting actively involved.

Many presenters at the conference were young women whose knowledge of and comfort with biblical and rabbinic texts was virtually non-existent a generation ago. Ten or 15 years ago, female scholars worldwide were few and far between. Happily, at a time when the glass ceiling is shattering and women are excelling in all areas of secular knowledge, gradually the Orthodox community is responding to the challenge by encouraging women to excel in the study of our sacred texts. The growing fruits of these initiatives were well displayed at this conference. This offers great hope for the future of our people and its traditions.

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Keynote Speaker:

Dr. Mervin F. Verbit

Professor of Sociology Brooklyn College of The City University of New York

Tuesday, March 14, 2000, 7:30 p.m.

The Sephardic Kehila Centre, 7026 Bathurst Street

The Canadian Jewish news

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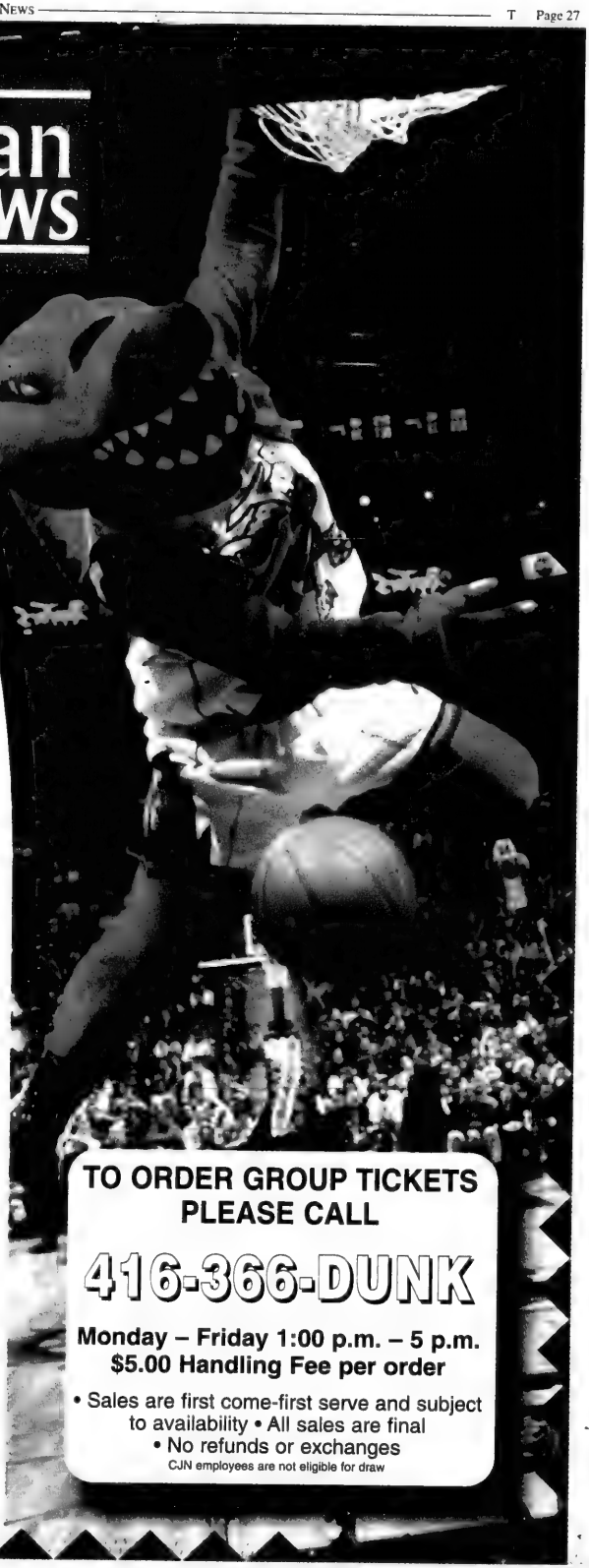
Deadline to order tickets is April 3, 2000



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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 13, is deadline for March 23 issue and Monday, March 20, is deadline for March 30. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, March 9

ISRAEL ALIYAH

Presentations by the Consulate General of Israel and the Jewish Agency for Israel/Israel Aliyah Centre, at the Lipa Green Building.

Moving to Israel? Information for new immigrants and returning Israelis noon to 9 p.m. 633-4766 or **Pnina Vered** 640-8510

Looking for Work or Planning to Set Up a New Business in Israel? 7:30 p.m. 633-4766.

Saturday, March 11

MUSICAL SHABBAT

Beth Tzedec Congregation musical Shabbat service led by guest **Cantor Ephraim Sapir** with the Beth Tikvah Choir.

RELIGIOUSLY INCORRECT

Nishma presents Rebel With a Cause? Investigating why Jews are leaving Orthodoxy, with guest panelists, moderator **Rabbi Benjamin Hecht**, 8:30 p.m., North York Central Library, 5120 Yonge St. $8. 630-0588.

Sunday, March 12

H.Y.P.E.

Find out what all the H.Y.P.E is about at Israel Cancer Research Fund. Are you between the ages of 22 and 35? Come to the H.Y.P.E. launch 8 p.m. **Heidi** 487-5246.

Monday, March 13

TORAH'S ACCURACY

Prof. B. Barry Levy lecture series continues with The Accuracy of the Bible Text According to the Talmudic, Midrashic and Targumic Literatures, 8 p.m., Koffler Institute for Pharmacy Management, 569 Spadina Ave. 978-5301.

Tuesday, March 14

MARCH MADNESS

Canadian Friends of Hebrew University of Jerusalem March Madness Mardi Gras 2000 U.S. Basketball Pool, 8 p.m., Capitol Event Theatre, 2492 Yonge St. **Miriam** 485-8000.

FAMILY LIFE SERIES

Temple Kol Ami Family Life series continues with Communicating with Teenagers with **Janice Shaw,** 8 p.m., 36 Atkinson Ave. 905-709-2620, ext. 232.

CHUG TANACH

Chug Tanach meets 8 p.m. at Beth David B'nai Israel Beth Am Synagogue to study Jeremiah. Presenter **Carl Ehrlich**. Text in Hebrew, discussion in English.

SISTERHOOD LUNCHEON

Shaarei Shomayim Sisterhood luncheon Purim program with **Mikhael Khinkis**, 12:30 p.m. **Ruth Fruitman,** 905-731-6660.

Wednesday, March 15

MAKING BABIES

What's Love Got To Do With It? Moral Dilemmas in Artificial Reproductive Technology with **Noam Zohar** of Bar-Ilan University. Presented by Beth Tzedec Congregation and Canadian Friends of Bar-Ilan, 7:30 p.m. at Beth Tzedec.

ESTHER: A BEAUTY QUEEN

York University **Prof. Ruby Newman** talks about Esther: Evolution of a Beauty Queen, 8 p.m., Beth Emeth Bais Yehuda Synagogue. 633-3838.

CAMPAIGNING FOR HOPE

Carol Ann Reed, director of Holocaust Education and Memorial Centre, narrates the video *Cam-*

Continued on page 29

Mom is so excited, she's telling the world!

WHY? BECAUSE THIS IS THE MOVE SHE'S BEEN WAITING FOR!
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Continued from page 28

paigning for Hope documenting the participation of the Holocaust Centre visiting genocide sites in Rwanda, televised on Vision TV, 8 p.m.

LUNCH & LEARN

Holy Blossom Temple Lunch & Learn in Retirement group presents Heritage of Babylon with **Avner Meiri**, at noon. Bring your lunch $1.

Thursday, March 16

RELIGIOUS PLURALISM

Canadian Friends of Bar-Ilan University and Adath Israel Congregation present **Noam Zohar** of Bar-Ilan U. speaking on Does Religious Pluralism Mean Compromising One's Integrity? Three Contemporary Issues in Jewish Bioethics. Continental breakfast 9:30 a.m., lecture at 10 at Adath Israel.

CANADIAN JEWRY

Prof. Irving Abella lecture series, The Drama of Canadian Jewish History, continues with The Travail of the Jewish Immigrant Experience in Canada, 7:30 p.m., Beth Tzedec Congregation.

JEWISH LIBRARIES

The Association of Jewish Libraries – Ontario meets 8 p.m. at the Albert J. Latner Jewish Public Library, 4600 Bathurst St. All members welcome. **Zina** 781-3514, ext. 25.

And What Else Is New

JEWISH STUDENTS UNION

Jewish Students Union at University of Toronto. 978-0421.

Monday, March 13: Information on universities and student programs in Israel, 10 a.m. to 4 p.m., Sidney Smith Hall, 100 St. George St.

Tuesday, March 14: **Norene Gilletz** demonstrates how to cook Israeli, 4 p.m., Medical Sciences Building, 1 King's College Circle.

Wednesday, March 15: CHAT and Or Chaim teachers on Jewish Perspectives on the Land of Israel, 6 p.m., West Hall, University College, 15 King's College Circle.

Thursday, March 16: Israeli Comedy Movie Night, 8 p.m. Diabolis, University College, 15 King's College Circle.

PASSOVER HAGGADAH

Rabbi Moshe Stern of Shaarei Shomayim Congregation seminar series on the Passover Haggadah, Wednesdays, 7:30 p.m., March 15-April 12. Learn new ideas to take to your Pesach seder. Men and women welcome.

SHOOT WITH THE STARS

Shoot with the Stars at the Hockey Hall of Fame, Sunday, March 19. Kosher food, Chinese auction celebrities. $36. Call Netivot Hatorah for reservations. 905-771-1234., ext. 305.

AISH HATORAH EVENTS

A Celebration of Jewish Music: featuring **Oshy Tugendhaft**, Sydenham Men's Choir, Eitz Chaim choir Tuesday, March 14, and Wednesday, March 15, at the Ford Centre. Register 905-764-1810, ext. 371.

Purim: The Roots of Anti-Semitism: Why the Jews. Seminar with **Norm Grafstein** Thursday, March 16, 8 p.m., Aish Thornhill, 949 Clark Ave. W., Thornhill.

YIDDISH WORD AND SONG

Festival of Yiddish Word and Song features Yiddish poet **Simcha Simchovitch** reading from his latest works, Toronto Jewish Folk Choir, accompanist **Lina Zemelman**, conductor **Esther Ghan Firestone**, soloists **Marina Shemesh, John Botten,** Sunday, March 19, 7:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. $7 in advance, $10 at door.

GENETIC TESTING

Researchers at Mount Sinai Hospital are looking for volunteers from the Ashkenazi Jewish population to share thoughts and/or opinions on Genetic Testing for medical disorders in the Jewish community. **Kate Butler** 586-4800, ext. 2641 or **Melyssa Aronson** 586-3154.

VEGETARIAN GROUP

L'Chaim Vegetarian Group Lunch'n' Learn Sunday, March 19, noon to 2:30 p.m. at Le Commensal vegetarian restaurant, 655 Bay St. **Howard Koch** 663-4076.

MEGILLAH 2000

Purim party and Megillah reading Monday, March 20, at Kiever Synagogue, 25 Bellvue Ave. Megillah 6:30 p.m., party 7:30 p.m. Best costume contest and kids dancing contest. Special guests, the Kiddush Club. Megillah reading also Tuesday, March 21, 7 a.m.

PASSOVER COOKING DEMO

Holy Blossom Temple Sisterhood Passover cooking demonstration with **Sue Devor**, Wednesday, March 29, 7:30 p.m. $18 members, $20 non-members. Reserve. **Olivia** 789-3291, ext. 260.

RESOURCE CENTRE

Family Resource Centre, Promenade Mall, Suite 313. For registration/information, **Bernice Friedman** 905-882-8509.

Jewish Art Workshop for Kids, ages 6-10, begins March 13, 4:30-6 p.m.

Junior Jewish Art Workshop for preschoolers, begins March 17, 1:30-3 p.m.

Parenting by Example – Actions Speak Louder Than Words, for couples, facilitated by **Louise Dorfman** and **David Rubinstein**, begins March 18.

Infant Massage, for parents/caregivers, begins March 20.

DRAMA CLASSES

Leah Posluns Theatre School drama classes for children, teens and adults start March 26. The 9-week sessions $150 plus annual $25 non-athletic membership in the Bathurst Jewish Centre. Pre-register 636-1880, ext. 231; information ext. 464.

HAMILTON NEWS

Israeli dancing at Kehila Jewish Community Day School Tuesdays 8 p.m. Temple Anshe Sholom, 251 Cline Ave., Hamilton.

PURIM CARNIVAL

Purim Carnival and Seudah, Tuesday, March 21, Beth Emeth Bais Yehuda Synagogue. Games, meal, entertainment, music by **Mickey Lewin**, costume parade. Carnival 5 p.m., Seudah 6 p.m. Advance tickets only. 633-3838.

SINGLES SCENE

Group 25-35, meet at Spacco Billiards, 2415 Yonge St., Sunday, March 12, 8 p.m. **Rhonda** 905-731-9441.

Purim dance party for 35-55 group, Saturday, March 18, at Beth Emeth Bais Yehuda Synagogue. Come in costume. $10. **Rhonda**

FOR SENIORS

Beth Tikvah Friendship Group

Purim party, Tuesday, March 14, 8 p.m. **Lenka Lichtenberg** entertains with Yiddish, Hebrew and English songs and dance music. Members $5, non-members $7. RSVP to **Gerda Sommer** 227-9726 or **Harriet Steinberg** 636-2099.

Earl Bales Seniors' Club Casino Rama, March 18; Michigan trip and Soaring Eagle Casino, Aug. 20-23, $369 (Cdn), now booking; Fitness Mondays 9:30 a.m. at Earl Bales Community Centre. Membership renewal due. 395-7881.

Shaarei Shomayim Friendship Club is planning an Israeli trip in the spring. June 14, *Vaudeville*, King's Wharf Theatre; July 12, *Second Time Around*, Gryphon Theatre. **Lena** 785-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 9, lecture **Mordechai Michli**; March 16, video, Israeli comedy; Sunday, March 19, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Covering the Jewish Community, **Ben Rose**, Canadian Jewish News reporter, Tuesday, March 14, 10 a.m. Discussion following.

Therapeutic Touch, nurse **Florence Baum,** Tuesday, March 14, 11:30 a.m. to 1 p.m. **Joan** ext. 126.

Hearing Aid Checkup, **Barry Katz**, Tuesday, March 14, 12:15 p.m. Book appointment, ext. 131.

Eyeglass Checkup, **Joel Einhorn** Tuesday, March 14, 12:15 p.m.

Parkinson's Support Group Stretch Your Mind session, Tuesday, March 14, 1:15 p.m. **Ruth** ext. 105.

Literary Luncheon, The Chronicles of Isaac of Girona with mystery writer **Caroline Roe** (Medora Sale), Wednesday, March 15, noon to 2:15 p.m., Sign up at Ticket Sales Desk.

Dietician **Andrea Sturk** presents Great Food Fast – Quick and Healthy Meal Ideas for Seniors, Thursday, March 16, 1:15 p.m.

Israeli Club Etrog meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. March 14, political lecture; March 21, Purim party. **Anna** ext. 110.

Movie, *Charade*, Sunday, March 12, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Thursday Night Men's Club – March 16, Israeli discussion; March 30, Canadian Jewish History (ladies welcome at both sessions) 7-8 p.m. **Mara Swartz** ext. 2275.

Lunchtime concerts at Roy Thomson Hall Fridays, March 10, 24 and 31. Bring your lunch. Reserve at Service Desk. Mara.

Purim party Wednesday, March 22, 2-4 p.m. Tickets/reservations at Service Desk. Mara, ext. 2275.

Further programs to be listed in next week's column.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Free assistance for tax return, co-sponsored with Institute of Chartered Accountants. March 13 and 15. For appointment, **Janet** ext. 259.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

Seniors' Calendar: Thursday, March 9, Bloor JCC Seniors and Jewish Students Union Celebration of Life get-together noon to 2 p.m. Yiddish music by singer **David Wall** of the Flying Bulgar Klezmer Band. **Judy**.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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On Campus

Coping with the present

By MELANIE TAKEFMAN

Documenting the Holocaust is an urgent priority in the Jewish community, as the last generation of survivors grows older. However, when it comes to understanding modern Germany, we as Jews are often unable to see beyond the years 1933 to 1945.

Opinion

As the granddaughter of Holocaust survivors and as a Jew, I have long struggled with my perception of Germany.

My family actively boycotts German-made products. Moreover, the words "German" and "Nazi" are often used interchangeably among Jews and I have heard Volkswagens called "Nazi wagons" more than a few times. We are taught early that anything German is bad.

When I chose to study on the French/German border for a year, I knew that I would have to come to terms with the Germany issue. Not only is Strasbourg a few kilometres from the border, but, as a political pawn, it has been handed back and forth several times.

Living so close was a bit of a shock at first. Street signs here are bilingual, and on weekends, German tourists converse in their native tongue with speakers of the local Alsatian dialect.

For the first few weeks, I ignored the German culture around me. If I did not think about it, it would not harm me. When my mother came to visit, for example, we discussed possible day trips. Although the quaint towns near the border were the only viable options, we overlooked the land mass to the east as if it did not exist.

As I met more Germans, I became more confused. On the one hand, I liked my new acquaintances. They were certainly not Nazis; instead, most felt deeply remorseful about the crimes of the past.

On the other hand, remnants of Nazism abound here. Outside a downtown shopping centre, a plaque commemorates the spot where the main synagogue was burned down.

"The ground here is fertile with Jewish blood," one local Jew told me.

Yet I came to Strasbourg to study history. I strongly believe that history is only useful if we can learn from the mistakes of the past. And if we have learned anything from the past, it is that ignorance is dangerous.

Instead of shunning Germany, we must study its rich history. We must understand the social conditions that resulted in the Holocaust and look at how Germany has rapidly rebuilt itself into a thriving nation at the forefront of the European Union. At the same time, we must remain vigilant of warning signs, to ensure that history does not repeat itself.

Granted, I will never forget what took place in Germany. I feel it when someone yells *schnell* (fast) a little too earnestly and I felt it when I took a crammed train from Munich to visit the concentration camp near Dachau. However, we must not blame today's Germans for the sins of 60 years ago.

Like it or not, Germany has undergone radical transformations since World War II. No matter how many of us boycott or refuse to visit, we cannot undo the past. By avoiding Germany, we put a band-aid on the wound, instead of letting it heal.

Melanie Takefman is a student from Montreal who is studying in Strasbourg.

Zionism: The next generation

By SIGAL KONIG
Special to The CJN

NEW YORK — Ninety students from the United States and Canada were called "first trial guinea pigs" earlier this month, when they attended the first program in a newly established Zionist leadership initiative for Jewish North American students.

The three-day program, spearheaded by Naftali Raz, the New York-based shaliach with the University Student Division (USD), an arm of the Hagshama department of the World Zionist Organization (WZO), was held in New York City.

The aim of the new young Zionist leadership program is to encourage and foster the development of young Jewish leadership among university students in North America.

At the recent session, Chaim Chayet, head of the Hagshama department, and Jon Malki, national resource director of USD/Hagshama, expressed their confidence to the students about the future of Jewish activism in North America. They emphasized the importance of student involvement within their respective communities.

Other speakers during the three days included Gadi Taub, Israeli journalist with the Israeli daily *Ma'ariv*, and Jacob Even, a brigadier-general and former IDF spokesperson, who talked about the peace process and updated students on the Israeli-Syrian peace track.

The second program in the initiative will be held at the beginning of April in San Francisco, and a subsequent program is planned for Israel this summer.

For more information, contact Naftali Raz, toll free, at 1-800-27-ISRAEL.

Sigal Konig is a Journalism student at Ryerson Polytechnic University in Toronto.

On Campus

McGill student combats stereotypes in New York

By SIMONE JOSEPH
Staff Reporter

TORONTO — When Lara Kwinter visited a New York high school to talk about Judaism and the Holocaust, a student raised his hand and asked: "Why are Jews cheap?"

Kwinter and fellow presenter Leanne Trapedo-Sims explained that this was an example of a stereotype and that not all Jews are cheap.

Kwinter, a 21-year-old art history major studying at McGill University, was the only Canadian intern last semester at the Museum of Jewish Heritage – A Living Memorial to the Holocaust, in New York.

As part of the internship, university students visit high schools and middle schools to teach students about the Holocaust, Judaism and the museum's exhibits. The interns then act as tour guides when those classes come to the museum, and they visit the class again afterward to speak to students about what they have seen.

While the program does not target specific groups, the students Kwinter taught were predominantly black or Hispanic.

Visiting classrooms for the first time, Kwinter had to address stereotypes about Jews.

For instance, she said, many students thought all Jews dress like the Orthodox Jews they see on the subway.

"Some of them did not even know there were Jews who did not wear black hats and long skirts and long sleeves – they would say [to us], 'You don't look Jewish'".

Most of the students were genuinely interested in learning, Kwinter said. But once, after Kwinter showed a class a slide presentation introducing them to the Holocaust, to Judaism and to some of the museum's artifacts, a student raised his hand and said his great-grandparents were slaves and horrible things happened to them. What made the presentation relevant to him, he wanted to know. Why should he listen to it?

Kwinter and her partner were prepared for this and most other critical comments, including Holocaust denial.

During the interns' two-week training in August, they were told about the time an intern was making a presentation to a class and a student said, "I'm not listening to this. My parents told me the Holocaust never happened," and turned his chair around.

"I was always nervous something like that would happen – it never did," Kwinter said.

Ninety-nine percent of the museum's artifacts are donated, said Abby Spilka, public relations manager for the museum. Kwinter said her tours often took on special meaning when the group realized that the owner of an artifact was standing right near it.

Once, when Kwinter was showing a group the Children's Gallery, they were looking at a letter written by a little girl who had been sent to England to escape the Nazis. A woman standing close to the letter with her daughter said, "That's my letter," and then spoke to the group about it.

"It was such an experience for the students to hear about this letter from the person who wrote it," Kwinter said.

Another time, when the students were watching real footage of Hitler youth singing anti-Semitic songs in the streets, a man walking by said he remembered his non-Jewish friends singing songs like that and he spoke to the group about his experiences.

Kwinter, who hopes to work in the education department of a museum, said this internship made her realize that her true calling is working in a museum, rather than in an art gallery, as she had planned.

"I realized it would be a good place to teach children," she said.

Montreal students enthusiastic about Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL — Young Jewish Montrealers just back from a 10-day, all-expenses paid, trip to Israel are effusive about what they saw and learned.

They say the experience has had a significant impact on their sense of what it means to be Jewish.

Two hundred Montreal Jews, aged 19 to 26, who had never been on an organized, Zionist-oriented trip, were selected by lottery from about 725 applications for the inaugural year of Birthright Israel.

"I kissed the ground when I arrived because we saw Israelis doing it, but I didn't understand what it meant until I left," said 19-year-old Amy Lilien, a McGill University student.

A highlight for her was celebrating Shabbat on a beach with other young Canadians and Israelis, spontaneously singing and dancing.

"It was like being on a high." Her reaction surprised her because she had come to Israel believing that those with "extreme faith" are a little crazy.

Lilien, who is from Toronto, said her trip was enhanced by having 10 Israeli young people, from Beersheva, the Negev city linked with Montreal through Partnership 2000, among her busload of 40.

"Seeing the country through the eyes of those who were six months to a year away from being drafted into the army was one of the best parts of the trip," she said.

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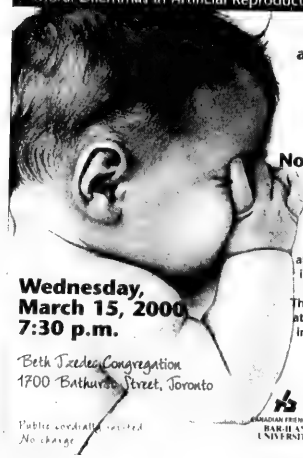

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בית צדק

Coast to Coast

Don't underestimate Manning

Scene in Ottawa
By G.K. SIMCOE

While his front bench, led by feisty Diane Ablonczy is still busily attacking the government, Preston Manning is in the midst of a cross-country tour.

We will, for the moment, ignore the issue of how the Leader of Her Majesty's Official Opposition can absent himself from the House during such a critical juncture in this Parliament.

Instead, we should consider exactly what is preoccupying Manning. The ostensible answer is that he is busily drumming up support for CAP (Canadian Alliance Party).

"Think Big" is the mantra that Manning has been repeating ever since the twin conventions that fuelled the CAP Express ended in victory. "Canada is a big country," he explains, "requiring big ideas, big tax breaks and big changes to the way government is done."

Some complacent journalists and political pundits have responded with a "big deal!" They dismiss the CAP Express as little more than new packaging for an old turkey.

Big mistake!

Manning has begun to demonstrate the extent of his ruthless and relentless determination to become prime minister. He has applied the screws to both his caucus and party executive. He has eliminated any challenge to his leadership and even supporters of Stockwell Day concede that he has almost no chance against Manning.

With great care Manning is orchestrating a flawless scenario to make a most serious bid to win the government.

So why would he not be in Ottawa claiming centre stage in the Shovelgate feeding frenzy? What could offer him a more compelling stage to contrast himself and his party from that of the Liberal government?

The answer lies in our collective and chronic "Manning blind spot." Time after time, his political savvy is underestimated, and each time, he advances one step closer to power. He understands the dynamics of the political arena.

The public will ultimately tire of the $1-billion scandal at the Human Resources Department. They will tire of the images of Ablonczy pounding away relentlessly at Jane Stewart. Soon, Stewart will begin to look like the victim.

That is not the image Manning wants to convey. In the shift from opposition to government, he must project trust and wisdom, which are not usually qualities associated with question period sound bites televised on the evening news. One thing is for sure: Preston has awfully "big" ambitions.

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For each selected project, the BJE will provide a mentor as well as funding for mounting the project and seeing it through.

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Funding ($500-$5,000) will cover hours of work, preparation time, resource materials, course of study where necessary, etc.

Proposals are now being accepted by the Board of Jewish Education of UJA Federation of Greater Toronto for the academic year of 2000-2001.

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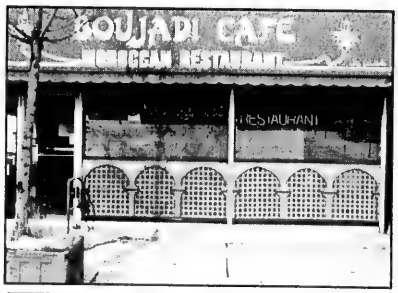

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Peres, Chrétien to address CIC conference

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Shimon Peres will be the guest of honour at the Canada-Israel Committee's 16th parliamentary dinner, and the keynote address will be given by Prime Minister Jean Chrétien.

The dinner will be the culmination of a day-long policy conference to be held at the Ottawa Congress Centre on Wednesday, March 29.

The Canada-Israel Committee (CIC) is mandated to represent the views and concerns of the organized Jewish community regarding Canada's Middle East foreign policy, and to promote Canada-Israel bilateral relations.

The agency seeks to promote strong and positive links between Canada and Israel, and is involved in programs aimed at various levels of government, in addition to regular lobbying and advocacy efforts. The CIC also provides information to both the English and French press and monitors the media regularly.

"The community has a unique opportunity to gather in numbers from coast to coast to discuss the issues of the day relating to Canada-Israel relations and to meet its political representatives in the nation's capital," says Rob Ritter, CIC national executive director. "Members of the Jewish community are provided with an opportunity to experience the broad support Israel enjoys in Canada."

Politicians and media representatives have been invited to the conference as guests of honour, and many will be speaking at sessions throughout the day.

The conference will open with statements by the political parties of Canada. "It is very important for the Jewish community to hear firsthand each party's position on Israel and the Middle East," Ritter says.

Lloyd Axworthy, minister of foreign affairs, will be the keynote speaker at the luncheon.

Three CIC board members will be dinner chairs: Stephen Victor of Ottawa, Donald Carr of Toronto, and Stephen Lipper of Montreal.

"As Israel moves forward towards complex final status issues with the Palestinians and as it explores the possibility of formal peace with Syria," says Ritter, "it is vital that we demonstrate our support for Israel through the strength of our numbers."

Special air fare and hotel rates have been arranged for conference participants and a chartered bus will be leaving from Toronto.

For information, contact the CIC national office in Ottawa at 613-234-8271.

מזל טוב Mazel Tov

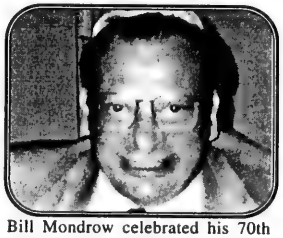
We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov Shimmy Yitzhak Skosowski on your first birthday. Love Mummy, Daddy, big sister Abby, Bubbie, Sabba, Nin, Bo and Great-Gran.

Mazel tov to Abe Bimblich, who will turn 90 years old in April.

Mazel tov to Vivian & Gary Morris on the birth of Ethan Henry. Proud grandparents are George Metz and Berthe & Colin Morris.



Bill Mondrow celebrated his 70th birthday on Feb. 20. Mazel tov on this milestone and best wishes for many happy returns in good health.

Yaakov Youdale, grandson of Esther & Mortie Mair, recently had his bar mitzvah at Beth Jacob Synagogue.

Shirley Solomon & Les Kottler announce the engagement of Stephanie to David, son of Judy & the late Steven Marcovitch. Grandmothers: Helen Goodman, Queenie Solomon, Lillian Marcovitch & Ann Savage.

Mazel tov to Sara & Nim on your first anniversary. Proud parents are Rachel & Sholno Kizel, Joe & Doreen Haimes.

Happy 35th birthday Wes Pollock, from his family, Francine, Arielle, Sydney, Noah. Wishing you good health and happiness.

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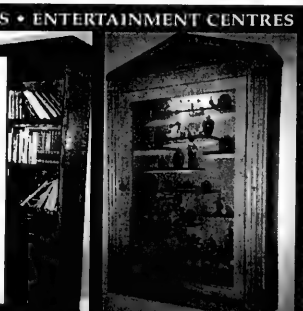

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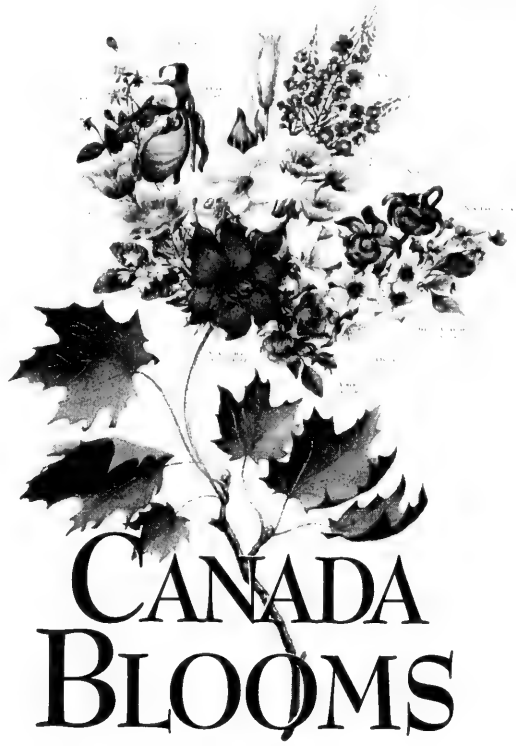

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Coast to Coast

Hadassah-WIZO head puts small Jewish communities on agenda

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Small Jewish communities in Canada are a major issue for Marion Mayman.

The recently installed national president of Canadian Hadassah WIZO is seeking ways to motivate diminishing memberships in the Atlantic provinces and in smaller communities throughout the country.

"Our membership goal is to find new members and retain older ones," said the Ottawa woman, in Halifax to meet with members of Halifax Hadassah WIZO which was at one time vibrantly active, but is now slipping into a dormant state.

"We want members to feel Hadassah is *their* organization," she stressed.

"We want them to talk to us," she said, emphasizing that any suggestions received on Hadassah issues will be taken very seriously.

Mayman, elected in November, has set a goal to meet with each Hadassah centre in her first year in office.

"It may not be possible, but I'm certainly going to try."

A native of Sydney, N.S., Mayman has lived in Ottawa for 12 years where she was president of Agudath Israel Synagogue, Ottawa JNF, and a vice-president of Canadian Jewish Congress, representing the national capital area. She was also an international officer with United Synagogues of Conservative Judaism. She has also lived in Winnipeg, Montreal and Israel with her husband, Shlomo.

Mayman's first official duties as Hadassah president involved attending the World WIZO Conference in January in Israel and the Southern Regional Conference for Hadassah WIZO (mostly for Canadian snowbirds) in Florida.

"This is my first official visit to a Hadassah centre," she said of her visit to Halifax. "I will be in Montreal in April, Toronto in May and, in July, will travel to Calgary and Vancouver. Plus I'll stop in smaller communities, too, in the next few months."

Hadassah WIZO has 15,000 members in Canada, a constant number in the last few years. However, due to an aging membership, many aren't active or hold life memberships.

"We're trying to re-activate many of those women," she said, "but we're trying to convince younger members they can be part of something worthwhile."

With a mandate to help women and children in Israel have a better life, Canadian Hadassah WIZO supports Israeli residential schools, hospitals, medical programs and areas of spousal and child abuse.

"We're a very modern organization, tackling modern issues. We just haven't done a good job selling ourselves. We have to remind the grassroots chapters of the good work they can help us do."

She said the parents and grandparents of younger Jewish community members are involved.

"Now we have to convince younger women, who we know in their hearts support Israel, to do something tangible and join our programs. Even though many are busy with careers and families, there are ways they can plan their time to help us do good volunteer work. We're even suggesting job-sharing in the volunteer world, similar to what is happening in business."

Many women in smaller communities, like Sydney and Regina, are getting more involved with the general community.

"In Sydney, the women do a bazaar but recruit involvement from the general community. In Regina, Hadassah holds an anti-violence day but tie in police and social workers."

These communities, and other small ones, do an amazing amount of work, she said.

PIRATES AT USDS: In learning their ABCs, preschool students of USDS, Richmond Hill campus celebrated with an early morning Pirate Pancake Breakfast in honour of the letter P. Seen with their teacher Annie Kammer are (from left) Jared Reading, Max Munits and Shawn Weidman.

Balfour Beach celebrates 55th anniversary

By BEN ROSE
Staff Reporter

TORONTO — Times have changed at Balfour Beach. Jeans, rather than cocktail dresses, are now the rule at the "rec hall" and people don't bake in the sun the way they used to.

But after more than half a century, life goes on for this Lake Simcoe summer community.

As in the past, open air services for Rosh Hashanah, Yom Kippur and Friday night services are held beside Lake Simcoe, when the weather is suitable. Otherwise people daven in the "rec hall."

Once the ritziest summer place, the beach community – it has 60 cottages – will be celebrating its 55th anniversary the weekend of July 29. About 200 cottagers are expected to come and reminisce at the anniversary.

Balfour Beach became a hub of Toronto's Jewish community and in its early days was considered a place of luxury and social pre-eminence. Its history is replete with a who's who of Toronto Jewry.

In 1945, the late Rose Dunkelman of the Tip Top Tailors family, founded the summer colony named after the British author of the Balfour Declaration on Palestine.

Her interest in children, and that of her husband David, who owned the land, is carried on through Camp Katonim (Hebrew for little ones) a day camp at Balfour Beach for 130 campers. About 40 percent of the children now come by bus from Toronto, Thornhill and Richmond Hill. Some campers are brought daily by parents with cottages on other parts of the lake.

200 cottagers expected

"Katonim is a day camp that has the feeling and waterfront activities of an overnight camp with a staff of 40," said Terry Cohen, an anniversary committee member. "The advantage is that the campers can have dinner with their own families at the end of the day."

Anne Sniderman, 85, and her husband Dr. Harold Sniderman, 89, are among the original residents. "We only go up on the weekends now, but it's a nice break from the city," Anne Sniderman told *The CJN*. Her husband, an ophthalmologist, is about to retire, she said.

Harold and Anne Sniderman

Their children, Dr. Barry Sniderman, also an ophthalmologist, Dr. Ken Sniderman, a radiologist, and daughter Nancy Fried, along with their nine children, are among the regular visitors at the Snidermans' five-bedroom cottage.

Among the longtime residents are Joan Waxman, Judy Berg, Robert Cohen, Tony Leibel and Celia Eisenberg.

Some new members include Lorne Michaels, the producer of *Saturday Night Live*; Jeffrey Lyons, vice-chair of the Toronto Police Service Board; and Toronto surgeon, Dr. Ron Zuker.

Gail Zuker is president of the Balfour Beach executive; Morris Cohen, vice-president; Manny Tward, treasurer; and Joan Waxman, secretary.

For information about the reunion call 416-410-9460 or fax 416 488-1629.

Advertising Feature

Stavros: lasting quality, always abreast of the times

Master tailor Stavros Theodoropoulos and his partner Robert Kennedy are often asked to compare prices with those of other tailors. They invariably refuse; it's simply not apples to apples.

Most men's wear providers offer a department store scenario, but Stavros is a boutique. Each dollar you spend here buys more than it would anywhere else. Stavros is an artist; every suit he crafts is a work of art, uniquely tailored to you, the wearer. No two garments are the same.

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From the work room (left) where garments are created to the elegant showroom (right), attention to detail is paramount

And Stavros stands behind his work. Twice a year for three years, under his supervision, your suit is hand-cleaned and pressed free of charge. This timely service is just one of the many little "extras" that help him maintain a rapport with his clients.

Stavros is delighted with the response to his new cutting-edge layout and decor, with its spacious brightness and warm colors. When not ensconced in its inviting confines, he and Kennedy are abroad, keeping abreast of the times and what their clients want. Twice a year, they visit New York, London and Milan to source out new fashion developments.

This year's look is *light*. You'll see more lightweight fabrics, woven from stronger but finer European yarns. Colors are brighter, including pastel ties and shirts — a welcome sight after years of grey and black.

And people who enjoy dressing up are dressing up more. For example, a lot more men are wearing French cuffs. These and other subtle details are best entrusted to a Master Tailor like Stavros who can do them full justice. In his hands, your suit becomes an investment that will reap maximum dividends not only in terms of your personal and professional image, but also in the sheer satisfaction and comfort that comes with wearing a perfectly tailored garment.

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Coast to Coast

Winnipeg Jewish cultural institutions team up for concert

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the first time ever, Winnipeg's two best known Jewish cultural institutions are collaborating in concert. The Sarah Sommer Chai Folk Ensemble and Finjan are ringing in the millennium together on March 14, with an evening of music, song and dance.

"We have tried to make our yearly concerts more interesting by working with guest artists from time to time," says Tamar Barr, Chai's artistic director. "It seemed fitting, since this is our double chai anniversary and Finjan's chai year, that we work together this year."

The Sarah Sommer Chai Folk Ensemble was formed in 1964 by the late Sarah Sommer with about half a dozen Joseph Wolinsky Collegiate students.

It has grown into one of North America's most prominent Israeli dance troupes. Chai has toured across Canada and has been invited to appear in Israel and Mexico.

Finjan is an internationally known klezmer band which was originally formed in 1982 in the hope of playing at the Winnipeg Folk Festival. Although band members have married and developed independent careers, five of the original six members are still part of Finjan.

At the March 14 concert, the two groups will be collaborating on four pieces including the *Dancing on Water* suite and *Rumainishe Kretchma* from Finjan's new *Dancing on Water* CD that will be available for sale after the show.

Two of the dance numbers were choreographed by Shai Gottesman, artistic director of Hora Neurim Yerushalayim. Gottesman and his Israeli dance troupe appeared with Chai at the Winnipeg Jewish community's Israel pavillion at Folklorama in the summer of 1998.

"It was a privilege to have worked with Shai in 1998," says Tamar. "We wanted to bring him back."

For Barr and Chai general director Casey Chisick, this will be their last Chai concert. Both are leaving at the end of the season. Chisick has been part of Chai for 11 years, Barr for 20.

"It is tough to leave," Barr says. "I have mixed feelings. I am proud of what we have accomplished and built up, but it is time to move on."

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See Page 45

Assad has 'intermittent dementia':CIA

By AMIR OREN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli and American intelligence agencies are locked in dispute over Syrian President Hafez Assad's medical condition.

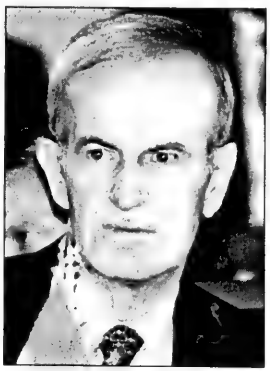
A CIA report, recently handed over to Israel, states that Assad is stricken with "intermittent dementia." Israeli Military Intelligence, however, does not approve of the manner in which this diagnosis was made – through a compilation of reports by people who have met Assad personally and those who have heard of fluctuations in his coherence and ability to concentrate.

The dictionary definition of dementia is "a condition of deteriorated mentality, often with emotional apathy" and is usually treated by psychiatric and geriatric physicians.

There are those in the Israeli defence establishment who do indeed agree with this definition and a senior official recently compared Assad to a "stuffed animal." But Military Intelligence believes that a proper diagnosis can only be made via medical methods that are currently beyond the CIA's reach.

Furthermore, Intelligence believes that Assad's health does not bear any real weight on his ability to maintain his rule and make decisions, such as an agreement with Israel or the transfer of power to his son Bashar.

Nonetheless, Assad's health is an important issue for both Prime Minister Ehud Barak and American President Bill Clinton in the final stage of trying to secure an Israel-Syria agreement.



Syrian President Hafez Assad

At such a final stage, two meetings between Assad and Barak are likely. The first, possibly in Geneva, is meant as an ice-breaker between the two hostile states. The second, in Washington or some other American location, will be attended by Clinton in an attempt to achieve a Camp David-type agreement, and will seek to finalize arrangements made behind the scenes by representatives from the three countries. Such a meeting would last only a day or two.

Following Barak's request of President Hosni Mubarak to help on the Syria-Israel channel, reports from Cairo say that the Syrian insistence on basing the borders on the "June 4, 1967 line" and not the "international line" is linked to Syria's continued renunciation of the borders drawn by the British and French mandatory forces in the 1920s between Syria and Turkey in the north, Lebanon to the east and Palestine to the south.

Israeli intelligence estimates Assad's lifespan to be anywhere between "a day to two years" and when asked for a more exact estimate, they state that Assad's end will probably come closer to a "day" than to "two years."

Less than six weeks before the death of King Hussein of Jordan, intelligence estimated that Assad would last between a "year to three."

Following discussions over the methods used to arrive at the estimates reached by Director of Military Intelligence Major General Amos Malka, the estimate was adjusted to "zero to three years."

Israeli intelligence believes that key Assad colleagues, and others holding powerful positions in the Syrian regime, are in fact in favour of peace with Israel.

They believe that if Assad does sign an agreement with Israel, it will be honoured by his successors, even if he dies only a short time after the signing. This theory is also supported by leaders and senior officials in the Arab states bordering Israel, including Mubarak and King Abdullah of Jordan.

Senior defence officials believe that if Israel rejects a "fair offer" from Syria for a peace agreement, the American administration could severely limit the provision of weapons to the IDF.

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Israel & the Jewish World

Knesset bill may hurt peace deal with Syria

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israel's Knesset has taken a step that could kill the chances of a peace deal with Syria.

In an additional blow to the political fortunes of Prime Minister Ehud Barak, three parties in his governing coalition supported the opposition-sponsored bill in a recent vote.

The bill requires that a referendum by Israelis on a withdrawal from the Golan Heights be approved by more than 50 percent of all eligible voters rather than by the more easily attainable majority of those who actually vote.

Barak had pledged to hold the referendum when and if he reaches a final peace deal with Damascus.

If passed, the bill would mean that if 80 percent of the electorate turns out to vote in the referendum – a typical Israeli turnout – more than 60 percent of the voters would have to approve it for the peace treaty to go into effect.

At present, according to the polls, the public's support in the referendum – even if only a majority of those actually voting is required – is by no means assured.

A peace treaty with Syria has to go through three stages: cabinet approval, passage by 61 of the 120 Knesset members and the referendum.

The legislation must still pass additional Knesset votes and two committees before becoming law. That process can take months, and the bill may never reach that stage.

Community charities praise federal budget

Continued from page 1

For its part, CJC commended the budget's enhancement of child tax benefits and the doubling of parental leave under the Employment Insurance program, as well as its bolstering of programs aimed at Canadians with disabilities.

"On the other hand," said Eric Vernon, CJC's director of government relations, "Canadians are very concerned about health care, and although the budget takes major steps toward restoring levels of transfer payments [to provinces], we hoped the government would have provided more money for health care, a national child care strategy and social housing."

In a pre-budget letter to Martin, CJC president Moshe Ronen and Sheva Medjuck, chair of CJC's social action committee, called on Ottawa to restore levels of transfer payments for health and social programs, and consider new programs, including home care and initiatives aimed at reducing poverty.

Israel declares July exit by IDF from Lebanon

Continued from page 1

Environment Minister Dalia Itzik called for a unified stance on Lebanon, and warned that contradictory statements by the different ministers on this issue would lead to confusion among the public.

Tourism Minister Amnon Lipkin-Shahak noted that the anticipated withdrawal from Lebanon was affecting the morale of IDF troops, and he called for Israel to move more quickly towards a peace agreement with the Palestinians, despite the fact that it is not certain whether a final status accord can be achieved within the next six months.

Deputy Defence Minister Ephraim Sneh supported the prime minister's call to redeploy the IDF by July, but warned against continued Hezbollah activity.

Haider's resignation seen as a ploy

By RUTH E. GRUBER
Jewish Telegraphic Agency

BUDAPEST — Joerg Haider's unexpected resignation as head of Austria's far-right Freedom Party is widely seen as a strategic ploy that may ultimately win him more political power – including the nation's leadership.

Analysis

"It is important not to overestimate" the move, Marta Halpert, director of the Anti-Defamation League's Vienna-based Central European office, told JTA.

"It is a tactical move designed to take a little pressure off the government. The question is whether it will be acknowledged.

"Haider's influence remains," she said. "The party is not headless."

Haider announced his resignation as leader of the Freedom Party, known as the FPO, during a closed-door meeting of the party leadership recently.

Explaining the move, he said he wanted to concentrate on his job as governor of Austria's southern state of Carinthia.

He turned the party leadership over to close aide Susanne Riess-Passer, who serves as vice-chancellor in the center-right coalition led by Chancellor Wolfgang Schuessel.

Haider, who himself is not a member of the cabinet, told a news conference recently that the "double commitment" of being party leader and governor was "too much for anyone."

But he also said he had no intention of disappearing permanently.

"I want to make clear that I am not running away from national politics, just making a new constellation in our party leadership," he said.

Asked if he still hoped to be chancellor one day, he replied: "I do not exclude it."

The entry of the Freedom Party into government Feb. 4 polarized the country. It triggered domestic and foreign protests, including diplomatic isolation by Austria's 14 European Union partners and other countries, including Israel.

The Freedom Party won 27 percent of the vote in Austria's elections last October, becoming the country's second largest party and the strongest far-right force in Europe.

The party ran on an anti-immigrant, law-and-order platform. Haider, the son of Nazi sympathizers, won notoriety in past years by praising aspects of Hitler's Nazi Reich. He has repeatedly apologized for the remarks.

Haider's resignation did not impress foreign leaders. Israel, which withdrew its ambassador to Vienna even before the new government was sworn in, said it would not return its envoy.

Asked if the ambassador would return, Foreign Minister David Levy told reporters recently, "Unequivocally, no."

The prime minister of Portugal, whose country holds the rotating EU presidency, was also far from impressed by the resignation.

"The problem is not Joerg Haider, but what his party represents," Anotonio Guterres said.

A spokesperson for the German Foreign Ministry was skeptical that the resignation would be enough to change the European Union's isolation of Austria, adding, "Our position is unchanged."

The United States said it would closely monitor developments.

Haider's resignation "doesn't change our concerns. The Freedom Party is still part of the government," said State Department spokesperson, James Rubin.

"We will react swiftly and firmly to any statements or actions suggesting sympathy with Nazi-era policies, or that express racism, xenophobia or anti-Semitism," he said.

Haider denied that he was stepping down as the result of political pressure.

"We are accustomed to making our own decisions," he said.

For most Austrians, the charismatic 50-year-old politician is the embodiment of the FPO.

Haider took over party leadership in 1986 and, with his populist policies playing on xenophobia, promising a return to traditional values. He transformed the party from a minuscule political force into the country's second largest party.

The Week in Israel

Feb. 28

• Foreign Minister David Levy fought off a parliamentary no-confidence motion submitted by Arab parties over his recent fiery rhetoric against Hezbollah. During the debate, Levy called Hezbollah a "crazy organization whose declared purpose is to spill the blood of Jews." The Knesset defeated the no-confidence motion, 58-8.

• Veteran Israeli cartoonist Kariel Gardos, whose cap-wearing character Srulik became a symbol of Israel, died of cardiac arrest at the age of 78. Gardos, known as "Dosh," was a Hungarian-born Holocaust survivor who became a political caricaturist for *Ma'ariv*.

Feb. 29

• U.S. Middle East envoy Dennis Ross admitted that he has failed to end a month-long deadlock in Israeli-Palestinian negotiations.

March 1

• Military officials jailed a soldier for four weeks for refusing to serve in southern Lebanon.

March 2

• At least two suspected Palestinian militants were killed when Israeli security forces tried to storm the building where they were hiding in an Arab town near Tel Aviv. One militant was arrested, and a member of Israel's anti-terror squad had his foot amputated after he was injured by an explosion.

March 3

• Israeli Holocaust and art experts suggested that museums exhibiting Nazi-looted art keep the works, as long as they explain how they were stolen from Jews.

Files from JTA and Ha'aretz

Teaching Positions Available

Zioni Dati day school in the Greater Toronto area seeks experienced teachers for Limudei Kodesh positions in elementary and middle school for September 2000. Candidates must personally reflect school philosophy and must be able to teach Tanach, Talmud, Mishna, Dinim and Ivrit. Teachers must be able to teach fluently in Ivrit. Classroom teaching experience is required. Teachers' responsibilities may include co-ordination or involvement in special school events. If you are a motivated, eager individual, please submit resume to

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Eichmann memoirs may discredit Holocaust denial

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — Five large envelopes containing a 1,105-page memoir in the archaic Gothic handwriting of Adolf Eichmann may now hold the key to a dramatic libel trial currently being played out in London.

The memoir, written while Eichmann, chief engineer of the Holocaust, was in an Israeli jail awaiting execution in 1962, following his landmark trial, has been locked away in Israel's National Archive for more than 35 years.

Now this document has been given new life and, unwittingly, new purpose in the hands of lawyers in London who are defending U.S. Holocaust scholar, Deborah Lipstadt.

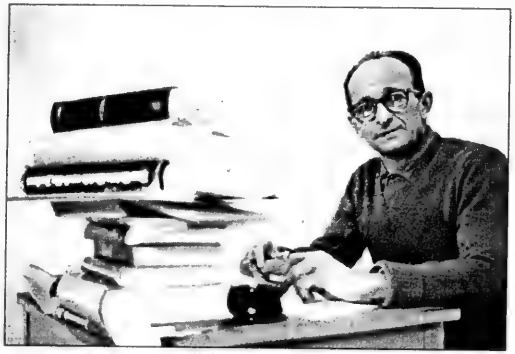
Lipstadt is being sued by Holocaust revisionist David Irving, who claims he was libeled by Lipstadt in her 1994 book *Denying the Holocaust: The Growing Assault on Truth and Memory*, published in Britain by Penguin Books.

Irving, who denies that Auschwitz was a death camp and insists that the number of Jewish victims has been grossly inflated, maintains that his career was wrecked after allegedly being accused by Lipstadt of distorting historical data to suit his ideological perspective and being labelled a Holocaust denier.

Under British libel law, the onus of proof is on Lipstadt to show that her contentions are accurate: She has to prove that Irving possessed information about the Holocaust that he deliberately distorted, selected or suppressed to suit his own purposes.

Irving is making full use of this advantage in the courtroom by simply claiming that he is not an expert in the Holocaust, a subject that he told the judge he found boring. By asserting his relative ignorance of the subject, Irving increases the burden of proof on Lipstadt and her defence team.

But the Eichmann memoir – which is said to contain a meticulous record of the ghettoes and the cattle trains that took millions of Jews to the death camps of Eastern Europe – might change all that.



Adolf Eichmann

While the memoir has been kept under lock and key in Jerusalem for the past 40 years, it has been available to a handful of scholars. And Irving, crucially, is among the few who are believed to have acquired a detailed knowledge of the memoir.

In the past, Irving has claimed to have received two packages containing 426 pages of the document from a member of Eichmann's family while he was in Buenos Aires during a lecture tour of Argentina in 1991.

He has used parts of the Eichmann account, presumably confident that they would never be made public, to support his contention that there was no systematic genocide and that Hitler neither gave orders nor had knowledge of any mass killings of Jews.

In a 1997 letter to Robert Jan van Pelt, a Holocaust historian who testified for Lipstadt earlier in the trial, Irving also cited the Eichmann memoir to cast doubt on the existence of gas chambers. He claimed that while Eichmann described an "experimental" truck gassing, he was never shown a gas chamber at Auschwitz. Irving's presumption that the Eichmann memoir would remain securely locked away might prove to be the fatal flaw in his case.

"There was no denial of the Holocaust there," said Gavriel Bach, a junior prosecution counsel at the Eichmann trial in 1961 who went on to become an Israeli Supreme Court judge and was the first person to read the memoir.

"Eichmann tried to show that he was a minor cog in the machine and he had to obey orders, but he describes how terrible it was."

Said Bach: "He wanted his family to see it, and to see his role. Maybe he wanted to convince his family he did not take a central part in the Final Solution."

Now retired, Bach was Eichmann's main contact with the outside world while he was in jail.

At one point, after witnessing the liquidation of a group of Jews, Eichmann's memoirs, perhaps self-servingly, record his shock and his consumption of large quantities of alcohol as a tranquilizer to relieve his tension.

"In court," recalled Bach, "he admitted it was the most terrible crime in history. He says how he almost fainted when he saw the geysers of blood coming out of the bodies in the ditches."

Bach served on the panel of Israeli scholars and lawyers who decided that the memoir should be given immediately to aid Lipstadt's defence. A spokesperson for Israel's Justice Ministry said the panel agreed to give Lipstadt's lawyers a copy of the memoir as soon as possible "so she can defend herself in a lawsuit brought by a Holocaust denier."

And maybe, too, the final labours of the "Final Solution's" chief logician will also serve, unwittingly, to put to rest the contention that the Holocaust never happened.

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Coloroso: kids need to think for themselves

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Parenting specialist Barbara Coloroso told an audience of 700 that parents need to let their children make mistakes so they can learn how to think for themselves.

Coloroso's recent talk was organized by the Toronto Heschel School as a fund-raiser. The evening, dedicated to Anne Tanenbaum, was sponsored by Aim Funds Management.

Parents need to let children make decisions and choices, said the Colorado-based educator, author and lecturer. "Let them [children] make mistakes when they're cheap."

She said parents should allow children "to experience the consequences of the choices they make, unless these choices are life threatening, unhealthy or morally threatening."

It is important for children to think for themselves so they can learn to be responsible adults; the responsibilities and decision-making opportunities should increase with age, she said, suggesting that this training begin early. "It's not life-threatening to let kids dress themselves."

Coloroso said that children who don't learn to think for themselves will be more likely to to follow their peers.

She said that strong-willed children often turn out to be easier in their adolescence because they're not easily led, and are less likely to follow their friends. Compliant children, however, may– in their teen years – seek the approval of their peers.

Children should decide on how to solve problems they have created, she said.

Coloroso emphasized the need for children to know they are cared for. "Everything we do reaffirms that they are worth it."

She said, "be present for what they need. Be open to what they need."

As for motivation, Coloroso said bribes and threats are the "flip side of the same coin." Children need to be internally motivated; "they need to hear 'thanks,' instead of [getting] rewards."

Parents should admit to making mistakes and fix the problem –" it's a way of modeling for their children," she said.

"If what you say is stupid, fix it. Don't follow through. If you want kids to talk to you, they have to be able to make mistakes."

Punishment or a consequence should "not be something that is done to someone."

A parent needs to help a child understand what he or she has done wrong, but "the child's dignity must still be intact," and parents should know the goal to be achieved by the punishment.

She stressed that a punishment should fit the crime, and should aim to achieve "reconciliation and restitution."

She said children "need the tools to develop inner discipline."

The Toronto Heschel School's special events committee gather around guest speaker Barbara Coloroso. Seen from left are Jordana Smiley, Peter Seligman, Coloroso, Lori Goldenberg, Debi Stone, and Cheryl Kohut. [Barbara Silverstein photo]

Scientists at conference discuss brain's frontal lobes

By BEN ROSE
Staff Reporter

TORONTO — The largest scientific conference ever held on the brain's frontal lobes will be hosted by the Rotman Research Institute of Baycrest Centre for Geriatric Care.

Scientists from 28 countries will gather at the Metro Toronto Convention Centre March 20 to 24 for the conference.

"[It] is a wonderful recognition of the massive steps we've taken in our studies of the brain related to all forms of dementia, including those that are linked to strokes," said Dr. Donald Stuss, institute director and co-chair of the conference.

Dr. Donald Stuss

"Frontal lobe research is a hot topic today. The conference is a great kickoff for the new century."

The conference comes a a time when Baycrest is opening the doors on the spectacular new Apotex Centre, Jewish Home for the Aged, and the Louis and Leah Posluns Centre for Stroke and Cognition.

One of the amazing things about frontal lobes is that they make up 25 to 33 percent of the human brain, are larger in humans than in other species, and do not reach their maximum functioning potential until age 32, although they begin to develop early in life, Stuss said.

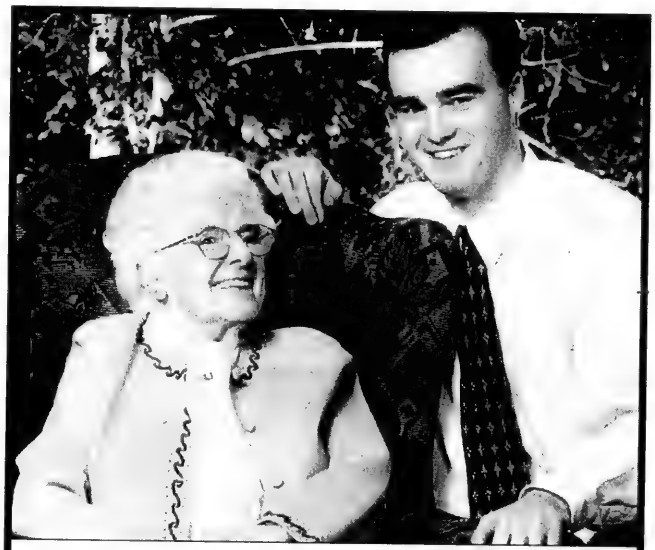
For many years, the frontal lobes were considered by some to be relatively unimportant to brain functions, but recent research has turned that theory on its head, he added.

One such brain region is the right frontal lobe, often considered in the past not to play an important role. Yet today, Stuss said, studies of episodic memory (remembering past experiences) show what a vital role the right frontal lobe plays in the emotional memory of an event. In addition, the role of the right frontal lobe in appreciating humour is just now being recognized.

In the past 10 years, the Rotman Institute has made important advances in the field of dementia research, an area that is taking on increasing urgency as the population ages. At Baycrest, more than half the residents of the Jewish Home for the Aged have some form of cognitive impairment, most of which is related to Alzheimer's disease and vascular dementia due to stroke.

Although he is loath to list any single development as foremost, Stuss agreed that differentiating the diagnosis of Alzheimer's disease from other dementias is significant because it opens the door to specific treatments and rehabilitation.

Presenting at the five-day conference are scientists from the United States, Canada, Britain, Japan and Australia. Eight Rotman scientists are presenting on a wide range of frontal lobe research that looks at, among other things, the relationship between depression and cognitive impairment, and how older people use different parts of the brain than younger ones do, to recognize faces and words. Rotman scientists will also present research on how normal aging affects memory, and the role the frontal lobes play in Alzheimer's disease.



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Arts & Travel

Sibs: Exploring Jewish family dynamics

By BEN ROSE
Staff Reporter

TORONTO — Why do brothers and sisters grow apart in later life?

This is the question two Jewish actors try to answer in *Sibs* running at Tarragon Theatre Extra Space March 14 to April 16.

In their play about a Jewish family, Diane Flacks plays an older sister to Richard Greenblatt, and though both have siblings in real life, they insist that *Sibs* is not autobiographical.

"But, it does have more Jewish content than any play I've written or performed in," said Flacks, who has appeared in many Toronto productions, including *By a Thread* and *Gravity Calling*.

Greenblatt, best known for *2 Pianos, 4 Hands*, said he and Flacks have drawn on their experiences as Jews to try to shed light on the complex relationships between siblings.

They appeared together for the first time in the Tarragon play *Theory of Relatives* which dealt with the dynamics of Jewish family life at seders during Passover.

They both felt they had more to say about sibling relationships and, in fact, recurring seders take place in *Sibs*.

They both said that brothers and sisters get along well in their early "intimate" years, but grow apart in their tumultuous adolescent years and later on when, as in the play, there is squabbling over their parents' estate.

Flacks thinks that the varying attitudes of the different streams of Judaism as to whether women can play an equal role in saying kaddish for lost relatives, for example, is an important factor.

Greenblatt said that as the years go on "the loss of intimacy, innocence and trust" is what breaks up the bond between brothers and sisters.

There is no more invidious relationship between brothers and sisters, than between siblings of the same sex, they said, but both agreed in an interview with *The CJN* that the gender difference is important in the scheme of things.

The two actors are joined in *Sibs* by Rick Sacks who composed and performs the original music.

The play is directed by Alisa Palmer, with sets and costumes by Gleen Davidson and lighting by Andrea Lundy.

For information call the Tarragon box office, 416-531-1827.

Diane Flacks plays an older sister to Richard Greenblatt.

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Writer finds muse in TO

By BEN ROSE
Staff Reporter

TORONTO — Anton Piatigorsky, 28, is a Jewish playwright whose muse is thriving in Toronto, his adopted city.

His latest play, *The Offering, is* the fourth to be performed here since he and his wife, Ava Roth of Montreal, moved here from the United States less than three years ago.

The play is based on three stories in Genesis about Isaac, and his sons Jacob and Esau.

"I'm curious about relationships between fathers and sons," he said. "My play has no particular message, but I examine the problems raised for them by the pressures society forces on them."

The cast of the play includes Gary Reineke, Mark Ellis and Dean Gilmour. James Cameron is the set and costume designer and Stephen Souter is stage manager.

Piatigorsky said that he finds collaboration with director Chris Abraham satisfying "because he has made me a better writer."

For the young playwright, a native of Bethesda, Md., Toronto was a pleasant surprise after stints in Providence, R. I., Jerusalem and New York.

Living in the Spadina-College area with his wife and six-month-old daughter, Sivan, Piatigorsky finds the city an exciting mix of diverse communities and cultures.

"I was happily surprised by the people I've met here, by their mix of hard work and intelligence without being pretentious," he told *The CJN*.

"Toronto is a booming theatre city not dominated by big commercial enterprises like London and New York."

Until he arrived in Toronto, Piatigorsky had one play produced, at his Alma Mater, Brown College in Providence, where he graduated in religious studies.

Since then, he has written and seen produced *The Kabbalistic Psychoanalysis of Adam R. Tzaddik, Easy Lenny Lazman* and *Mysterium Tremendum*. The first two have won various awards.

Moriah Productions, which the playwright founded, is presenting *The Offering* at Artword Theatre, 75 Portland St., March 19 to April 9, in association with Ashkenaz, a festival of new Yiddish culture.

Arts & Travel

A REAL-LIFE INDIANA JONES

Award-winning documentary filmmaker **Simcha Jacobovici** of the Toronto-based production house Associated Producers is being billed as a "real-life Indiana Jones" in the promotional material leading up to the April airing of his documentary, **Quest for the Lost Tribes**, on the American Arts & Entertainment Network.

Ten of the 12 tribes of Ancient Israel disappeared some 2,700 years ago. Jacobovici, who wrote, produced and directed the A&E Special Presentation, takes viewers on "an unforgettable adventure to the most remote and exotic places on earth" in search of remnants of the legendary tribes.

Many myths arose in connection with the tribes. In medieval Europe, some speculated that the Mongolian invaders were the descendants of the 10 tribes, returning for blood. And in modern America, some Mormons still assert, despite the sound arguments of scholars, that Native Americans are also descendants of the lost tribes.

Quest was co-produced by **Eliot Halpern** and executive producers are **Jack Rabinovitch** and **Robert Lantos**. The show airs April 16 at 8 p.m. on A&E.

* * *

Israel's Hosts Author: Israel's Judaica Bookstore hosts **Malka Marom** for a reading from her new novel, *Sulha*. Marom is also a folksinger (**Malka & Joso**) and her CD will be featured. Free admission. March 12, 8 p.m. 897 Eglinton Ave. W. (west of Bathurst). 416-256-1010.

* * *

Betel Literary Luncheon: The Lifelong Learning Institute of the Bernard Betel Centre for Creative Living presents The *Chronicles of Isaac of Girona*, with author **Caroline Roe** (Medora Sale), mystery writer extraordinaire. Members $10, non-members $12; includes lunch. Bernard Betel Centre, 1003 Steeles Ave. W. March 15, at noon. Contact Bookie Kwart, 416-225-2112.

* * *

Seeking Naivelt Memorabilia: Camp Naivelt, the progressive Jewish cottage community on the banks of the Credit River in Brampton, is planning a 75th anniversary reunion for the weekend of August 5 to 6. All former campers are invited.

Organizers hope to assemble a Naivelt at 75 souvenir booklet using stories, photos and other memorabilia of "*unzer zumer haym*" (our summer home). To contribute something, call 416-789-5502 or e-mail mws@cpol.com.

* * *

Eye on Arts

By Bill Gladstone

The Play's the Thing

• The Alumnae Theatre's New Ideas Festivals 2000 presents 12 new works from March 8 to 25. $20 for the lot. 70 Berkeley St. 416- 364-4170.

• Just Off Centre Productions, a Thornhill-based theatre company, presents the **Andrew Lloyd Weber** musical *Joseph and the Amazing Technicolor Dreamcoat*. $18 and $16. At the Newmarket Theatre March 10 to 12, and the Leah Posluns Theatre March 16 to 29. 416-410-4174 or toll-free 877-819-7410.

• The Cabaret Company presents *The Emotionalists*, by **Sky Gilbert**. This new play explores the private life of Russian-American cult figure and objectivist **Ayn Rand**, author of *The Fountainhead* and *Atlas Shrugged*. The Music Gallery, 179 Richmond St. W. March 23 to April 7. Adults $15. Tuesdays and Sundays, PWYC. 416-204–1080.

• After an 11-month quest in search of the perfect cast, rehearsals began last month for the Mirvish production of *The Lion King*, due to open April 25 in Toronto (previews start March 30). Tickets $20 to $115. Princess of Wales Theatre. 416-872-1212. [www. mirvish.com.]

* * *

Arts Briefs

• Jewish Life, Past and Present is an art exhibition featuring the work of **Elie Benzaquen**. Village Shul, 1072 Eglinton Ave. W. Sunday March 12, 11 a.m. to 8 p.m. Monday March 13, 3 to 8 p.m.

• Children's entertainer **Eric Nagler** performs Let's Go Travelling, a musical tour for the whole family. $12; $35 family four-pack. Royal Ontario Museum Theatre. March 14 to 18. 416-872-1212 or toll free 800-461-3333.

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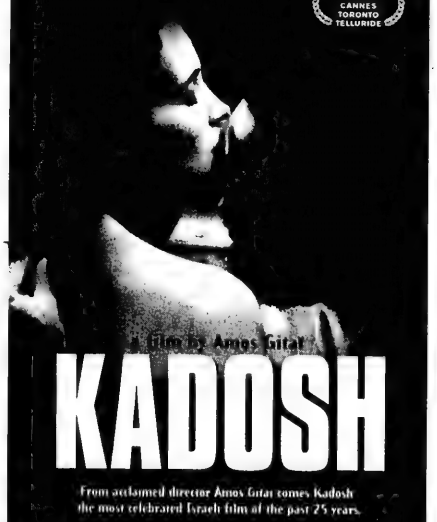
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Arts & Travel

Israeli to speak on Holocaust fiction

By BILL GLADSTONE
Special to The CJN

TORONTO — Aharon Appelfeld, one of Israel's leading writers, is slated to visit Toronto for 10 days this month as a newly installed writer and professor in residence at York University's Centre for Jewish Studies.

In a public lecture to be held on Sunday, March 19, at 1:45 p.m. at York's Curtis Lecture Hall I, Appelfeld will address the question: Is it possible to write fiction about the Holocaust? But those people familiar with his works will know that the question is rhetorical.

Born in Bukovina in 1933, Appelfeld escaped from a Nazi concentration camp and survived as a child refugee, wandering through the forests of eastern Europe. Although he learned Hebrew only after the war, it is in that language that he has penned some 30 books. About a dozen have been translated into English.

His novels include *To the Land of the Cattails* and his most recent, *The Conversion*. In many of the books, he draws on his own experiences to evoke the lost world of prewar Europe and the growing sense of impending doom.

"His books deal with the periphery of the Holocaust," notes Prof. Michael Brown, director of the Centre for Jewish Studies. "He doesn't write directly about the camps or the horrors of the Holocaust, but about things on the periphery – either geographically or in terms of time.

"He's giving voice to the Holocaust and the people involved in it, but always from the edges."

Appelfeld's March 19 address, will be directly followed by a symposium at 3:30 p.m in the same venue. Titled, My First Encounter with Aharon Appelfeld, the symposium will feature Jonathan Rosen, Chava Rosenfarb and Dr. Vivian Rakoff.

Appelfeld is slated to participate in an evening for child survivors on March 11, 8 p.m., Vanier College Faculty Common Room; and to deliver two lectures in Hebrew – The Rise and Fall of the Hebrew Writer on March 13, 8 p.m., Vanier College Study Hall; and My Life and Works on March 14, 2 p.m., Vanier College, Room 188.

He is also scheduled to lecture to students, and participate in several private events, including a reception for contributors to *Parchment*, the journal of contemporary Canadian Jewish writing. All events are free.

Appelfeld will be inaugurating the Silber Family Chair for Holocaust & Eastern European Jewish Studies. According to Brown, his visit marks the first time the 11-year-old centre has brought in a distinguished visitor for an extended period of time.

Appelfeld's autobiography, *Story Of A Life*, recently published in Hebrew, was complemented by a companion volume, *All Whom I Loved*, which he describes as a "sort of autobiography." Both are due to appear in English translation this year.

For information, call the Centre for Jewish Studies at 416-736-5823.

Haza had AIDS, doctors say

By RAN REZNICK
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Singer Ofra Haza died from complications resulting from AIDS, say doctors who treated her.

Haza died at the Sheba Hospital on Feb. 23.

A senior doctor at the hospital claims that neither Haza nor certain members of her family informed the medical staff that she was infected with HIV, the virus that causes AIDS.

Only on the day after her admission to the hospital did the results of blood work confirm that Haza was indeed infected with HIV.

Senior officials at the Health Ministry and at Sheba state that some of the medical and nursing teams who treated Haza, as well as lab workers, are furious that they were not told of Haza's infection.

Officials say the staff members believe they were put at risk, because they did not take the precautionary steps necessary when dealing with AIDS patients.

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Keep a low profile when travelling to Russia, Ukraine, book warns

By SHELDON KIRSHNER
Staff Reporter

Most Jews in Canada can trace their ancestry back to what was once the Pale of Settlement, encompassing Russia and Ukraine.

These countries are easier to visit since the fall of communism, and in *A Travel Guide to Jewish Russia & Ukraine* (Pelican Publishing Company), Ben Frank takes you there.

He explores the rebirth of Jewish life, visits sites of historical interest, advises you where to eat, and lists the addresses of synagogues, clubs and Jewish community institutions.

The book, 400 pages in length, covers Moscow and St. Petersburg in Russia, and Kiev, Zhitomir, Berdichev, Kharkov, Lvov and Odessa in Ukraine.

For good measure, Frank – a travel consultant – adds a chapter on Moldova.

He has sage advice for first-time travellers to this part of the world. Always travel with a companion. Keep a low profile. Do not leave baggage unattended. Drink only bottled water.

He is right. When I travelled through Russia and Ukraine on two separate trips in the early 1990s, I followed these rules scrupulously and emerged unscathed.

I only wish he had not included a surfeit of photographs of himself and his wife in this otherwise useful book. It appears that the cult of the personality, a feature of the Communist era, has rubbed off on him.

Purim spiel

TORONTO — Ashkenaz Foundation, The Bloor JCC and the Downtown Jewish Community Council presents an original Purim spiel written by acclaimed film writer and director Annie Szamosi and directed by Dora-award winning Anne Barber and Elisa Kukla on March 19 at noon and 1 p.m. at the Bloor JCC.

Musician Dave Wall and clown Niki Berkowitz portray an outrageous cast of characters and the Shadowland Theatre's puppets enliven the spiel. Catch the carnival before and after the shows.

For more information call 416-924-6211.

Arts & Travel

New York's lower east side a great place to get a sandwich

By NEILIA SHERMAN
Special to The CJN

NEW YORK — At Ratner's dairy restaurant in New York's Lower East Side, the waiters are very particular about how you give an order. I made the mistake of asking for a tuna sandwich.

Do you mean chopped tuna or a can of tuna asked Walter, my waiter, in a slightly irritated tone. I look at my lunch companions confused. My host, Andrew Flamm, director of the Lower East Side Business Improvement District, explains that chopped tuna is the same as chopped egg but tuna in the can is literally that, a whole can of tuna brought to the table with mayonnaise so that patrons can prepare the tuna exactly to their liking.

Tenements in the Lower East Side as it is today.

I decide that since this restaurant has been in existence for 95 years they must know how to make a good tuna salad so I order the chopped.

As we wait for our food, Robert Harmadz, the present owner explains that his grandfather founded Ratners in 1905 and three generations later it is the oldest family run restaurant in New York City. It still is a kosher dairy restaurant and is supervised by Kof-K kosher supervision services.

The place hasn't changed much in 95 years and is still popular with the older Jewish population who make Sundays the traditional day to come with the family for lunch.

In order to appeal to the younger generation, Harmadz is looking at making some upscale items available. A lounge area in the back will be expanded and will include a gourmet menu and nightly musical entertainment.

Andrew has generously offered to give us a tour of the area and introduce us to some of the business owners.

I ask him about the changes in the ethnic make up of the Lower East Side. The latest immigrants to settle here are Asian and Latin American. "It's an incredible mix of the old world and the new world," he says, "some of the businesses have been here for over 100 years. Others are obviously new and trendy."

The first settlers in this area, mainly from northern Europe, arrived in 1850 but, by far, the largest group of immigrants to inhabit the Lower East Side were the enormous numbers of Eastern European Jews who arrived in America via Ellis Island and ended up living in the tenement buildings constructed to house them.

Our next stop is the Essex Street Market. Located indoors, it is filled with vendors selling fresh meats, produce and specialty items. This market was established 50 years ago by Mayor La Guardia in order to remove the pedlars from the crowded streets. Since the majority of the merchants were Jewish, for generations, the Lower East Side was the only shopping district to be open on Sundays.

Although many changes have taken place, as waves of new immigrants have moved into the area and set up shops and restaurants that reflect their own ethnic backgrounds, there is still a strong Jewish presence in this area.

Many of the vendors have their wares hanging outside their stores, giving the area an open market feel. As we cross Delancey I can't help but think of the movie, *Crossing Delancey*, about a lonely Jewish girl who finds her true love with the "pickle man."

We move on to the Orchard Corset Discount Center where we meet Mrs. Bergstein and her son. They are Orthodox Jews, who are still running this family owned business that was established 37 years ago. This tiny store specializes in hard to find sizes for ladies brassieres and lingerie. I am stunned when Mrs. Bergstein, proud of her wares, goes to find me a size I bra to show me what she means.

Down the street is Schapiro's Premium Kosher Wines. Founded in 1899 this is the only remaining operational kosher winery in New York City. The company's original motto was "so thick you can cut it with a knife."

The wines are still made the old fashioned way that takes over six months. Although they are holding onto such traditions and the business has remained in the same building at 126 Rivington St., where they've been since 1908, there have also been innovations.

They are now making Kosher wines with a broader appeal. There are 32 varieties including three table wines and soon they will offer a kosher California Chardonnay and a kosher Champagne.

Tours are given hourly on Sundays with free wine tasting. Rabbi Yaakov Yitzchak Speigal, the rabbi of the First Roumanian-American Congregation, which has been in existence for 135 years in the Lower East side, certifies that all of the Schapiro's wines are Mevushal and Kosher for Passover.

A visit to the Lower East Side Tenement Museum is a must in order to get a sense of what life was like for turn-of-the-century immigrants. Through a combination of tours, art exhibits and life theatre, this museum provides a historical perspective on a variety of immigrant experiences.

A popular tour designed for families involves a Living History Program which focuses on 1916 and the Sephardi Jewish Confino family. Visitors are treated as if they are newly arrived immigrants.

Free tours of the Historic Orchard Street Shopping District take place every Sunday at 11 a.m. (April through December). Meet at the corner of Ludlow and East Houston Streets.

Andrew Flamm is available for personalized or group tours through the Visitors Centre at 261 Broome St. and he can be reached, toll free at 1-888-VALUES-4 or directly at (212) 226-9010.

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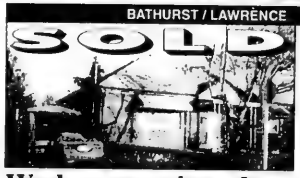

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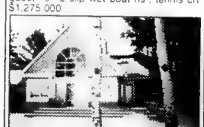

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NORMAN H. GUTKIN

After a courageous battle with cancer, Norman passed away peacefully on Feb. 1, 2000 at St. Boniface Hospital, Winnipeg, Manitoba, with his family by his side. He will be lovingly missed by his devoted wife of 53 years, Ruby, and his children, Caryl Kochen, Lori Gutkin-Merson (Sam), & Paula Emond (Allan). His legacy will be cherished through his grandchildren, Michael, Karlee and Avery, each with whom he had a special relationship filled with lots of love and happiness. He is also survived by his sister, Bessie Boroditsky of LA, and many nieces, nephews & friends that all adored him. Norman was predeceased by his parents, Rose and Meyer, as well as his siblings Lillian, Bill and Florence Levy. A graveside funeral was held Feb. 4, 2000, at Shaarey Zedek Cemetery, officiated by Rabbi Alan Green. The pallbearers were Allan Emond, Sam Merson, Doug Kochen, Michael Kochen, Marvin Hendin & Donald Gutkin. Donations in Norman's memory can be made to the Canadian Cancer Society or charity of your choice.

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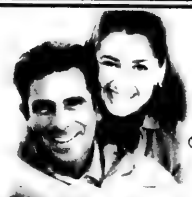

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Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

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Single male, 58, 6'1", 160lbs, Israeli ongin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

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Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

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Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

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Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

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Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

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Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests AD#1298

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Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

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Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the park, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

ARE YOU OUT THERE?
Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

ARE YOU FOR ME
Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

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Sports

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Israeli skaters ready to drop the puck in Bulgaria

By PAUL LUNGEN
Staff Reporter

TORONTO — International hockey's tournament season is about to begin, and two Israeli teams are gearing up for a medal run. Unlike past seasons when the boys in blue were also-rans, this year's teams should have a legitimate shot at a medal, perhaps even gold.

Israel's under-18 junior national hockey team flew to Sofia, Bulgaria, for the European Championships earlier this week while the senior nats will head to Iceland in April for the International Ice Hockey Federation (IIHF) Pool D event.

Last year's performances by both teams showed that hockey in Israel has made tremendous strides over the years. The senior team was robbed of a gold medal when the referee failed to see the winning goal enter and quickly exit the net, depriving them of the right to advance to the C Pool from the IIHF's D Division. The juniors were hampered by weak goaltending in the medal round, finishing fourth in the tournament.

This year, the juniors are matched with teams from Iceland, Yugoslavia, Luxembourg, Croatia, Bulgaria, South Africa, the Netherlands and Belgium. The seniors will face off versus teams from Iceland, Turkey, Belgium, Mexico, South Africa, New Zealand, Luxembourg and Australia.

Four Canadian "ringers" and one from the United States will round out the under-18 team. Daniel Bochner of Toronto, Itzik Levy, Joey Zukran and David Finkelstein of Montreal, along with Asher Moyal of New York City, will solidify the juniors' Israel-based nucleus. Team manager Jeff Budd of Kitchener, Ont., who worked for several years at the Canada Centre rink in Metulla, will accompany the youngsters to Bulgaria.

Budd said this year's crop of juniors should be a little better than last year's team. "It's pretty much the same team as last year, but everyone is one year older."

Israel's senior nationals won a silver medal last year.

The Israelis will feature the Naminov brothers, Matan and Shalev. Matan has attended Roger Neilson's hockey camp in Lindsay, Ont., Budd said, as have other members of the team.

The Israelis will be coached by Simeon Yakubovich and Boris Mindel, who learned their craft in the former Soviet Union.

It's hard to say whether the team can improve on last year's fourth place finish, Budd said. Almost every year is a transition phase for most countries as older players become ineligible and are replaced by a younger group. Israel will face off against Yugoslavia and Iceland in a round robin and depending on their performance, they will either advance to the medal round or to consolation play.

Israel's hockey program has made great strides in recent years, thanks in large part to the Olympic rink in Metulla, home to a hockey school run by Roger Neilson. In 1990, there were 150 registered players in the Ice Hockey Federation of Israel. Today, there are nearly 500.

But major problems hamper the sport's development, particularly the absence of ice rinks in the country's heartland. The Metulla rink is about 190 kilometres from the centre of the country. The municipality of Jerusalem has provided land for a new rink, but money to build and maintain a new facility is not yet available.

The sport is chronically under-funded, according to a news release issued by the Ice Hockey Federation of Israel. The federation is staffed entirely by volunteers. The national teams have inadequate access to rinks for practices. At tournament time, the national teams lack the money to pay for a few crucial days of practice together in the host country. Hockey equipment is expensive and rarely available for purchase in Israel. While the federation readily accepts quality second-hand equipment, there is no regular flow of needed items into the country.

Sergei Matin and Sergei Belo, president and vice-president (and captain of the senior national team) respectively of the hockey federation, believe North American Jews who love hockey could be the sport's benefactors. They believe a well-funded program of youth hockey boosts the morale and assists in the healthy development of a generation of immigrants still at odds with the new culture in which they find themselves.

Anyone wishing to become involved in supporting hockey in Israel can contact Budd at 416-256-5628.

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Inside Back

The violin that softened

As I was saying...

By RON CSILLAG

Holocaust memoirs always read more vividly when one knows the author. That's why I found *Violin of Stone*, penned by Toronto sculptor and (if I may drop a name) my friend Ernest Raab, to be a moving and colourful recollection, partly because it reflects the voice and heart of a true artist.

More accurately, Ernie is an *artiste*, usually clad in black, rarely without a broad-brimmed hat, one side pulled rakishly over a brow. He speaks with drama and intensity, and waves his hands liberally. *Violin of Stone*, with an initial print run of 1,000 copies by Lugus Publications of Toronto, reads the way Ernie sounds: fast, impetuous, and like his art, passionate.

For those who don't know Ernie Raab, he's responsible for a host of great Jewish art in this city, most notably, the Yad Vashem Holocaust monument in Earl Bales Park, a towering, flame-topped bronze obelisk that takes one's breath away. Nearby sits another Raab creation, a bronze bust, surrounded by symbolic prison bars, of Raoul Wallenberg, the Swedish war-era diplomat who rescued more Jews from the Nazi war machine than any single government, and who disappeared into Soviet custody in 1945. Raab also created the wonderful stained glass at Beth David Synagogue, and a 24-foot-high steel and bronze work at the new Village Shul.

Not bad for someone who has spent the better part of his life quarrelling with God.

Born into a large family of mitnagdim (opponents of Chassidism) in the town of Komarom, which straddled the Hungarian/Czech border, young Moshe-Yehudah was the only member of his clan to study at a yeshiva.

His story is as harrowing as they come, a nightmare of work camps, escape and constant fear. While a slave labourer, Raab, not yet 18, survived on a kilo of bread per week. It was then that he insists he was in telepathic contact with his parents, who had been deported to a death mill. One night, he writes, "I woke with a start, thinking of both my mother and father. I was surprised by my sense of emptiness, of no longer feeling the dreadful pain of their suffering. My heart had become like a dark cavern, cold and empty. I wept silently. I let my tears flow as never before, for I had suddenly understood that my parents were no longer of this world and that from then on, I would be alone on earth."

He looked up at the stars and cried, "Speak no more to me. I am a violin of stone, a tombstone of granite."

What makes these memoirs refreshingly different is that Raab's suffering takes a back seat to the spiritual crisis the suffering triggered. Running as a red thread throughout is the age-old question of where was God at Auschwitz – a question the author has no qualms asking, given that he lost more than 150 members of his immediate family.

That inner struggle, that bottled-up rage and torment, found an outlet in postwar Paris, where Raab embarked on his long and fruitful artistic career.

It was also after the war that Raab forsook God completely, renouncing even the recitation of Kaddish for his parents. It was a period that lasted 20 years.

Maybe it was the many synagogue commissions in Canada, beginning with the 1954 re-design of the eastern wall at Beth Tzedec Congregation, that helped Raab ease back into a relationship with God, such as it is. But if his memoirs are any indication, perhaps Ernie never totally lost his faith because he sees the world through the eyes of an artist, a world steeped in kabbalistic meaning, where every tree and stream has meaning. Now 73, the author confesses his book was completed "with God's help, blessed be He."

That doesn't mean Ernie and God don't still have the occasional set-to. "It will go on until my last minute," he told me last week. "And He will be the victor."

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1/2 tsp. baking soda
1/4 tsp. salt

Filling: 1/2 cup strawberry jam
scant 3/4 cup creamy peanut butter
3 tblsp. milk
strawberry jam for topping

On high speed, cream butter and sugar. Add egg, vanilla and chocolate. On low speed add flour, baking soda, salt. Shape into flat disk; wrap in plastic wrap; refrigerate until cold.

In medium bowl, mix together jam, peanut butter and milk.

Half dough. Rollout into 1/8" thick. Cut dough into 3" squares and spoon 1 1/2 tsp. filling into centres; fold over into triangles and lightly press edges together. Bake at 350° F 10-12 minutes on greased cookie sheets until firm. Cool slightly; top each hamantash with dollop of jam and return to oven for 1 minute, then cool.

About Seniors

Dr. Mark says...

By DR. MARK CLARFIELD

Patients need a doctor who can translate from that arcane, yet necessary tongue so laboriously acquired after many years of training: Medicalese.

They need a physician who will not, under any circumstances, utter the following: "The diagnosis, Mr. Smith, is clear. You are suffering from intermittent claudication, in which an obstruction to normal tissue circulation is caused by a buildup of atheromatous plaque resulting in significant inschemia."

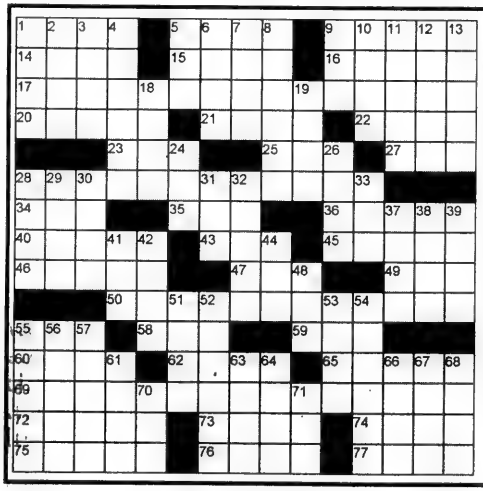
In addition to the barriers caused by the fact that doctor and patient have a different vocabulary, in the case of older patients, reduced vision and/or hearing may limit communication. Furthermore, English, particularly in the Canadian Jewish community, may well not be the mother tongue of many.

I recall when I was an intern at Baycrest Hospital I was struggling in vain to make myself understood in fractured Yiddish to a very unilingual patient. After listening to me babbling incoherently, the lady in the next bed, who had been diagnosed with Alzheimer's disease, informed me in English that my Yiddish was terrible. I asked her if she would translate for me, and she did quite a good job.

Not only do older patients require that their physician speak to them in plain English, but they must also be spoken to with respect. For example, unless patients direct me otherwise, I never call them by their first names.

I teach the medical students that when they approach the bedside, they should always sit on the patient's bed (making sure not to squash a leg). I sit beside the patient for several reasons. First, I am usually tired halfway through my rounds. Second, I physically bring myself down to the patient's eye level. Third, sitting while talking transmits the non-verbal message that you have all the time in the world. Even if you have just 30 seconds, sit.

Mark Clarfield is the chief of academic affairs at the Sarah Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. Davis – Jewish General Hospital, McGill University, Montreal.



The Canadian Jewish news

CROSSWORD PUZZLE

Across

1 "Mr. Holland's ___"
5 Served perfectly
9 Part of a famous Kubrick title
14 Stand against
15 Plantation in *Gone With the Wind*
16 Signs of feline contentment
17 Kubrick film of 1987
20 Extra in Kubrick's "Spartacus"
21 Peace Prize city
22 Franklin flew one
23 Long time
25 Balaam had one
27 Barbara Hershey, ___ Herzstein
28 Kubrick's last film (1999)
34 "White Diamonds" name
35 Part of an Israeli city
36 Dillon and Biondi
40 Cast away, as one's gaze
43 First lady
45 Part of the subtitle of Kubrick's "Dr. Strangelove"
46 Ark contents
47 "___ Crazy"
49 Steinem issue
50 Kubrick film of 1957
55 L.A. campus
58 Letter in Athens
59 Tool for Tiger
60 Two-time director of Tom and Meg
62 Army ___
65 Dodge
69 With "A," 1971 Kubrick film
72 Milk in Malaga
73 Level
74 Las Vegas light
75 German industrial city
76 Workplaces for Woody Allen
77 Dessert choice

Down

1 Has removed, Bugsy-style
2 "Graceland" name
3 Where Bill Walton went to college
4 Freudian beings
5 Had challah
6 Roman statesman, 234-149 B.C.E.
7 Time periods
8 Cowboy's home
9 Health ___
10 It may go in the goal
11 "American Pie" actor
12 Its capital is Iraklion
13 Lauder of cosmetics
18 Garfield sound
19 Bible bk.
24 ___-picking
26 Japanese sport
28 Gulf of Aqaba port: var.
29 N.Y. educational institution
30 Israeli President Weizman
31 Billy ___ Williams
32 Honoree of 2-down
33 Road stuff
37 One of the Huxtables
38 Unit of pressure
39 Influence opinion
41 Beastie Boys' music
42 "___ she blows!"
44 Trump feature
48 Frequently
51 Easing of tension
52 Pulitzer Prizes, e.g.
53 Equipment
54 Israel is part of it
55 ___ Miltie (Berle's nickname)
56 Shoe parts
57 Gator cousins
61 Aspirin target
63 "___ Colors"
64 "Saturday Night Live" piece
66 Very draftable
67 Marty Feldman role
68 New car headache
70 He questioned Monica
71 Iron-___ (some patches)

(This week's answers are on page 42.)

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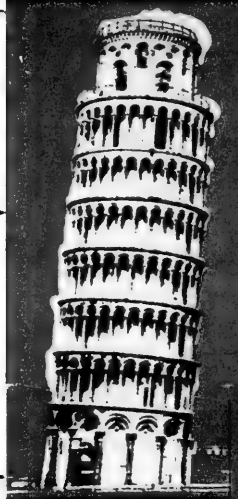

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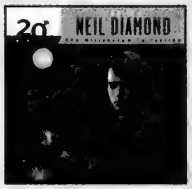

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This Week

National

Apotex Centre opens at Baycrest. *Page 3*

Bronfman family focus of court battle. *Page 5*

Hamilton Negev Dinner to honour local Italians. *Page 25*

Purim

Winners of our annual Purim Art contest. *Page 26*

Arts

Controversial film *Kadosh* tries to be realistic and honest. *Page 42*

Travel

Deep South rich in Jewish history and culture. *Page 45*

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Purim Morning Megillah by Elie Benzaquen

Pour the story into their souls

Editorial

Purim is a splendid gift to the Jewish people, offering us numerous inter-related prescriptions for human survival. We can arrange them, like the pieces of a Russian doll, one at a time or snugly together. Purim teaches us the importance of resolve and action in the face of grave danger. It reminds us of the strength that derives from unity. But, most importantly, it provides us with the occasion to see the happy radiance in the eyes of our children as they revel in the story, unaware of its true gravity. With costumes, noisemakers and special snacks, generations of Jews have poured the story of Purim into the souls of our children. And our children, in turn, lift our hearts, and carry us to an insight or a reminiscence and we remember to say: Thank you for having brought us to this day.

Chrétien set to visit Israel

By RON CSILLAG
Staff Reporter

Jean Chrétien is about to become the first Canadian prime minister to visit Israel in an official capacity.

Chrétien will visit the Jewish state April 8 to 10 as part of a 10-day, five-nation Middle East tour which includes, Gaza, Egypt, Lebanon, Jordan and Syria.

His itinerary was still sketchy as *The CJN* went to press, but officials at the Canadian Embassy in Tel Aviv said he will most likely meet with Israeli Prime Minister Ehud Barak, and with Palestinian Authority Chairman Yasser Arafat.

He will visit Yad Vashem and pay respects at the grave of Yitzhak Rabin, embassy officials added. (Chrétien attended Rabin's funeral in 1995, but that was not a state visit.)

On April 10 at the Mount Scopus campus of Hebrew University, Chrétien will receive an honorary doctorate, to be presented by Hebrew U. president Menachem Magidor.

There's a long-standing relationship between Canada and Hebrew University. The school's Halbert Centre for Canadian Studies is the largest such facility outside Canada.

It was rumoured Chrétien would go to the Canada Centre, a sports facility in the northern town of Metulla, and visit with Canadian peacekeeping forces on the Golan Heights, but the Prime Minister's Office in Ottawa could not confirm that.

He will, however, hold talks with the leaders of Egypt, Syria and Jordan. Canada's position in the Middle East changed abruptly in 1992, when it agreed to chair the round of multilateral peace talks on the sensitive issue of Palestinian refugees.

Accompanying Chrétien will be several members of Parliament, including Montreal Liberal Irwin Cotler, and possibly, Senator Sheila Finestone.

Also going will be Joe Wilder, president of the Canada-Israel Committee.

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Mixed reaction to Papal message — please see page 37

The News in Brief

CANADA

Aid to Mozambique

TORONTO — Canada's two major Jewish organizations have set up relief funds to aid victims of floods in Mozambique. Donations may be sent to: Canadian Jewish Congress-Charities Committee, Mozambique Relief Fund, 1590 Dr. Penfield Ave., Montreal, Que., H3G 1C5, or to the Humanitarian Relief Fund for Mozambique, care of B'nai Brith Canada, 15 Hove St., Toronto, Ont. M3H 4Y8.

Appeal Dismissed

TORONTO — The Federal Court of Appeal has dismissed the case of Michael Taylor, the Muslim imam barred from a 1993 trial for wearing a kufi (religious head covering). Taylor's appeal sought to determine the jurisdiction of the Canadian Human Rights Commission in this case. The CHRC had refused to hear the case. Canadian Jewish Congress served as an intervener in the appeal.

Todres Leaving Post

TORONTO — Elaine Todres has resigned after three years as president of the Baycrest Centre Foundation, to establish her own company. Her resignation is effective March 31. Previously, she was Ontario's deputy solicitor general and deputy minister of correctional services.

Jewish Poor

OTTAWA — More than 1,500 individuals, or 12.5 percent of the Jewish population of Ottawa-Hull, live below the poverty line, according to a new study. Most Jewish poor fall into two age groups, 10 to 14, and 25 to 39, suggesting that low-income families are relatively young. The study also shows that 30 percent of Jewish poor have completed at least an undergraduate university degree.

Studying Canada

VANCOUVER — Two top Israeli government advisors were in Vancouver recently to study Canadian multiculturalism. Earlier, they had been to Ottawa, where they met with federal officials and members of cultural groups. The officials said Canada can serve as a model in the development of an Israeli policy on its minorities.

ISRAEL

Most Welcome Pope

JERUSALEM — Most Israelis are looking forward to welcoming Pope John Paul II when he begins his historic pilgrimage later this month. According to a recent Gallup poll, 59 percent of Israeli Jews view the Pope's visit "positively" or "very positively." Haredi Israelis had the most negative outlook on the visit, with only eight percent saying they approve.

Murderer Released

JERUSALEM — A Jewish settler sentenced to life in prison for the execution-style murder of a Palestinian man was granted an early release after serving seven years. In 1993, Yoram Shkolnik, 31, shot a bound and blindfolded Palestinian terrorist who had stabbed another settler. The parole board said Shkolnik had expressed remorse. His release is expected in April.

WORLD

Haider on Holocaust

VIENNA — Controversial far-right politician Joerg Haider says Austria should apologize for the Holocaust. "I think so," he said in a published interview, "above all, for the younger generation, which should reflect on that part of history and remember what happened."

Leader Dies

KINGSTON, Jamaica — Ernest de Souza, the longtime spiritual leader of Jamaica's 500-year-old Jewish community, died this month of a heart attack. He was 67. A professional photographer, he had filled the post of rabbi since the last ordained rabbi left Jamaica in 1978. "Reverend" de Souza, as islanders called him, published several books, including a pictorial history of Jamaican Jewry.

Nazis Down Under

SYDNEY — Scores of Holocaust-era war criminals are living in Australia, and there is little hope that they will ever be brought to justice, according to the U.S. government's top Nazi hunter, Eli Rosenbaum. On a visit here, Rosenbaum added that both Australia and the United States unwittingly allowed war criminals to enter their countries at the end of World War II.

'Soap' Incident

BUENOS AIRES — Argentine Jewish leaders are calling on authorities to prosecute soccer fans who chanted Nazi slogans and hurled soap bars at a Jewish team. The recent incident came just before a new report on anti-Semitism was delivered to President Fernando de la Rua.

Mordechai Takes Leave Pending Probe

JERUSALEM — Israel's transport minister last week announced he is taking a leave of absence while police investigate allegations he sexually harassed a 23-year-old female employee in his office.

"These things never happened," Yitzhak Mordechai said in a statement, adding he is taking the leave so police can conduct an "effective investigation to reach the truth."

The Israeli daily *Yediot Achronot* broke the story Tuesday, when the Knesset held a special session to mark International Women's Day.

The newspaper report, which did not name the minister, said the alleged harassment began several months ago.

Within hours, several Israeli Internet sites were naming Mordechai.

The employee claimed that several instances of sexual harassment took place in Mordechai's office.

The announcement of the police probe prompted several other women to come forward with similar claims.

Mordechai served as defence minister in the former Likud government of Benjamin Netanyahu.

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Apotex Centre opens at Baycrest

By BEN ROSE
Staff Reporter

TORONTO — Sunshine pouring in from a spectacular, seven-storey atrium flooded the scene at the official opening of the Apotex Centre, Jewish Home for the Aged and the Louis and Leah Posluns Centre for Stroke and Cognition.

The $60 million building, which is part of Baycrest Centre for Geriatric Care, will house 472 residents. They will move into the new home in May.

"It's awesome, it's so beautiful," said Ontario Minister of Municipal Affairs and Housing Tony Clement during the ribbon-cutting ceremony. Clement had earlier toured the building with Baycrest president Stephen Herbert.

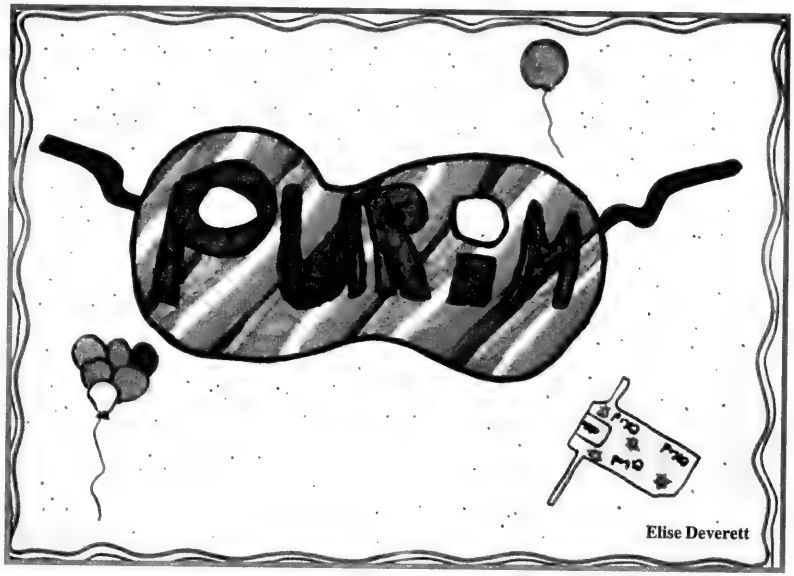
Residents, who will occupy six floors of the new home, will live in single rooms with en suites, in groups or "houses" of 13 to 14 residents. Each house has its own dining room and there are many visual aids to help the residents find their way around.

All of the six residential floors have recreation rooms, outdoor balconies, a children's play area and a laundromat.

The Ontario government's contribution of $19.8 million was vital to construction of the new home, said Baycrest centre chair Marvin Sadowski. "The new home is our way of honouring and respecting our elders."

An unprecedented fund-raising campaign brought the centre to completion, he said.

Continued on page 6



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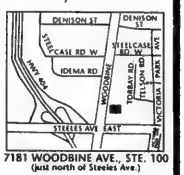

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The Golan dilemma

From the editor's desk

The bus left our Jerusalem hotel early in the morning heading eastward toward the sun which had not yet risen totally above the craggy beige hills in the horizon.

Some 130 journalists from all over the world, who were in Jerusalem to attend the Eighth International Conference of the Jewish Media, travelling in three buses, were on their way for a one-day "field trip" to the Golan Heights.

The eastward portion of the journey lasted only a few minutes after which we began a relatively slow and cautious descent of the Judean hills northward in the direction of Jericho, one of the oldest cities on earth and the lowest, some 250 metres below sea level.

On this day, however, the lowest city in the region would be only a signpost along the way towards the highest of "cities" in the region, more than two hours away by bus, in the north, on the volcanic basin known as the Golan Heights.

The Heights were captured from Syria 33 years ago in the Six Day War and were the battlefields of the fiercest, bloodiest fighting of the Yom Kippur War 27 years ago. They are the protective topographical canopy for the Kineret (the Sea of Galilee) and for the entire upper Galilee panhandle of the Hula Valley and contain within their geography three of the four sources of the Jordan River.

Mount Hermon, the snow-capped peak of the Golan, that stands 2,224 metres above sea level, is the listening post of the IDF. From its bunkered lookout, the IDF can literally monitor the traffic in downtown Damascus.

The Heights are also, now, the place where some 18,000 Israelis in 33 different communities live comfortable, serene, fulfilling lives.

The area today for the people who live there, not just the Israelis but the nearly 17,000 Druze as well, is a veritable "oasis" of social tranquility and economic boom in a region not generally known for socially tranquil moments or booms other than the explosive kind.

The air is cleaner; the pace is slower; the living quarters less cramped.

The economy of the area is supported by fantastically successful agricultural, industrial and tourism sectors. The Golan farms supply more than 50 percent of the Israeli market in cherries, 40 percent of cattle and 30 percent of apples, to name just a few items. The Golan wineries are considered by some to be the best in Israel. And the Golan guest houses and other tourist-related businesses, of which there are some 207, are among the busiest in the country.

But as everyone knows, the future of the Golan as a place where Israelis will continue to live is very much in doubt. For, if a peace treaty is to be secured with Syria, the price will likely be the total dismantling of this oasis.

The mere thought of it brings a shudder to most Israelis' hearts, and yet, as the most recent poll from the Jaffee Center for Strategic Studies at Tel Aviv University suggests, more than 60 percent of the Jewish public in Israel would support doing so "in return for full peace with Syria and appropriate security arrangements which would enable the IDF to pull out of Lebanon."

Herein lies the existential dilemma for Israelis. They agonize over the question. They ask themselves can *full peace* with Syria ever be achieved, as long as it is a despotic tyranny? (Indeed, the question is raised by many Israelis in respect of the Palestinians as well. But the well-documented cruelty of the Syrian ruler and the severely oppressive nature of his regime over the years have generated greater skepticism of his trustworthiness among Israelis.)

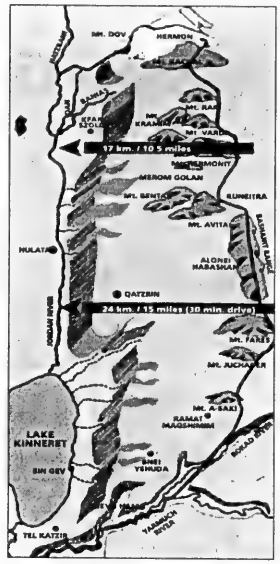
For the 18,000 Jewish residents of the Golan however, the agony reaches far deeper. It is their homes and their communities and their lives that will be uprooted if that treaty is ever signed.

We, the Diaspora journalists touring in our buses, witnessed an expression of the deep inner conflict among Golan residents, at a stop in Katzrin, the modern "capital" of the Golan built upon the site of the ancient Jewish city.

Four residents, two on either side of the question, debated the advisability of evacuation from their homes. The debate was civil though very emotional.

Those opposed to evacuation spoke emphatically. They too were in favour of pursuing a peace treaty with Syria. They simply could not accept, however, that peace must necessarily entail their departure from the area. The fact that Assad demands their total withdrawal convinces them that any peace treaty would not be a true and *full peace*.

Those in favour of evacuation spoke less assuredly but with equal conviction. "It is a mistake to say Syrian sovereignty on the Golan is a danger to Israel. The next fight will be with missiles. The main factor for security for Israel is a stable peace. I'm not certain we can make peace, but we have to see if they will sign an agreement... The balance is outweighed in favour of peace... My home is not more important than the State of Israel."



The Golan Heights

Listening to the heart-rending outpourings from the four residents left me emotionally drained but also marvelling at the strength of the people who live in Israel who seem destined to be forever facing existential dilemmas.

Only the passage of time will tell whether evacuation is right or wrong. For us it remains to try to understand their dilemmas and to support the democratic process that brings them to their fateful decisions.

MBD

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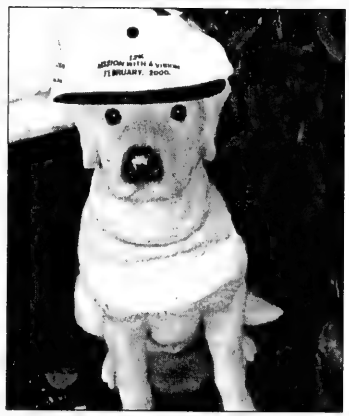
A HATFUL OF MESSAGE: This seeing eye dog strikes an attentive pose during the recent mission to Israel by the UJA FEDERATION of Greater Toronto.

Israel not close to peace with Syria: Sharansky

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Natan Sharansky doubts whether Israel and Syria will sign a peace treaty any time soon.

He told an informal press conference here last week that he considers the latest Syrian demand for renewing bilateral negotiations "problematic." The talks were broken off in January after two sessions in the United States.

Israel, he elaborated, should not give Syria a written guarantee pledging to withdraw to the June 4, 1967 lines and thus enable the Syrians to regain the northeastern corner of the Sea of Galilee.

"I'm personally skeptical that Israel will reach an agreement with Syria on such a basis," said Sharansky, the minister of interior in Prime Minister Ehud Barak's coalition government.

Sharansky, a former dissident who spent eight years in a Soviet prison until his release in 1986, said he supports an accord with Syria in principle.

But, he strongly believes, an Israeli withdrawal from the Golan should be phased over a period of up to two decades so as to build mutual trust. "It has to be a process over years."

Israel would be compromising its security by relinquishing the Golan too hastily, said Sharansky, who was here under the auspices of State of Israel Bonds, and who attended a luncheon hosted by the Royal Bank of Canada.

"Syria can't offer Israel a real peace treaty immediately."

Describing Syria as a "remnant of a totalitarian regime," he suggested that Israeli territorial concessions to Damascus should be linked to Syria's willingness to open and democratize its society.

Sharansky, leader of the Yisrael B'Aliya party, warned he would bolt the coalition if Barak agrees to Syrian conditions for renewing talks.

"If there is an agreement against Israel's security (interests), we'll have to fight it," explained Sharansky, whose party has four seats in the Knesset. "It'll be impossible to stay in the government."

Sharansky said he endorsed a unanimous cabinet decision on March 5 to withdraw Israeli troops from Israel's self-declared security zone in southern Lebanon, unilaterally if necessary, because it serves Israel's interests.

"I believe we can leave and change the rules of the game so that Hezbollah and Syria won't test us."

Should Hezbollah attack northern Israel after a pullout from Lebanon, Israel, he said, should respond harshly.

Turning to the Palestinian track in the peace process, Sharansky expressed optimism that a final status deal can be attained by Sept. 13 – Barak's self-imposed deadline – despite the very difficult issues on the table.

"We should give the Palestinians all rights except to destroy us. There is a basis for negotiations, but the principle of reciprocity should be kept."

Talks should be conducted on the understanding that Israel will not control the lives of Palestinians in the West Bank and the Gaza Strip after a final status agreement.

Sharansky voiced concern about the Palestinian demand for at least 90 percent of the West Bank before the interim period ends. He said that Barak is working on this problem.

Asked to comment on Yasser Arafat's promise to declare unilateral statehood next September, Sharansky said, "The language of threats from the Palestinians won't pay. It is not in the Palestinian interest to act one-sidedly."

Deflecting a question about his view of Palestinian statehood, Sharansky noted that this issue is best left for the last stage of negotiations. "We should not try to predict results at the beginning."

Sharansky urged Palestinian authorities to eliminate anti-Israel incitement in the curriculum of their public schools.

As for Jerusalem, he said it should remain undivided under Israel's rule. "We can't discuss the division of Jerusalem." Palestinian residents, however, should be given full religious and cultural rights.

Israel has a historical right to build new settlements in the territories, but should refrain from doing so to enhance the chances of achieving a peace treaty with the Palestinians.

The settlement policy, he acknowledged, has been used by opponents to undermine the peace process.

Asked whether the Palestinian Authority has co-operated with Israel in the campaign to stamp out terrorism, Sharansky observed: "At some points, the Palestinians have shown good faith in security co-operation. But even in the best of moments, they co-operate only in a technical way. It's not strategic cooperation."

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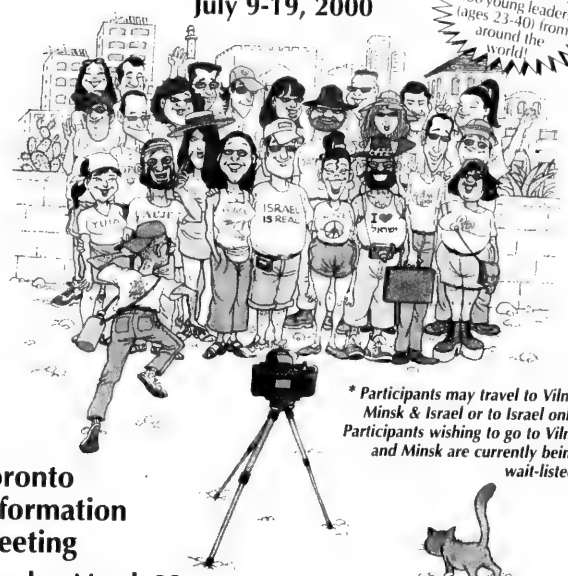

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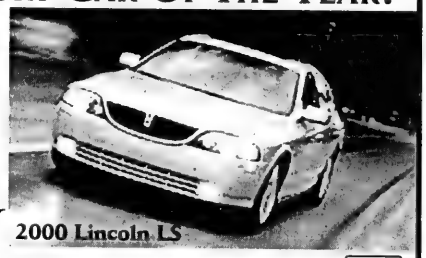

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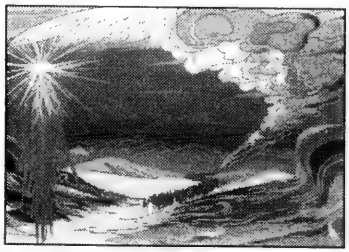

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Greater Toronto Area

The new Apotex Centre was officially opened at Baycrest Centre last week.

Apotex Centre officially launched at Baycrest

Continued from page 3

"This is a new century and I see this opening as a sign that we have things right," said Clement. "This is the hope of the future."

The minister, who is of Greek descent, said he felt right at home amidst the olive trees in the lobby, which formed a canopy over him during his address.

Besides the 29-foot black olive trees from Florida, the centre has a 335-gallon living reef marine aquarium, a seven-foot high bird cage for a pair of talking parrots, a water pond and café.

The atrium floor is tiled with imported Jerusalem stone.

Interviews with residents and their families indicated that they wanted privacy, meaningful activity, an increase in choices and an opportunity to develop relationships, Herbert said. Baycrest sought ideas for the new centre from all over the world, he added.

Increase in choices

A Baycrest press release said the largest group in the new home have Alzheimer's disease. Some floors will house residents who are physically frail, but cognitively intact, and there will be a floor for residents with dementia resulting from stroke.

Residents suffer from a variety of chronic conditions. For example, there is a large group with movement disorders such as Parkinson's disease. There are also residents in need of mental health support.

Taking part in the ceremonies were Apotex Inc. chair and CEO Barry Sherman, Wilfred Posluns, and Sandy Rosenberg, daughter of resident Luba Szarfer, who was also present.

A plaque on behalf of Toronto Mayor Mel Lastman was presented to Sadowski by deputy Mayor Casey Ootes. In the past 25 years, the number of seniors in Toronto has doubled to 13 percent of the total population, Ootes noted.

Advertisement

MACCABIAH BRIDGE DISASTER VICTIMS SEEK SUPPORT OF CANADIAN JEWS

The victims most affected by the Maccabiah Bridge Disaster wish to let the Canadian Jewish Community know of our ongoing dispute with Maccabi World Union (MWU) concerning its unsatisfactory response to the aftermath of the Maccabiah Bridge Disaster. We are taking the unusual step of presenting to you our version of events to counter-balance the MWU Special Report concerning the Disaster which we understand Maccabi Canada is distributing in Canada on behalf of MWU

BACKGROUND:

MWU invited to Israel participants to the 15th Maccabiah

MWU requisitioned a pedestrian bridge so that athletes could cross the Yarkon River to enter the Opening Ceremony at the Ramat Gan Stadium. On 14 July 1997, whilst the Australian delegation was crossing the bridge, it collapsed causing the death of four Australian Jews and injuring over seventy other Jewish athletes, some of them, including Sasha Elterman, very seriously. Whilst this occurred, the Opening Ceremony continued

We want to make it clear that we take no issue with MWU concerning what they did or may have done for us and some of our families up to the time we left Israel. We were engaged in comforting those who lost dear ones and survival during this time.

The issue we do take with MWU is its insensitive attitude in the aftermath of the Disaster as well as its failure to take any form of responsibility whether legal or otherwise and account for this terrible tragedy which has changed our lives forever.

The Australian Jewish Community has campaigned with us for:

- the standing aside of MWU President Ronald Bakalarz and MWU Chairman Uzi Netanel from their MWU positions until at least the resolution of all legal proceedings and the conclusion of the Knesset inquiry into MWU's role in the Disaster
- the fulfilment by MWU of promised loan funds (recently fulfilled)
- a revamp of MWU particularly in respect of safety standards
- the payment of just compensation

Loan Funds:

In September 1997, both the State of Israel and MWU pledged to the victims, through Maccabi Australia, loan funds. The State honoured its pledge within a reasonable time. MWU did not. There were gross delays, coupled with MWU requiring us to sign a loan document effectively releasing MWU and its insurer from liability beyond the scope of its insurance policy. These actions further inflamed relations with MWU. MWU blamed its insurer and lawyers, following outcries from Australia.

Resignations:

We make this call, not because we pre-judge the MWU leaders in any way. They have never been required to admit legal liability. We have always made this clear notwithstanding MWU pronouncements to the contrary. The reason we require these leaders to stand aside is

- to take proper responsibility for what occurred at an MWU event,
- because the current leadership of MWU is incapable of acknowledging its own failures
- and because of its attitude of denial, self-justification and blame shifting.

This has nothing to do with any legal proceedings, criminal and civil.

MWU says that the resignations of Yoram Eyal and Ittamar Herman from the defunct 15th Maccabiah Organising Committee and from other MWU positions constituted "moral responsibility". They were not MWU leaders and in any event these "resignations" were neither sought by us nor the Australian Jewish Community whose consistent demands have been ignored by MWU.

What is now clear to us is that MWU

- wanted nothing to do with the Disaster once we were evacuated from Israel
- have to this day not apologised to us personally for its part in the tragedy
- have to this day not accepted proper moral responsibility for the Disaster
- failed to embrace us and the Australian Jewish Community's requirements for a resolution
- shifts blame to others for any failure
- engaged in excessive delay in delivery to the victims of pledged loan funds
- failed to account for its role in the Disaster
- misrepresented the findings of the Dotan Commission

This is what the MWU leadership had to say:

- UZI NETANEL following the release of the Israel appointed Dotan Commission Report said: "The report showed that we had no hand whatsoever in this failure ... as an organised body Maccabi would be ready in the event of lawsuits." [Jerusalem Post 24 July 1997].

This despite the fact that the Dotan Commission found: "A chain of negligence, from faulty planning through incompetent building was blamed yesterday on all parties involved in the collapse of the Maccabiah footbridge on 14 July 1997." ..."Faulty, planning, negligence, incompetence, inferior materials, lack of coordination between construction companies and organising bodies ..." [Jerusalem Post 24 July 1997.]

- RONALD BAKALARZ at a press conference in response to the findings made by the Dotan Commission: "I had no doubt that there was no responsibility by the organising committee because I was party to the whole process and the contracting of the bridge. I had no doubt that they acted seriously and took the right decisions. I saw absolutely no fault in their work. The report has come to the same conclusions". [Jerusalem Post 24 July 1997]

- RONALD BAKALARZ at the Closing Ceremony of the 15th Maccabiah was reported as follows: "Taking a more defiant line was Ronald Bakalarz, President of MWU, who lashed out at the media for this unfounded criticism and condemnation, affirming that the movement will find the strength to overcome and persevere". (Jerusalem Post 25 July 1997).

- UZI NETANEL stated at the Knesset Special Committee Meeting in the Matter of the Maccabi Bridge Disaster on 7 September 1998: "I believe as a result of the events that have occurred so far, that it would not have mattered what we would have done. There would always have been other demands resulting from pressure from the families."

MWU Contact with the Victims:

For a period of nine months (except for contact initiated by Colin Elterman when he telephoned Mr. Bakalarz five months after the disaster who then responded by letter justifying the MWU position), MWU made no attempt to contact any of us. Mr. Bakalarz promised to make further contact with Mr. Elterman, but he never did. No one from MWU sought after our welfare notwithstanding that we lost loved ones and at the time Sasha was undergoing at least two or three brain/neck surgeries a month.

MWU certainly did not look after its own.

Uzi Netanel confirmed the lack of contact in his address to the Knesset on 7 September 1998 when he said: "There was contact when they were in Israel, but from the moment they returned to Australia the contact was severed."

However, in MWU's Special Report it pronounces: "We are a caring organization. This was our family. In the months following the bridge tragedy, we have tried to reach out to those most affected: the victims, the families of the dead and injured, to Maccabi Australia and the greater Australian Jewish community." Regrettably, this is not true.

Even the MWU Chronology of Events makes no mention of any contact with us for the months following the Disaster.

Safety and Organisational Failures

Having experienced the safety and organisational failures at the 15th Maccabiah we, Maccabi Australia and the Australian Community have demanded a complete organisational revamp and proper planning for future Maccabiot

We are deeply concerned that MWU does not consider that there were organisational failures and that it failed to accept real moral responsibility for what happened.

Maccabi Canada President and MWU executive member, Mr Roy Salomon on 5 January 1999 told the Knesset Committee in relation to organisational failures.

"For the statement to be made that there was improper management, before we were ready to march into the stadium, I want to tell this group here, that was the absolute best prepared organization that I have ever seen. We were in the greatest shape that I have ever seen Maccabi ... There was no mismanagement, that I can assure you. There was no mismanagement of these Games."

We and the Australian Jewish Community are very concerned that the current MWU leadership does not concede that there are flaws in its organization notwithstanding the Safety Committee MWU has established. What real value does this Committee have, being under the control and leadership of persons who have consistently denied any wrongdoing?

Support for Australia.

The Australian Jewish Community is deeply hurt that outside of Australia no-one in the Maccabi Movement, including Maccabi Canada has supported the Australians other than the provision of donations given shortly after the Disaster for which we are thankful.

However, we express our deep appreciation for the support and solidarity of Professor Irwin Cotler MP, Canadian delegates to the Commonwealth Jewish Council meeting in October 1999 who supported a motion seconded by Lord Janner QC supporting the Australian demands as a humanitarian gesture and the National President of Canadian Jewish Congress for taking the Australian case direct to the MWU leadership.

The 16th Maccabiah

Maccabi Australia for good reason, will not attend the next Maccabiah unless its requirements of MWU are satisfied If Australia does not attend, other countries including Canada should also stay away

The Maccabi Canada position is made very clear by Mr Salomon when he addressed the MWU Plenary meeting in Israel on May, 3 1999 saying: "But rest assured, when we all march into that stadium (at the next Maccabiah) we will be marching behind our two leaders: Uzi Netanel and Ronald Bakalarz."

Until issues in this sorry saga are resolved we urge you to show solidarity with us by withholding your support from MWU events, including the proposed 16th Maccabiah and pressure Maccabi Canada to ensure that MWU acts with integrity and compassion. It would be greatly appreciated if Canadians express support for their Australian brethren. We are distressed that there has been no support from Maccabi Canada.

MAKE YOUR VOICES HEARD

- Support our campaign for the removal of the President and Chairman of MWU until at least the conclusion of all legal and Knesset proceedings - it could have been one of you.
- refuse to participate in MWU events
- do not contribute to and promote MWU events
- insist that Maccabi Canada, a part of the Canadian Jewish Community demonstrate its solidarity with the entire Australian Jewish Community

so that we may all have confidence that true reform at MWU may commence, Maccabiot made safe and the rift with Australia be healed. After all, Canada was not far behind us on that fateful day.

No court of law can deal with questions of accountability, personal responsibility in a moral sense and issues which relate to the moral and ethical propriety of the behaviour of an international Jewish organization.

Until all these issues are properly addressed by MWU, any memorial service or expression of "sorrow" in a general sense and motherhood statements concerning Zionism are meaningless and empty to us. Yes, MWU did bring us to Israel - four did not return.

For expressions of support or further information contact us at:
victims@physico.com.au
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(Issued by victims most affected by the Maccabiah Bridge Disaster)

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Zachor

On March 4, 1974, the bodies of three sisters, Mazal, Laura and Farah Zebac, and their cousin Eva Saad were discovered in a cave in Syria near the Lebanese border. The four young women had been raped, robbed, murdered and mutilated. They had been trying to leave Syria to build a life for themselves elsewhere; but they failed, and with that failure, they met their deaths.

The girls' bodies, stuffed into sacks like unwanted detritus, were returned to their parents on the Shabbat before Purim, the Shabbat known as Zachor – the imperative form in Hebrew of *remember* – named after the additional Torah portion and the prophetic reading read in synagogue as a historical prologue to the story of Purim.

Subsequently, Shabbat Zachor would become the annual day of remembrance throughout the Jewish world for the four murdered women and a rallying cry on behalf of Syrian Jews.

In two days, we arrive once again in the annual calendar cycle at Shabbat Zachor. Thankfully, the Jews of Syria no longer need rescue. All but a handful are now safely in the west.

But the Jews of Iran do. Next month, on April 13, the 13 Iranian Jews charged with spying for Israel and the United States, will be tried. If convicted, the accused could face the death penalty. Ten of the accused have been in custody since March 31 of last year. The remaining three were released on bail last month.

The fact that the trials will take place in Iran, the modern incarnation of ancient Persia, the locale in which the Purim story unfolded more than 2,000 years ago, is an irony not to be overlooked.

In the chilling, inspiring book, *The Ransomed of God*, which tells the story of the rescue of Syria's Jews and the remarkable role played by Judy Feld Carr in that rescue, author Harold Troper recounts a conversation in1986 between Feld Carr and the newly appointed director general of the Middle East Bureau in the Canadian Department of External Affairs, Percy Sherwood.

"As the meeting drew to a close, Sherwood asked Judy a question she rarely asked herself. Why was she so involved with the cause of Syrian Jews? Judy fumbled for an answer. She had trouble articulating what was for her emotional – something less reasoned than understood. It had to do with history, she explained. Jews all over the world, including those in Syria, are bound by a common historical thread. To deny the plight of Syrian Jews would be to deny that bond, to deny her own past and her people's past. That is why she could not turn her back..."

On this Shabbat Zachor let us remember the plight of the Jews of Iran. Let the "common historical thread"-that ties "Jews all over the world" bind our hearts and our actions to the 13 Jews who face the prosecutor's false accusations.

Let us not turn our backs on them.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

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PURIM IS WHEN WE WEAR FUNNY DISGUISES,
GET DRUNK, AND ACT SILLY!!
IT'S THE OFFICIAL SPRING BREAK
OF THE JEWISH RELIGION!
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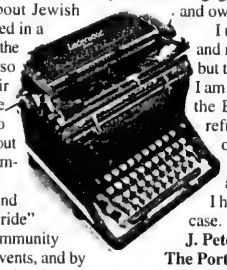
A Birthright awakening

I just got back from the Birthright Israel trip, the free trip to Israel offered to young Jews who have never been to Israel. Aside from having a great time in Israel, I witnessed something amazing.

Most people in my group were not very active in the Jewish community and most did not go to Jewish day schools and did not know much about Jewish history and traditions. What I witnessed in a mere 10 days was a total awakening in the group. It was truly amazing to see so many people fall in love with their religion. By the end of the trip, there was a genuine hunger in the group to learn more about Judaism and to help out in the Jewish community, and most importantly, to return to Israel.



I believe in the next few months and years, the group that went on a "free ride" to Israel will begin to pay back the community through their participation in Jewish events, and by sharing their new-found enthusiasm for Judaism. I think that this program has allowed young people to take an interest in the future of the community and will play a part in guaranteeing the vitality of the community well into the future.

Jason Magder
Mount Royal, Que.

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Goldfaden brings to mind Zolotarefsky

Baruch Cohen's "The history of the Yiddish theatre" (*CJN*, March 2) generated a discussion among local admirers of Abraham Goldfaden, the founder of the Yiddish theatre.

It was acknowledged that playwright/actor Isidore Zolotarefsky was responsible for the founding of the Yiddish theatre in Canada. In March 1896, he brought a troupe of players from New York to Montreal to perform Goldfaden's popular operetta, *Shulamis*. The theatre was packed to overflowing for each of the three performances. After the last performance, the audience was asked whether it wished to have a Yiddish theatre in Montreal. The response was a resounding yes.

The tradition that began with Zolotarefsky continues to this day with the internationally renowned Yiddish Theatre of the Saidye Bronfman Centre.

Zolotarefsky collected popular theatrical verse in English and translated it into Yiddish, as well as translating Yiddish verse into English. In 1897, he published a pamphlet in Montreal containing these translations, very likely printed by A.L. Kaplansky, Canada's first Hebrew and Yiddish printer. It was the first major Yiddish imprint in Canada, but not a single copy has survived.

Eiran Harris
Montreal

Looking for the Ely family

I hope through the pages of your newspaper, I will be able to get in touch with someone who might remember a Toronto family by the name of Ely for a book I'm working on. Mr. Harry S. Ely and his wife Freda purchased an estate island, known as Seven Mile Island, on Lake Scugog near Port Perry, Ont., in September 1943, and owned it until about 1958.

I understand Mr. Ely was a very well-known and respected tailor on King Street in Toronto, but this information has never been confirmed. I am told that during the 1940s, when owned by the Elys, the island property was used as a refugee camp for Jewish children smuggled out of Europe. Some local residents remember there being a number of children at the estate during the summer months, but I have not been able to confirm if this was the case.

J. Peter Hvidsten, Publisher
The Port Perry Star
Port Perry, Ont.

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Haider's publicity stunt

The members of the Raoul Wallenberg International Movement for Humanity and the Canadian Friends of Raoul Wallenberg were deeply shocked to learn that the name of Raoul Wallenberg, one of the greatest heroes of humanity, was used for propaganda by Joerg Haider.

In fact, the news about his visit to Canada caused us great concern. You can imagine our indignation when it was reported he was coming to the Raoul Wallenberg Monument and would pose in front of it. Obviously, it was done for publicity. There is no need to say that our organization had absolutely nothing to do with this event.

We express our complete solidarity with all those for whom the mere presence of Haider on Canadian soil was an unbearable affront.

Dr. Vera Parnes, President
The Raoul Wallenberg International Movement for Humanity
The Canadian Friends of Raoul Wallenberg
Montreal

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Disappointed no True Blue coverage

I am terribly disappointed because I read absolutely nothing in your paper, about the True Blue campaign of the Toronto Police Association.

Not a word, not one comment. Why?

This was an important issue for Jews, for whom the spectre of a police state is all too vivid and recent. We, together with all civil minded citizens ought to be concerned about the police trying to grab political power and influence by coercion and intimidation.

Judy Cohen
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Esther's is not, necessarily, the only Purim

By RABBI SHLOMO JAKOBOVITS

Purim can occur on any day of the year. Not, of course, the Purim enacted in Megillat Esther, the Purim that is observed by Jews worldwide – but a local Purim, sometimes referred to as a special Purim, or Purim Katan, observed in only a specified locality or by a particular family, yet modelled on the universal Purim. (The term Purim Katan also has a second meaning: it designates the 14th day of the first Adar in a year when the regular Purim occurs in the second Adar, such as this year.)

Throughout the ages, many a Jewish community has encountered enemies comparable to Haman. Sometimes the Jews succumbed to his persecution; in other instances there was a reversal of fortune, and they were saved. It was in such latter cases that the enactment of a local Purim would be considered, and its observance on that same date in future years would serve to commemorate that delivery from impending disaster. Where the sequence of events rendered it appropriate a *taanit*, day of fasting and *slichot*, was instituted on the day previous to the new Purim. A few instances follow.

Delivery from tyrants

The Purim of Cairo, also known as Purim Mitzraim, closely parallels the original Purim experience. The governor of Egypt, Ahmed Pasha, rose to be the powerful ruler of that land within the empire of Suleiman the Magnificent. He was jealous of the wealth and social status of the leading Jews, and in 1524 announced that unless an exorbitant sum of money was conveyed to him by the 28th of Adar that year, all Jews in Cairo would be massacred. The sum specified was beyond anything attainable, so in practice his intent was the extermination of Jewry. But Ahmed was also plotting against his Ottoman overlord, the Emperor Suleiman, and on the very day he had set as the Jews' deadline he was assassinated by soldiers loyal to Suleiman. Adar 28 was then proclaimed Purim of Cairo.

The villain of the Purim of Frankfurt, Vincent Fettmilch, actually referred to himself as the "new Haman of the Jews." He was an effective rabble-rouser who, in 1614, led the mob in attacks on the Jewish quarter. After two years of anti-Jewish agitation, he finally aroused the ire of the Holy Roman Emperor Matthias, who had him arrested and hanged. The local Jewish community thereupon established Adar 19 as a fast day and Adar 20 as Purim of Frankfurt. The story was written up as *Megillat Vinz* (for Vincent), which was then read annually on that day.

Another local Purim that occurs in Adar is the Purim of Rhodes, and this one falls on Adar 14, the very day of the universal Purim. Hence this island community observed Purim twice on the same day, with special ceremonies and *piyutim* (poetic prayers) added to the regular Purim ritual. In 1840, while the Damascus blood libel was at its height, the governor of Rhodes had accused local Jewry of committing the same alleged blood crime in Rhodes, and he threatened to annihilate the entire community. On Adar 14 his overlord, the Sultan, deposed the governor and declared the accusation to be false.

In some cases, the hated tyrant did not fall; the community in question merely escaped his sword. Such was the case with Medzibozh in 1648, one of the few places in that part of Poland not ravaged by the Chmielnicki hordes. Its Purim was set on Teveth 11, to mark this seemingly miraculous survival. A century later Medzibozh was to become famous as the seat of the Baal Shem Tov.

Different types of deliverance

Not always was the villain a powerful individual of the Haman type. In several instances, the danger derived from a bloodthirsty mob or from an invading army. In 1236, a Christian was accidentally killed in Narvona (Narbonne, France) in an argument with a Jew that led to blows. The Christians of the city rioted and threatened to destroy the Jewish quarter and everyone in it. The local commander and his soldiers appeared just in time to avert calamity. A Purim was instituted for Adar 21.

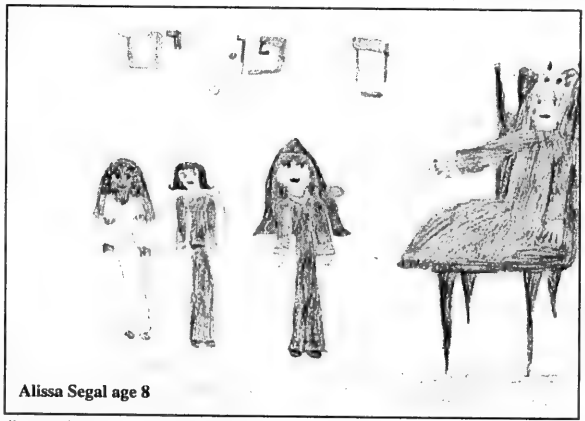
In Florence, Italy, Jews were saved from slaughter by a similar mob in 1790 through the intervention of the bishop, and Sivan 26 became the local Purim. Algiers instituted a Purim on Tamuz 11 to mark the defeat of an invading Spanish army in 1774. In Eretz Yisrael, the city of Tiberias proclaimed a Purim on Elul 4, the day local troops overcame a siege by a hostile army in 1743.

In some cases, the villain was an informer who tried to bring ruin on the community through malicious reports to government. Such was the case in Saragossa, Spain, in 1420. The informer was an apostate Jew, and when his plot was foiled, a local Purim was proclaimed on Shvat 17, and a megillah was written for the annual celebration. This megillah is remarkable for its exceptionally close similarity, in style and terminology, to Megillat Esther. It also has the special characteristic of appending to the informer's name, every time it appears in the text, the curse *Yimach Sh'mo*, "his name be eradicated." This may well be one of the earliest examples of such usage of this expression, which by today has become commonplace.

Not every Purim commemorates the reversal of a threat to Jews. In Grenada, one of the Spanish lands, the king, a Muslim, appointed Shmuel Hanagid to command his army. In a series of battles in 1038-9, Shmuel led his country to victory, and the Jews of Grenada celebrated by instituting a Purim on Elul 1, albeit they had not been threatened as Jews. This is the oldest local occasion on record to be accorded the name Purim.

In Verona, Italy, Jews were confined to the ghetto in 1599. It was their request that *they* be the holders of keys to the gates, and that the ghetto thus be locked each night from the inside, not from outside. The day this plea was granted, Tammuz 18, was proclaimed a Purim, in 1607, and the observance of it continued till Napoleon abolished the ghetto in 1797. The theme of the annual celebration was an expression of satisfaction in segregation; this community felt that ghetto-life had more advantages than disadvantages – at least when Jews hold the keys.

The event commemorated is in several cases a saga of surviving a *natural* disaster. The community of Ancona, Italy, during the 17th and 18th centuries, instituted four separate dates of local Purim. In each instance they were saved from destruction: in one case the peril was revolutionary riots, in one case earthquake, and in two cases fire.



Alissa Segal age 8

The family Purim

Not always does a local Purim apply to the entire locality. Some events were more personal, to be observed only by the family and its descendants.

Rabbi Yomtov Lipman Heller, author of *Tosefoth Yomtov*, became chief rabbi of Bohemia in 1627. The Thirty Year War was at that time escalating, and the government imposed a heavy tax on the Jewish community to help pay war costs. Rabbi Heller headed the Jewish committee charged in 1629 with apportioning to each individual his share of the collective tax. Naturally there were those who felt they had been assessed too high, and some of these individuals were unscrupulous enough to turn to the government with a roster of slanderous accusations against Rabbi Heller. On the fifth of Tammuz he was summoned to the capital, Vienna, and sentenced to fine and imprisonment. For 15 years he experienced repeated sufferings, and Tammuz 5 was proclaimed a family *taanit*. This dark era in his life ended when he became rabbi of Krakow on the first of Adar, 1644, and that day was proclaimed a family Purim. He recorded his misfortunes in his *Megillat Eiva*, Chronicle of Enmity, and that Purim is still observed today by some branches of the Heller family.

Rabbi Avraham Danzig, author of *Chai Adam*, lived in Vilna. In 1804, a powder magazine exploded and demolished the housing complex where he resided, killing 31 people. The rabbi and his family survived, but all of them were injured. He proclaimed Kislev 15 to be a family *taanit*, and the following day a family Purim. *Chai Adam* is one of the most widely followed halachic works of the last two centuries. It devotes more space to the topic of private Purim than any other compendium of Jewish law, and he presents details concerning appropriate prayers and observances.

How many such Purim days are there? The total number will never be known, there being no central registry of local proclamations. Of those that *are* known, the most comprehensive list is in the *Encyclopedia Judaica* (13:1395), where 109 are enumerated. Almost 20 percent of these are in Adar.

Another aspect that cannot be determined precisely is the extent and duration of observance. It varied widely. In a few cases, the local tradition was observed only the first several years. But where records exist, the indications are that in most cities, observance was maintained for generations, and sometimes for centuries, as in the above case of Verona. Purim of Shiraz, Persia, was instituted in 1400 and observed for over 500 years.

Why call it Purim?

Why was Purim chosen, and not Pesach or Chanukah, each of which likewise celebrates Jewish redemption from the designs of our enemies?

There are several reasons why Purim, only a few of which can be cited here. In a practical sense, Pesach or Chanukah would hardly meet the case, because the events in question called for an annual *one-day* celebration, not seven or eight days. In some cases, as already cited, the saga was such that a previous fast-day was also instituted, and this, again, is parallel only with Purim.

Perhaps the strongest support for designating such local observances specifically as Purim comes from the Megillah itself. The precedent is set right there, and it is a precedent unique to Purim. On the basis of events that happened in Shushan, this one city established its own Purim with local focus, on Adar 15, one day after the regular Purim. This day is still observed to a certain extent, and it is still called Shushan Purim. Thus the first local Purim was instituted at the same time as Purim itself.

Rabbi Jakobovits is the director of development at Eitz Chaim Schools in Toronto.

Smiles for a change

Every once in a while I receive copies of students' essays on biblical subjects. Here are some samples with their original spellings.

From elementary and high school students:

Lot's wife was a pillar of salt by day, but a ball of fire by night.

Rabbi Gunther Plaut in Toronto

The Jews were a proud people and throughout history they had trouble with the unsympathetic Genitals.

The Egyptians were all drowned in the dessert. Afterwards, Moses went up on Mount Cyanide to get the ten ammendments.

The first commandment was when Eve told Adam to eat the apple.

The seventh commandment is "Thou shalt not admit adultery."

Moses died before he ever reached Canada.

Then Joshua led the Hebrews in the battle of Geritol.

David was a Hebrew king skilled at playing the liar. He fought with the Finkelsteins, a race of people who lived in biblical times.

Solomon, one of David's sons, had 300 wives and 700 porcupines.

From college students:

Civilization woozed out of the Nile about 300,000 years ago. The Nile was a river that had some water in it. Every year it would flood and irritate the land. This tended to make the people nervous.

There was Upper Egypt and Lower Egypt. Lower Egypt was actually farther up than Upper Egypt, which was, of course, lower down than the upper part. This is why we learn geography as a factor in history.

Rulers were entitled Faroes. A famed one was King Toot. It was a special custom among them not to marry their wives. O'Cyrus, a god who lived in a piramid, would give you the afterlife if your sole was on straight.

Mesapatamia was squigged in a valley near the Eucaliptus river. Flooding was erotic. Babylon was similar to Egypt because of the differences they had apart from each other. Egypt, for example, had only Egyptians, but Babylon had Summarians, Acadians and Canadians, to name just a few. People were alaud democratic freedoms like taking an eye for an eye and a tooth for a tooth. King Nebodresser lived in a hanging garden just to please his Hutterite wife.

The history of the Jewish people begins with Abraham, Isaac and their 12 children. Judyism was the first monolithic religion. Old Testament profits include Moses, Amy and Confucious, who believed in Fidel Piety. Moses was told by Jesus Christ to lead the people out of Egypt into the Sahara Desert. The Book of Exodus describes this trip and the amazing things that happened on it, including the Ten Commandments, various special effects and the building of the Suez Canal.

Chag Purim samayach!

Dealing with history

It's called the Six Day War, but not in my history textbook. There, the brief 1967 conflict between Israel and its neighbours is named the June War. It irks me every time I read it and makes me question whether taking Middle East history was a smart idea.

Jennifer Fox on campus in Halifax

History of the Middle East: 1798-present is just a half-credit elective, something to fill my timetable. I've always enjoyed history, discovering what makes a place tick. The Middle East course, however, is more than my inquisitive mind can take.

I'm absolutely fine when the discussion has nothing to do with Israel or Palestine. British oil concessions in Iran – fine. The creation of Turkish state – fascinating. But call Israel Palestine or refer to events I am familiar with by using different names and my heart rate spikes.

My professor, who's neither Jewish nor Muslim, is trying her best to keep all things fair and equal. Her job is to debunk the myths surrounding a heated and much-argued debate. The 1948 War of Independence is the called the First Arab-Israeli War. It's a neutral name that doesn't offend either side, although the textbook does note that many Arab leaders refer to the war as the "disaster."

I have to roll my eyes when I hear the creation of a Jewish homeland called a disaster. I try to understand. It's not the textbook author, William L. Cleveland's personal belief that Israel is a disaster. He's only educating us students about how it's seen by certain groups.

What I don't get is how the name Six Day War could offend anyone?

Cleveland says the war lasted six days. He's not trying to hide that fact.

So why call it the June War?

Usually the name of a war tells something about the conflict. The French Revolution suggests there was a revolution – in France. The 100 Years War, even though it was longer than 100 years, tells students it was a long, drawn-out conflict. The June War doesn't reveal anything. All I know is that somebody somewhere fought someone in June of some year for some reason.

My frustration over the labelling of wars tells me I'm not ready to discuss Israel at a secular school. Israel has made mistakes and has done some nasty things, like every other nation in the history of this planet but I really, really want Israel to be the good guy. I can't in the least be objective and it bugs me.

I should be able to separate my pro-Israel Jewish feelings from my academic pursuits. In a perfect world, I wouldn't mutter Israel under my breath when my professor says Palestine. I could explain the significance of the Balfour Declaration on a mid-term exam without worrying that I'll be docked marks for an obvious bias. I shouldn't care what wars are called.

If I took this course at the Hebrew University of Jerusalem or even at a school with a huge Jewish population, such as York University in Toronto, would I have this problem? The same historic events would probably be given a very different slant with a Jewish professor or in a class full of Jews. I wouldn't leave class with my hands and teeth clenched. I wouldn't be seeing anti-Israel sentiment in the textbook on the smallest provocation.

I've never been so defensive about history. Not even when I studied the Middle Ages and the power of the Church did I get this stressed. I want to learn about Israel's history so that I can begin to understand what's happening now, but I can't stop being myself for three hours a week.

I'm disappointed with myself. I wasn't ready to take this course.

Grab your graggers!

Grab your graggers. Pick the poppy seeds out of the hamantaschen. I love Purim – and it's not only because my bubbie makes the best hamantaschen in town (recipe omitted to protect uniqueness of the product).

Erica Horn on campus in Montreal

The holiday of Purim marks the onset of a season rather than simply the celebration of the deliverance of the Jews of Persia, some time in the fifth century BCE, by Esther and her cousin (the son of her father's brother) Mordechai. It is the beginning of a season of transitions, as well as one of bubbling activity. The snow is melting, thus reducing the chance that at Purim masquerades, every four-year-old will show up dressed like Frosty. Mid-term stress has shifted to final exam panic and my snack food shifts from the healthy category to the sole consumption of my Bubby's hamantaschen.

Our city, which has been deserted for months by snowbirds who have headed south, becomes replenished as they return from their Florida getaways. People are congregating more frequently and more visibly, largely due to improved weather conditions, and all this is making me happy. Barren streets, grey skies and people bundled up so warmly that their noses become indistinguishable from their eyes depress me. I like seeing people out and doing things.

The Purim fever is now in the air.

Events that typically accompany the Purim season are the National Collegiate Athletic Association (NCAA) March Madness charity pools, university graduation balls, student society elections, Expos spring training, and spring breaks for those fortunate enough to have spring break come in the spring and be a break as opposed to a reading week.

I get excited about the beginning of this season as soon as the planning for the annual Purim party gets under way. Unlike other seasons dictated by the Gregorian calendar, which await the solstices and equinoxes to bless us with their presence, the Purim season begins with a fast and then a party. The student crowd at the party is seeking refuge from their textbooks and is hoping to have an all-you-can-have good time. The night commences with a far from traditional Megillah reading, consistently interrupted by the DJ's music infusing modernity into the celebration of our historic holiday.

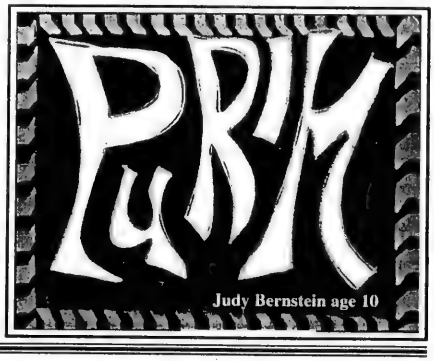
And then the party progresses as a party should progress. Our track record for Purim party attendance here is overwhelming, attracting over 750 students and having to turn many away. While planning begins a month or so before the event, the success of the party one year helps to publicize the event for the following year. People have been calling Hillel House since January to find out this year's details.

As many of you will be reading this, the party I am ranting and raving about (I don't even know how I know what goes on, since last year I couldn't get in) will be going on or will already have produced hamantaschen-hungry students. Should the latter be the case, consider this as advertising for next year.

I like the Purim season because it signals the approach of summer, because it guarantees that my bubbie's hamantaschen will make their way into our kitchen (although they don't tend to last very long) and because, unlike with the onset of the Gregorian months, I can sense change.

For example, when spring arrives on March 21, there is still snow on the ground and I rub my eyes in disbelief that someone is trying to convince me spring is here, because it's not. And by Dec. 21, there is often enough snow on the ground already to make us think that winter began back in mid-October. And so, even though it is customary to masquerade in costumes on Purim, the holiday season does not imply deceit; it tells many truths and offers us a reason to celebrate – the Purim season is finally here!

Grab your graggers and I'll take care of the hamantaschen order.



Judy Bernstein age 10

The Kirshner File

Israel's quagmire in Lebanon

It was a precise moment historians will remember as a turning point in Israel's costly, often futile and exasperating military embroilment in Lebanon, a source of incessant Arab-Israeli tension since 1968. On March 5, in a unanimous decision, Prime Minister Ehud Barak's cabinet voted to withdraw Israeli troops from Israel's self-declared security zone in southern Lebanon, with or without a peace agreement with Syria.

Sheldon Kirshner in Toronto

The withdrawal is expected to take place on or before July 7, the first anniversary of Barak's accession to office. Barak, in his election campaign, promised to "bring back the boys" within a year, and now he has taken the first step in fulfilling this pledge.

The pivotal shift has been in the making since Yitzhak Rabin proposed a plan whereby an Israeli pullout from Lebanon would be directly contingent on Lebanon's ability to disarm Hezbollah and thereby eliminate the reason for Israel's presence on its territory.

Rabin wanted the Lebanese army to deploy southward to the international border and prove, over a six-month period, that it was capable of bringing a measure of stability to Lebanon. Pressed by Syria, Lebanon rejected the proposal that could have ended the deadly war of attrition between Israel and Hezbollah. Instead, Lebanon – a Syrian protectorate – called on Israel to leave unconditionally.

Syria opposed the proposal because it ran counter to its strategy of bottling up Israel in the security zone until it agreed to evacuate the Golan Heights. Through its proxy, Hezbollah, Syria exerted pressure on Israel to give up the Golan, captured in the Six Day War.

In one of his first diplomatic initiatives, Benjamin Netanyahu tried to make an end run around Syria by offering to withdraw in exchange for assurances that Hezbollah would be disbanded, that Israel's northern border would be stabilized, and that the members of Israel's ally, the South Lebanon Army, would not be prosecuted as traitors.

Taking its cue from Syria, the power broker in Lebanon since its armed intervention in the 1975-1990 civil war, the Lebanese government rebuffed Israel once again. It was clear that Damascus would not countenance an Israeli withdrawal unless Israel was ready to relinquish the Golan as part of an accord with Syria. In the meantime, Israel was bled white by Hezbollah in a guerrilla war. On average per year, 20 to 30 Israeli soldiers have been killed in Lebanon.

In January 1998, with the mounting number of Israeli casualties in Lebanon, Israel's defence minister, Yitzhak Mordechai, put another proposal on the table. He declared that Israel would accept all facets of United Nations Security Council resolution 425, passed in the wake of Operation Litani, Israel's first full-scale invasion of Lebanon in March 1978.

Mounted in retaliation for a Palestinian terrorist raid that resulted in the deaths of 37 Israeli civilians, Israel's incursion stopped at the Litani River. In accordance with resolution 425, Israel pulled back and allowed a new UN contingent, the United Nations Interim Force in Lebanon (UNIFIL), to try to maintain the peace in southern Lebanon.

Israel, however, kept UNIFIL away from the international border, preferring to patrol that stretch of Lebanon with its own entrenched forces and the newly formed South Lebanon Army, led by a disaffected former Lebanese army officer, Major Saad Haddad.

In accepting resolution 425 in its entirety, Mordechai hoped that the Lebanese army would be able to restore peace in southern Lebanon. Thirty nine Israeli soldiers had been killed there in 1997, including 12 naval commandos wiped out in an ambush, and Israel was clearly eager to withdraw. But Lebanon and Syria rejected the overture, and so the war ground on relentlessly.

Around this time, the first unambiguous calls about the need for a *unilateral* Israeli withdrawal from Lebanon were heard from mainstream Israeli politicians. Yossi Beilin, the current justice minister and the former deputy foreign minister, was in the forefront of those advocating a unilateral pullout.

Avigdor Kahalani, the then police minister and a tank commander on the Golan during the 1973 Yom Kippur War, also joined the chorus. Kahalani's calculation was that a withdrawal from Lebanon would strengthen Israel's grip on the Golan by removing the meddlesome Syrian factor. (Ariel Sharon, the architect of the 1982 invasion and a new convert to the cause, holds an identical view.)

But a unilateral withdrawal was still not in the cards. Netanyahu and Mordechai, as well as the chief of staff, Gen. Amnon Lipkin-Shahak, considered it a bad idea. And in an uncharacteristic display of bluster, Lipkin-Shahak boasted, "We can live with the present situation in Lebanon for another 1,000 years."

The boast was counter-productive, as it induced the commander of Israeli forces in Lebanon, Amiram Levine, to call for a gradual withdrawal, with or without a peace treaty with Syria. Speaking for many Israelis, Levine said that Israel "cannot and must not accept" casualties in a war where a clean, outright victory is simply impossible.

Israel formally established the security zone in 1985, three years after its massive, ill-conceived invasion of Lebanon, during which the PLO was ousted from bases there. Since then, Israel has bitterly learned that Lebanon is a quagmire for conventional armies battling an agile, resourceful and stubborn enemy. Hezbollah is openly backed by Iran and Syria. Iran sends weapons and funds, while Syria supplies logistical support.

Despite its advantages in manpower and equipment, Israel has failed to wear down Hezbollah, whose fighters are recruited from Lebanon's generally impoverished and underprivileged Shi'ite Muslim community.

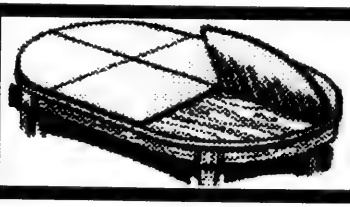
In recent years, Israel has launched two major bombardments of Lebanon – Operation Accountability (1993) and Operation Grapes of Wrath (1996) – and bombed Lebanon's infrastructure, but to no avail.

By the terms which ended Operation Grapes of Wrath, the Israeli army is boxed into a tight little corner of Lebanon, its storied mobility and maneuverability blocked. And contrary to the rules of engagement, civilians have in fact been targeted, intentionally or otherwise, by both sides.

Within the security enclave, Israeli soldiers have become sitting ducks, the victims of roadside bombs, mines, ambushes and missile strikes. In a recent two-week period, seven Israeli soldiers and the second-in-command of the South Lebanon Army were slain, prompting Israel to bomb power stations near Beirut and to warn Lebanon that it would retaliate harshly for attacks on Israeli soldiers.

The latest developments, coming on the heels of Israel's decision to use its air power against Hezbollah far more frequently than in the past, have stiffened Barak's resolve to abandon the security zone altogether. The Israeli army had opposed a unilateral withdrawal. But last November, four months after the South Lebanon Army unilaterally retreated from Jezzine, a town just north of the security zone, Gen. Shaul Mofaz – the chief of staff – had a change of heart.

Barak would, of course, prefer a withdrawal to coincide with the signing of a historic peace treaty with Syria. But, judging by the suspension of the Syrian talks in January, this scenario may not materialize. Barak, probably rightly so, is convinced that Israel can better defend its interests and reduce casualties from fortified outposts in Israel rather than in Lebanon. It is a gamble worth taking after the disasters in Lebanon.



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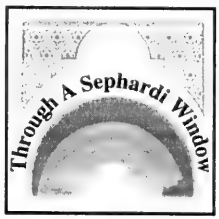
Jewish Life

By AVI BENLOLO

Elias Canetti

"Every decision is liberating, even if it leads to disaster. Otherwise, why do so many people walk upright and with open eyes into their misfortune?"

This quote by writer Elias Canetti reflects a common theme in his work.



Hardly known in North America, Canetti was at the centre of European literary and philosophical circles throughout most of the last five decades.

Often referred to as a shy and reclusive writer, his works reflect the themes of death and the Nazi regime. He is most widely recognized for winning the 1981 Nobel Prize in Literature.

Canetti was born in 1905 in Russ, Bulgaria, to a Sephardi family whose ancestors were driven out of Canete (a town just outside Valencia) in 1492 – hence his surname Canetti. His ancestors fled to Turkey living there for several hundred years before settling in Bulgaria.

His literary sophistication was acquired by attending schools in Vienna, Zurich and Frankfurt. He received a doctorate in chemistry in 1929. Chemistry, however, was clearly not his passion. Canetti was destined to write about his reflections of the world around him.

His exposure to different European social climates resulted in publications in diverse genres, primarily written in German. By the time he died in 1994, Canetti's body of work included a novel, three plays, several volumes of notes and aphorisms, a travel book, portraits of authors, character studies and memoirs.

His writings were deeply influenced by his escape from Austria to London via Paris in 1938 due to the Nazi occupation. One of his most famous works, *Masse und Macht* (*Crowds and Power*), was an effort to pinpoint the character of mass movements – a phenomenon related to the rise of Nazism.

According to Canetti, the origin of the *masse* is the religion of power. Deep down behind every command, every exercise of power, is the threat of death. Survival itself becomes the nucleus of power. Thus he believed masses are controlled by an ensuing threat to their survival.

A comment made by Canetti upon receiving his Nobel Prize sums up his desire for a better world: "Today, since Hiroshima, everyone knows what war is, and the fact that everyone knows is our only hope."

Reconciling science and religion

***How We Believe, The Search for God in an Age of Science*, by Michael Shermer (W.H. Freeman and Company).**

Recent surveys indicate that well over 90 percent of North Americans believe in God. Questions abound: How deep does this belief go and how does it translate into daily behaviour? Is this widespread faith reasoned and thoughtful or is it largely based on feeling and emotion? Does belief grow weaker or stronger with the passing years? Why do more people believe in God today than at the turn of the century? Why are more North Americans than Europeans influenced by religion? Why do messianic ideas proliferate throughout history? Can a questing individual find spiritual meaning in a largely secular age?

These are complex and profound questions and they are at the core of Shermer's provocative and wide-ranging study. The author is a college instructor, the publisher of *Skeptic Magazine*, and host of the California radio show, Science Talk.

Books
Bernard Baskin

After considering a group of philosophical and scientific arguments for the existence of God, the author concludes that no satisfactory proof can be adduced. He maintains that science is a process of inquiry aimed at building a testable body of knowledge that is constantly open to confirmation or rejection. Its findings are provisional, fluid and ever changing. Religion, on the other hand, is the affirmation of a set of beliefs aimed at providing moral teaching and finding ultimate meaning in the universe. Its truths, necessarily are final and validated by faith.

The author insists that religionists make a mistake when they try to bolster faith by making use of the teachings or ideas of science. "Attempts to provide scientific proof of God are not only an insult to science; to those who are deeply religious they are an insult to God."

A major shortcoming of the book is the author's inability to comprehend or consider the mystical and emotional aspects of religion, its drama, poetry, colour and ritual.

Shermer's basic conclusions run counter to a recent shift in Western intellectual thinking in which science and faith are not on a collision course. Indeed, many notions are now percolating in scientific circles that are God-friendly. They imply the creation of the world by design rather than chance. This new reality is summed up by the astronomer, Fred Hoyle, originator of the term "big bang." He once said, "An explosion in the junkyard does not lead to sundry bits of metal being assembled into a useful working machine."

For the questing reader *How We Believe* is rich with the speculations of many scientists about religion and offers fresh insights into age-old questions. Although a non-believer, the author is respectful toward religion and reflective about its paramount place in society.

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Jewish Life

Journey to the promised land

By ZE'EV GLICENSTEIN

Roots & Remembrance

Mary Antin, born in the Lithuanian (now Belarussian) town of Polotsk in 1881, recorded her memoirs of the Old Country and of coming to America in *The Promised Land*, a book first published in 1911.

The Promised Land is a valuable first-person account of the myriad concerns and experiences surrounding the journey from the squalid shtetl to the goldene medina – from the poverty-stricken village to the gleaming land of opportunity.

In the early 1890s, when Antin's family undertook the voyage, the Jews had been expelled from Moscow and had poured into the Pale of Settlement. "Passover," Antin writes, "was celebrated in tears that year." In place of the traditional prayer of "Next year in Jerusalem" came the fervent wish, "Next year in America."

The entire neighbourhood became excited when the family's steamer tickets arrived, she writes. "[They] wanted to handle the ticket, and mother must read them what is written on it. How much did it cost? Was it all paid for? Were we going to have a foreign passport or did we intend to steal across the border? Were we not all going to have new dresses to travel in? Was it sure that we could get kosher food on the ship?"

The family was besieged with good wishes, suggestions and advice. They were told to see the Lubavitcher Rebbe to get his blessing; to pack plenty of Zwieback in case only treif was available aboard ship; to sew their money into the linings of their clothes to avoid being robbed by the police at Castle Garden.

Meanwhile, the 10-year-old Mary stepped through town with a new sense of self-importance. "It was delicious…to be stopped and questioned at every shop door, when I ran out to buy two kopecks' worth of butter; to be treated with respect by my former playmates…; to be pointed at by my enemies, as I passed them importantly on the street."

A clutch of friends saw them off at the train station. "The last I saw of Polotsk was an agitated mass of people, waving coloured handkerchiefs and other frantic bits of calico, madly gesticulating, falling on each other's necks, gone wild altogether. Then the station became invisible, and the shining tracks spun out from sky to sky."

The family visited relatives in Vilna, then continued by train over the German border to Berlin, then to Hamburg, where they were confined to a prison-like quarantine barracks for two weeks. Finally they boarded a steamship which crossed an often tormented sea.

Settling into an immigrant section of Boston, the family attempted to integrate into the new land as quickly as possible. "We had to visit the stores and be dressed from head to foot in American clothing; we had to learn the mysteries of the iron stove, the washboard, and the speaking-tube; we had to learn the trade with the fruit pedlar through the window, and not to be afraid of the policeman; and, above all; we had to learn English."

They also shed their Hebrew names. Maryashe became Mary; Fetchke, Frieda; Dvorah, Dora.

Her parents set up a tenement store and sold flour, sugar, potatoes, crackers, kerosene, soap, kindling wood and penny candy. Mary's mother, especially, made rapid progress with English and "soon lost all sense of disadvantage, and conducted herself behind the counter very much as if she were back in her old store in Polotsk."

This tale celebrating these unsung pioneers is accessible online at www.lb.cs.cmu.edu/~mmbt/women/antin/land/land.html.

Purim food with a twist

The Jewish Highway

Last week we looked at Purim traditions from around the world. Today Purim food with a twist, courtesy of the largest Jewish cookbook in the world, the Jewish Highway.

One of the most popular traditions of the holiday is mishloach manot, sending a minimum of two items of food to one person **[http: //www.ohr.org.il/special/purim/index.htm]**. These days that usually means a basket of store-bought, sugar-laden candies. But there are some creative alternatives. Beit HaChatulim is a Jewish Vegetarian Homeschool in Sharon, Mass. Their site includes a healthy serving of philosophy and recipes **[http:// www.geocities.com/Heartland/Hills/1259/mishloach.htm]**. Here's how they fill their mishloach manot baskets: hamantaschen, marshmallow brownies, caramel popcorn, apple bread and something called ding-bats (dates, pecans and Rice Crispies.) You can find recipes for these goodies at their site.

The people at Virtual Jerusalem ask why send the same-old same-old when you can use your imagination **[http://www.vjholidays. com/purim/shalach.htm]**.

"One year I delivered a breakfast shalach mana: a cup of hot coffee, bagel, butter, hard boiled egg and orange juice. Another year, it was a head of lettuce, tomato, cucumber, avocado and small jar of homemade herb salad dressing. Other memorable mishloach manot: one with an almond theme – chocolate with almonds, marzipan, roasted almonds, almond liqueur, and almond brownies. Another with a fish theme: a small can of tuna, gummy fish, chocolate fish, etc."

As for drink, there is the well-known – and curious – custom of becoming so drunk that you don't know the difference between Mordechai and Haman.

Eli Birnbaum points out that "there are no absolutes in this world other than God. Everything can be used for good and evil. So too we celebrate our salvation from Haman by showing that even intoxication can be used to elevate one's soul." Eli likes to elevate his soul with his homemade Israeli Orange Brandy which he is good enough to share with us **[http://www.wzo.org.il/encountr/drink.htm]**.

Purim is unique among all the holidays in the calendar in that we enjoy the festive meal as the day is winding down **[http://www.vjholidays.com/purim/seuda.htm]**. No boiled chicken for Joni Schockett at that festive meal. She looks east to Iran, Iraq and ancient Persia for her Purim inspiration **[http://www. jewishfamily.com/scripts/newjfl/paper/Article.asp?ArticleID=837]**.

How about Crusty Spicy Rice along with Tangy Tangerine Chicken topped off by chickpea-filled pastry? The Jewish food Purim Archives recommend Persian Lamb, Apricot Pilaf with Ghouribi (Moroccan sugar cookies) **[http://www.eskimo.com/~jefffree/recipes/purindex.htm]**.

All these meals sound delicious but Rabbi Susan Fendrick prefers to turn her Purim dinner into one gigantic kosher joke **[http://www. jewishfamily.com /scripts/NewJfl/paper/Article.asp?ArticleID=869]**.

She serves up a "mock treif" banquet with fake versions of foods that are normally off limits for kosher-keeping Jews. "One friend is making ceviche, a Mexican dish usually made with scallops that will be made instead with fish. Other dishes include cheese 'burgers' (made with one of the delicious vegetarian burgers available), BLT's (bacon, lettuce and tomato sandwiches) made with fake 'bacon,' and 'crab' salad made with an imitation product."

But for Rabbi Fendrick, there is method to her mad meal. "Purim gives us a chance, while staying just within the bounds of the rules as we understand them, to show that nothing is too sacred to be made fun of. As a kid, I was sure of only one thing about God's nature: that it included a sense of humour. I hope She'll be laughing and celebrating along with us on this day, when we remember heroic deeds which saved our people, and demonstrate that part of survival is never taking life, our tradition, or ourselves, too seriously."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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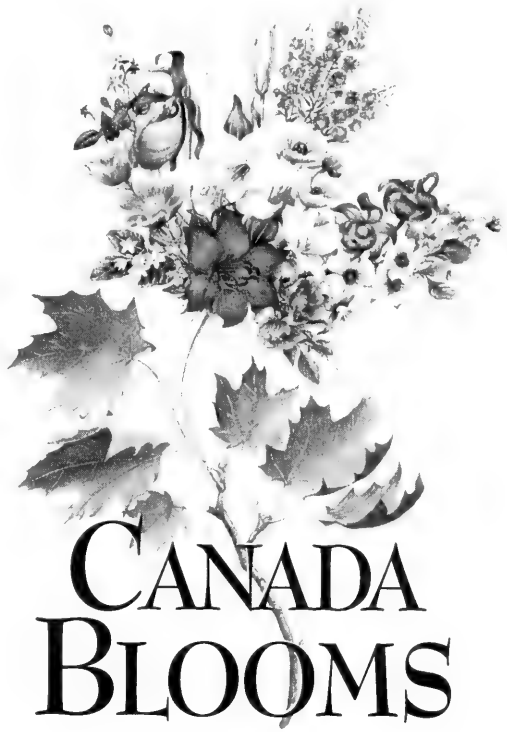
CORRECTION

The story, "Aish HaTorah set for 18th anniversary" (*CJN*, Feb. 24), contained an incorrect date. The gala dinner honouring Herb and Joyce Green and the Aish HaTorah rabbis will be on June 6. *The CJN* regrets the error.



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Jewish Life

Breaking down walls: Blacks and Jews talk

By LAUREN KRUGEL
Special to The CJN

Guest Voice

The crowd hushes as Rosemary Sadlier, the president of the Ontario Black History Society, steps up to the podium to address us at the Blacks and Jews – Let's Talk event.

Anticipating her speech, I am surprised to hear the sound of broken glass instead. Sadlier has accidentally broken a lamp sitting beside her on the stage, but this does not faze her. In fact, she continues to poke fun at herself throughout the rest of her speech.

The next speaker, Toni Silberman, chair of B'nai Brith's Ontario League for Human Rights, makes light of the incident. Besides the many ties that bind the Jews and blacks, she says, a tendency to break glass can be added to the list.

Toronto's Jewish and black communities were breaking more than just glass at this event in late February. They were breaking down walls that have stood between our two communities for decades. By engaging blacks and Jews together in dialogue, the hope was that we could team up to fight anti-Semitism and racism together.

Prior to this evening, it hadn't really occurred to me that animosity existed between blacks and Jews. However, I could not fathom how these two groups would come together in the first place. After all, Jewish identity is religious and cultural, while black identity is racial and cultural.

Racial harmony

Both communities have had their struggles integrating into Canada. But most of Toronto's Jewish population is of European descent, which makes it easier to assimilate into our predominantly white society.

Blacks, however, still struggle with being a visible minority. This event was organized to encourage Jews and blacks to embrace their similarities instead of fixating on their differences.

Sadlier enlightened us on some of the struggles the two groups have had to overcome. Both Jews and blacks have been on the receiving end of persecution for centuries and have fallen victim to slavery. In Nazi Germany, signs reading, "No dogs or Jews allowed" were posted in public places. Until only a few decades ago, blacks were banned from restaurants and other public places across North America. Both groups have been discriminated against, merely because of their beliefs or their skin-colour.

After several speakers described their experiences with racism and anti-Semitism, we had an opportunity to share our ideas in small groups. I was part of a group of eight people who exchanged views about the relationship between Jews and blacks. I admit, I was afraid to express my ideas at first. Surrounded mostly by people twice my age, I was just a tad intimidated.

The open nature of the discussion made me realize that a key factor in working towards racial and cultural harmony is communication – something that people tend to avoid outside their own familiar bubbles. The interaction yielded a flood of innovative ideas. Voices were raised and the facilitators at each table struggled to keep up with the passionate discussions, while furiously taking notes.

Unlike the majority at our table, I've never had an experience with prejudice or anti-Semitism. My ancestors had to deal with unbearable persecution in the old country, but any knowledge I have of anti-Semitism is second hand. Throughout the discussion, I was afraid of saying something foolish or uneducated. I mean, what does a 17-year-old suburban brat like me know about hardships anyway?

Solidarity was a recurring theme throughout the evening – keeping a sense of racial unity while reaching out to others. Existing bonds were reinforced and new ones were created.

Despite my paranoia, everyone at the table was very accepting. I realized that although I have never been persecuted, I can still relate to blacks and other Jews who have been. The anti-Semitism my family had to endure back in Europe contributed to who I am today, which is something I had been taking for granted.

Every time we become aware of a similarity that binds two seemingly different groups, we come one baby step closer to achieving racial harmony.

Lauren Krugel, 17, is a writer for Young People's Press, a national news service for youth 14 to 24. For more information call 416-484-4570 or see www.ypp.net.

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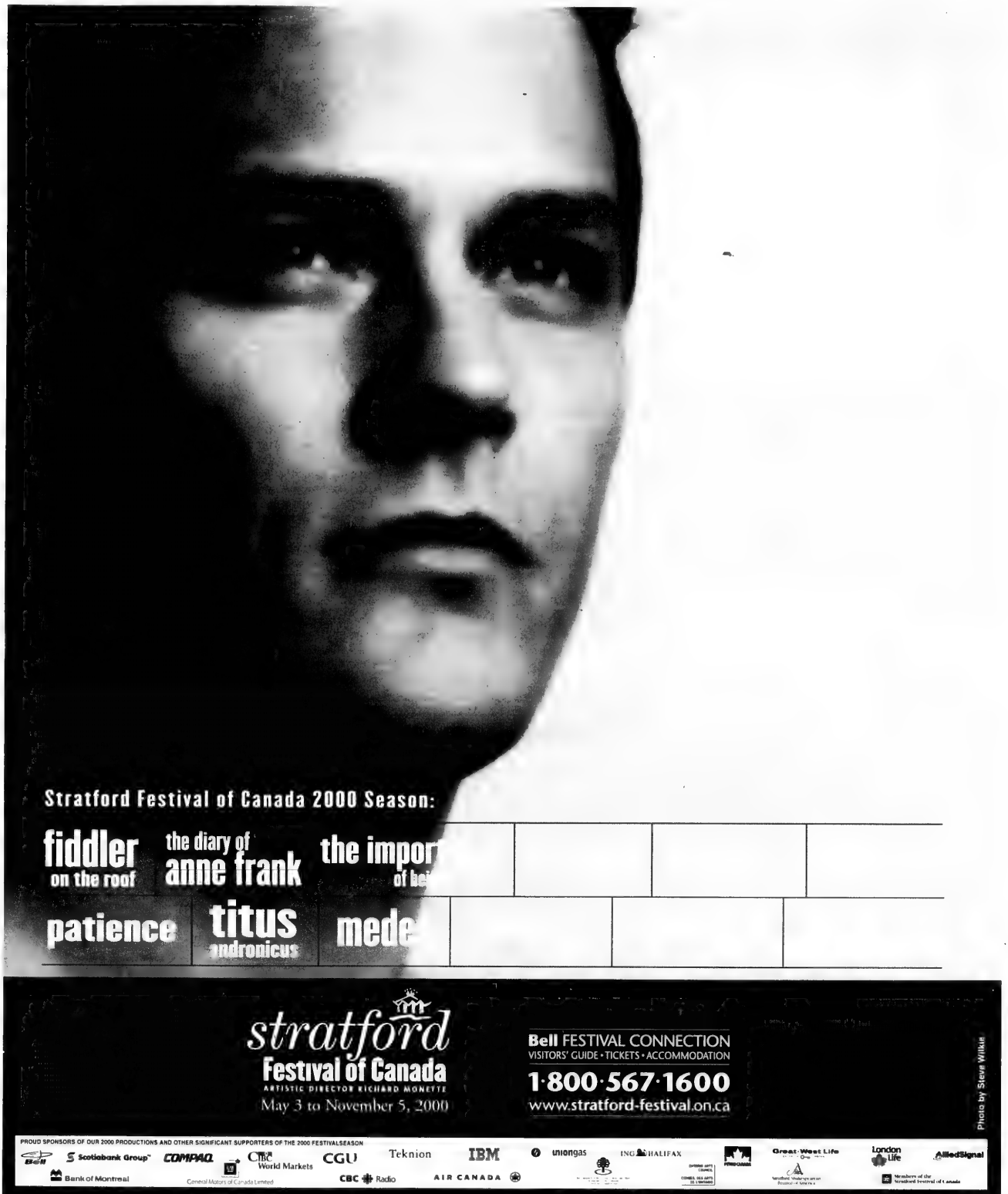
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AIR CANADA

Taking care of business: Rabbi Kelman on ethics

By FRANCES KRAFT
Staff Reporter

TORONTO — Business ethics are of such importance in Judaism that the Torah has about 125 commandments relating to money and commerce, compared to only about two dozen regarding kashrut.

Rabbi Jay Kelman – who is a chartered accountant and associate rabbi of Beth Jacob Synagogue – shared that tidbit as part of a session on Jewish Business Ethics, the last of a three-part series on Jewish Ethics in our Everyday Lives, run by UJA FEDERATION's professions cabinet.

In fact, said Rabbi Kelman, the first question we are asked when we meet our Maker is whether we were honest in our business dealings, according to the Talmud.

"How a Jew acts with his money will tell us if he has faith in God," said the rabbi. "Trying to cheat, or beat the system, shows a lack of faith in God."

> *'How a Jew acts with his money will tell us if he has faith in God'*

It's human nature to want more than you have, he noted, but the truly rich person is one who is happy with his own lot, even if his neighbour has more than he does.

"Ultimately, we believe that our money is not our money, [but] that God has granted us our money to spend in the proper way."

Among the practical examples Rabbi Kelman discussed, he said the Talmud stresses that we have to be honest with Jew and non-Jew alike.

Judaism is also very strict on conflict of interest issues, he said. "Whenever there is a conflict, you must tell the person...When I sell something I am obligated to tell everything that's wrong with the product. I can say what's good about the product, but I also have to tell what's bad."

Even issues such as pricing are addressed in Jewish law. For a necessary product, one cannot charge more than one sixth above its market value, said Rabbi Kelman.

Although Jews are obligated by Jewish law to follow the laws of the country in which they live, Judaism has no concept of bankruptcy or limited liability, the rabbi said. "Judaism believes there's a moral type of responsibility for the shareholders and managers [who] are morally and personally responsible for what happens in a corporation."

The presentation also addressed issues facing the average consumer, like using a cash transaction to avoid paying GST and PST (not allowed).

"This has caused me untold grief," Rabbi Kelman noted. When he turns down the opportunity to avoid tax, he said, "people look at me like I'm nuts...Sometimes it's lonely."

In response to an audience question, the rabbi noted there is nothing wrong in asking for a discount equivalent to the tax, as long as the tax is paid.

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Immigration consultant pleads guilty

By RON CSILLAG
Staff Reporter

TORONTO — A Toronto immigration consultant has pleaded guilty to knowingly counselling Russian emigrants to falsely claim they were persecuted because they were Jewish.

Galina Slipachenko pleaded guilty earlier this month to two counts under the Immigration Act of counselling two Russian couples to make false declarations.

Ontario Provincial Court Judge Paul Reinhardt handed Slipachenko a one-year conditional sentence. She won't go to jail, but she is prohibited from traveling without permission, and she must observe an 11 p.m. curfew and report to authorities regularly.

A two-year investigation by the RCMP revealed that Slipachenko, who has run an immigration consulting business in Toronto with her husband Sergei for years, would travel to Russia to hold workshops on immigrating to Canada. She advised customers to obtain a visitor's visa for the United States, and then make a claim for refugee status at the Canadian border, saying that as Jews, they had been the targets of anti-Semitic persecution in their homeland.

The court heard that Slipachenko picked up one couple in New York and drove them to the border.

"She told them to go to the customs office and say they were persecuted in Russia because of their religion," said Crown lawyer Hugh Connolly. "They were worried because this was not true."

The couple paid $12,500 for Slipachenko's services.

Another couple paid $60,000 to be taken to the border crossing at Buffalo. In an earlier meeting, Slipachenko had "dictated a story for the refugee claim," Connolly said.

The stories of persecution and anti-Semitism, apparently, were convincing. Both couples were granted asylum by the Immigration and Refugee Board (IRB).

Slipachenko also pleaded guilty to fraud for placing false extension stamps in the passports of three Israelis who had been visiting Canada.

Neither Slipachenko nor her husband are Jewish, but they seemed well-versed in anti-Semitism in the former Soviet Union, said Jack Kugelmass, executive director of the Toronto office of Jewish Immigrant Aid Services (JIAS).

Often, Kugelmass said, Russian newcomers arrive with phony documents supporting their claims of being Jewish.

"These documents are very good and can fool people. [But] we know how to recognize them, and we turn [those who use them] away from JIAS sponsorship," Kugelmass said.

Meantime, the two couples Slipachenko helped bring to Canada could face prosecution for making false claims in their bids for asylum, he said.

He said emigres from the former Soviet republics often know they are using phony documents or knowingly rely on unscrupulous immigration consultants abroad, but are willing to take those risks to get into Canada.

Bronfman family focus of court battle

By RON CSILLAG
Staff Reporter

One of Canada's most prominent Jewish families was the focus of a court battle last week that pitted the federal government against a lone private citizen.

Revenue Canada (now called the Canada Customs and Revenue Agency, or CCRA) faced off in the Federal Court of Appeal against George Harris, a Winnipeg social activist who has contested a loophole that allowed $2 billion in Bronfman family assets to leave Canada tax free.

Harris' case against Ottawa was prompted by a controversial ruling in 1991 by Revenue Canada that permitted the Bronfmans to move more than $2 billion in Seagram Co. stock to the United States, thus allowing the family to escape a tax bill estimated at $700 million.

The CCRA was in court to appeal a ruling last year that allowed Harris' challenge to proceed in the public interest. Federal Court Judge Francis Muldoon ruled that permitting the Bronfmans to escape a huge tax bill smacked of "favouritism." He also lambasted Revenue Canada for its "grave maladministration."

The government argued that the law does not allow one private citizen to challenge the income tax affairs of another. To allow such a challenge is "inconsistent with our system of tax administration," the CCRA said.

Harris, a member of a Winnipeg social advocacy group called CHOICES, has countered that he has as much right to challenge tax treatment of the Bronfmans as he does any other government decision.

His lawsuit claims there is "no substantive difference between a dollar of tax revenue forgone and a dollar of public money expended by government."

Arthur Drache, one of Canada's most pre-eminent tax lawyers, told *The CJN* that if Harris' challenge is allowed to proceed, it would set a "mind-boggling" precedent.

"The issue is the same if it's billions or a $500 deduction," Drache said from his Ottawa office. "It's private."

He added that it has never been officially confirmed that the Bronfman family is directly involved in the matter.

"It's a great open secret, but to this day, nobody has admitted it's the Bronfmans."

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Kiever Shul aims to reinvigorate congregation

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Entering the Kiever Shul with its antique chandelier suspended from the domed ceiling over the central bimah is like stepping back into history. Two lions with gleaming red-jewelled eyes sit on either side of the Tablets atop the polished wood Aron Kodesh with its intricately carved doors.

"The Arc is a rare treasure," says shul president David Pinkus.

But few people get to see the restored interior of the First Russian Congregation Rodfe Sholom Anshei Kiev, founded in 1914 and known as the Kiever Shul. The building, completed in 1927, is located at the corner of Denison Square and Bellevue Avenue in the Kensington Market area, once the hub of Jewish life in Toronto.

The shul, like many others in the area, saw its congregation dwindle when Toronto Jews moved north along the Bathurst Street corridor in the '50s. The first Toronto shul to be designated a historical site, the shul sits empty most of the time and is "definitely underutilized because of the changing demographics," says Pinkus.

But Rabbi Gedaliah (Gary) Zweig is planning to change that, he says, by reinvigorating the congregation. Rabbi Zweig and a small group of volunteers are trying to attract more people to the Kiever by organizing community events there. They are holding a Purim party, the shul's first in 15 years, on Monday, March 20, at 6:30 p.m.

The party will include a Ma'ariv service, the Megillah reading, refreshments, prizes for costumes and a live rock band.

Rabbi Zweig, who has led High Holy Day services at the Kiever since 1996, and has and officiated at occasional bar mitzvahs, says he has "made it [his] business to come to the Kiever more often.

"You can build everything in a new shul – a new bimah and a beautiful banquet hall. But there's one thing you can't build in a new shul – and that's history."

Rabbi Zweig says Pinkus and his brother Max are sons of one of the original founders. The Shabbat minyan attracts at least 20 people every week.

"I said to Mr. Pinkus, 'Why don't we just start to do things?' It wasn't just me. A lot of people whom I see at the High Holy Days, we all had the same feeling. It was time to start using the shul more."

Pinkus says he welcomes this increased involvement at the shul. "It's about time. I most definitely think it's a good thing."

Rabbi Zweig says there have been a few bar mitzvahs at the shul in recent years. "People like the venue. They want a smaller place with history. They like it so much they're getting involved with the shul... We're just getting a mailing list of people so that we can do more programs."

He notes that one person sponsored two ads in *The CJN* advertising the 85th anniversary of the inauguration of the shul last June, and the event drew close to 100 people.

"When we saw the turnout, we decided to plan for other events. Another individual sponsored four ads in *The CJN* and we had more people at the High Holy Days than ever before.

"Simchat Torah we had a party for about 50 people. In the more recent past, there weren't parties because many of the congregants were too old to organize them. But now there's a group of younger people who want to revitalize the synagogue by having more events there."

Last year's Chanukah party drew almost 100 people of all ages, he adds.

Rabbi Zweig says he works in a family paint business that was founded by his grandfather in the Kensington Market area at about the same time as the shul was constructed. He says he feels a connection to his grandfather through the business, and he feels a strong spiritual connection to him when he attends the services at Kiever Shul.

"It reinforces the connection to earlier generations of the family, and I'm trying to pass that on to my son.We are fortunate to have old shuls like the Kiever. It's important to utilize them. It's gratifying and fulfilling to be a part of shul that has such a long history."

New Price Chopper to serve community

By LEILA SPEISMAN
Staff Reporter

TORONTO — A new Price Chopper supermarket opening at Bathurst and Cedarcroft will focus on serving the needs of the Jewish community.

The grand opening is scheduled for March 21 at 9 a.m.

Previously home to a Miracle Mart, and in more recent years to various discount businesses when not standing vacant, the 18,000-square-foot store will offer kosher baked goods and frozen foods, packaged kosher deli products, and an extensive line of kosher grocery products, according to the public relations office of Sobey's, which now owns Price Chopper.

Plans are under way to offer kosher prepared meals, some large enough for several people.

There will also be large produce and fresh fish departments, as well as health and beauty aids.

The store will be open seven days a week from 8 a.m. until midnight.

The Price Chopper store at Bathurst and Steeles will remain open, but will not focus particularly on the Jewish shopper.

Sobey's, which also owns IGA, plans to hire 90 full- and part-time staff for the new facility.

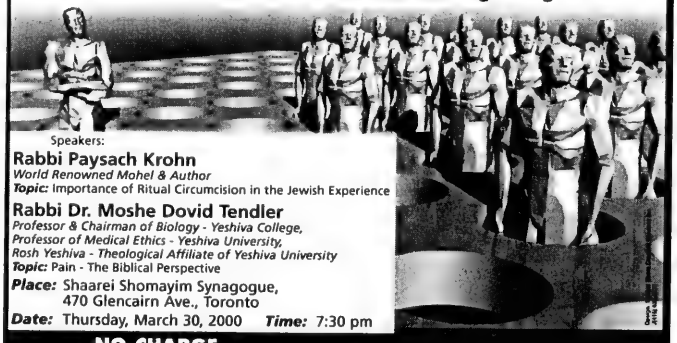
Workers prepare for the new Price Chopper at Bathurst and Cedarcroft.
[Photo courtesy of Sobey's]

A Public forum - Everyone Welcome

Ritual Circumcision in the New Millennium

The Cutting Edge

A community forum for discussion Contemporary issues of Ritual circumcision in the Jewish experience



Speakers:
Rabbi Paysach Krohn
World Renowned Mohel & Author
Topic: Importance of Ritual Circumcision in the Jewish Experience
Rabbi Dr. Moshe Dovid Tendler
Professor & Chairman of Biology - Yeshiva College, Professor of Medical Ethics - Yeshiva University, Rosh Yeshiva - Theological Affiliate of Yeshiva University
Topic: Pain - The Biblical Perspective
Place: Shaarei Shomayim Synagogue, 470 Glencairn Ave., Toronto
Date: Thursday, March 30, 2000 ***Time:*** 7:30 pm
NO CHARGE

Forum for Physicians, Mohellim & Interested Individuals
Ritual Circumcision in the New Millennium
The Cutting Edge Medical & Ritual Considerations
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PROGRAM
3:30 - 3:50 pm – Registration & Refreshments
3:50 - 4:25 pm – Neonatal Jaundice
Manny Greenberg, M.D., FRCP (C) - Staff Pediatrician at York Central Hospital
4:25 pm - 5:00 pm – Medical Aspects of Pain in Circumcision
Moshe Ipp, M.B. Ch., B. FRCP (C) - Staff Pediatrician at Hospital for Sick Children
5:00 pm - 5:50 pm – Supper Break
5:50 pm - 6:25 pm – Hypospadias - Tony Khoury M.D., FRCS (C), FAAP Head Div. Paediatric Urology, Hospital for Sick Children, Assoc. Professor - Dept. of Surgery University of Toronto
6:25 pm- 7:00 pm – Pain - The Biblical Perspective - Rabbi Dr. Moshe Dovid Tendler - Professor & Chairman of Biology - Yeshiva College • Professor of Medical Ethics - Yeshiva University • Rosh Yeshiva - Theological Affiliate of Yeshiva University
7:00 pm - 7:15 pm – Conclusions & Questions
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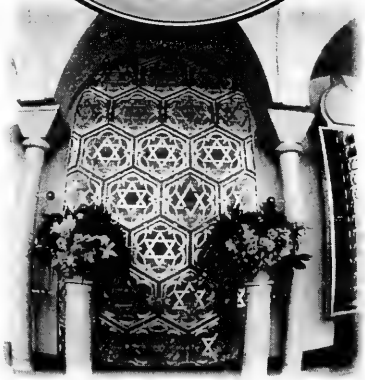

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Imprisoned Iranians not expected to get death penalty

By RON CSILLAG and BEN ROSE
Staff Reporters

TORONTO — The 13 Jews in Iran awaiting trial on charges of spying for Israel, 10 of whom still remain behind bars, won't receive the death penalty and won't get life prison terms, according to a top-level negotiator who has held discussions with Iranian officials on the matter.

Giandomenico Picco, 52, of New York told *The CJN* in an interview that his assessment is based on the fact that the charges against the 10 will be heard by the regular judicial system of Iran, not by the revolutionary courts, and on the fact that the government recently released three of the accused from jail.

Three detainees released

Earlier this month, Picco briefed the national executive of Canadian Jewish Congress on the plight of the 13 Iranian Jews facing trial, and later addressed a group of community leaders at the Thornhill home of his friend, Walter Arbib, president and CEO of Skylink Inc.

The recent election of reform elements in Iran, with a consequent reshuffling of government posts before the trials begin, is another reason for hope, Picco said. "The answers will be in before the trial begins," he told the executive.

It was through Arbib's connections that CJC was able to persuade Picco last autumn to act as an intermediary in the case and push for the unconditional release of the prisoners.

Giandomenico Picco

A year ago, Iran arrested the 13 Jews on charges of spying "for the Zionist regime," allegations widely believed to be trumped-up. They have been in prison ever since, but are allowed visits from family and lawyers.

Three of the detainees have been released from custody. Recent reports said the accused would receive one-day trials next month, raising fears in the West that their fates are sealed.

But Picco is confident that they will be dealt with on a case-by-case basis, with family-picked lawyers present, and that neither death sentences nor life terms will be meted out.

A former senior United Nations diplomat for 20 years, the Italian-born Picco helped negotiate an end to the war in Afghanistan and between Iran and Iraq. His most dangerous mission took him to Beirut in the early 1980s, when Islamic militants were seizing dozens of hostages. His lone efforts led to the release of several hostages, including former Anglican church envoy Terry Waite and U.S. journalist Terry Anderson.

He is now the personal representative of the UN secretary general for the UN's Year of Dialogue among Civilizations.

The Canadian government has turned to him for briefings on the situation in Iran.

Picco declined to tell *The CJN* with whom he is dealing in Iran now, except that it is "one step removed" from President Mohammad Khatami.

Picco is chief executive officer of GDS of New York, a consulting firm to corporations seeking joint venture partners. He is author of *Man Without a Gun*, which tells about his experiences.

Pressure by the Canadian government and others to ensure that the Iranian captives are given a fair trial is very important, the former diplomat and negotiator said.

Moshe Ronen, CJC national president, introduced Picco to the executive as a staunch friend of Jews everywhere, a man whose connection to the Iranian hostage situation is close and important, and praised Arbib for arranging a meeting between Picco and the CJC last fall in New York.

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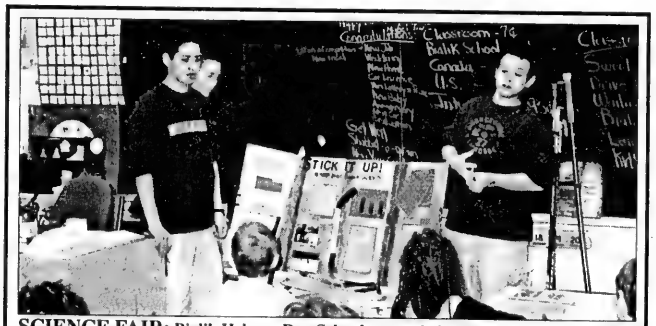

SCIENCE FAIR: Bialik Hebrew Day School recently held its annual science fair. Seen here (from left) are grade 8 students Andre Gropper, Jamie Litchen and Ryan Shupak explaining their project to a grade 2 class.

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Greater Toronto Area

New group aimed at helping immigrant teens

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The new Russian Jewish Initiative Community Organization, formed as a result of the death of teenager Matti Baranovski, is up and running.

About 40 people, mostly women, attended the group's first meeting in December.

One of the founding members, Elena Aleinikov, a Toronto school board principal and a board member of Jewish Immigrant Aid Services, has been in Canada since 1975, and raised her daughter in the Bathurst Street and Steeles Avenue area.

"The events in November really perturbed the community. A group of us decided to meet with other concerned people. It was time to start doing something," Aleinikov said.

The group that gathered at the first meeting was comprised of people "from different walks of life who have lived here for some time. They feel that they are ready to give back to the community," she said.

Alan Sandler

Their main concern is for the children of newly arrived immigrants, who have no place to go after school and on weekends, she said. "Now that our children are grown, we want to start taking care of other children."

The group feels strongly that the needs of the community are not being met, Aleinikov said. About 600 children of Russian immigrants attend two schools in the area – Northview Heights Secondary School and Fisherville Junior High School – "and that is only two schools. There is a large number of kids who gather in parks and lobbies because they have no place else to go," she said.

She is not asking that Russian teenagers be segregated. "We do want them integrated into the mainstream, but it is difficult for them because they do not speak the language. They live in an environment in which they are not totally accepted. The teen and pre-teen years are a difficult time to integrate with other children."

Focus groups have been conducted at area schools by Russian speaking social workers, said Aleinikov, and they discovered that teens who have been here less than five years want to be with other Russian teens. "We all went through the same process. These kids need a lot of support, and there is little in place to meet their needs. The community needs to know that these kids are here in big numbers."

The issues at hand are important to the entire Russian community, Aleinikov said, "but the women are especially concerned. They are usually the ones who deal with their children's education, social and emotional needs."

Professionals working with new immigrant families agree.

Minerva Hui, executive director of Working Skills Centre, an agency that provides settlement services for immigrant women, said women carry a "huge load in their family's settlement process. Few immigrant men are involved in their kids' education and extra-curricular activities. Mothers see their kids struggling to settle in, and they feel frustrated that they cannot help. They often feel alone and confused."

If Canadian women have a double role, working and taking care of their home, immigrant women carry a "triple load. They need to deal with the special needs of their children," said Hui.

Women tend to be resourceful and creative when it comes to child care, said Mila Voihanski, director of immigrant services for Jewish Immigrant Aid Services. "They are used to looking for solutions and they feel it is their responsibility to look after their family's emotional needs."

Aleinikov said she is encouraged that eight representatives from UJA FEDERATION attended a recent meeting of the Russian community group.

"They seemed happy about this grassroots movement, and they would like us to be involved in the planning. We want to see youth programs and an easier accessibility to facilities by newcomers," she said.

Alan Sandler, president of UJA FEDERATION of Greater Toronto, said the group is dealing with a critical issue and its formation is a very positive step. "They are not asking for anything. They want to be part of the community. The Russian community is a diverse one which requires a wide range of services. There is a huge group of unaffiliated and uninvolved Jews, and they need to be brought into the community.

"Immigrants from western, English-speaking countries take about three years to feel comfortable in Canada, so it is much harder for Russian immigrants.

"In my mind, this is one of the greatest steps forward. This is them coming to us. When an immigrant group comes forward, it shows the maturation of a community," Sandler said.

Perry Romberg, assistant director of planning and allocations at UJA FEDERATION, said that when a small group such as the Russian Jewish Initiative Community Organization comes forward, "it is the essence of good community development. They are saying that it is time that they speak for themselves."

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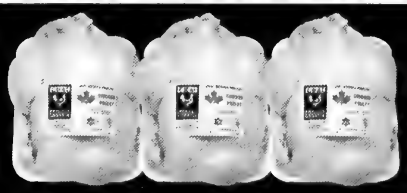

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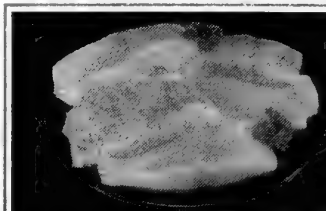

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Beth Emeth and Beth David may join forces

By FRANCES KRAFT
Staff Reporter

TORONTO — Two synagogues have raised the possibility of joining forces to establish an additional site in the Bathurst Street corridor of Thornhill.

Congregants at Beth David B'nai Israel Beth Am Congregation and Beth Emeth Bais Yehuda Synagogue have received letters from their respective presidents informing them of recent preliminary talks.

Both Sheldon Berg of Beth Emeth and Howard Zweig of Beth David emphasized in their letters that neither a synagogue merger nor the establishment of a Thornhill site had been endorsed.

"At this point the only decision which has been made is to gather information and to consider the advantages and disadvantages of such a plan," wrote Zweig. "Partnership with Beth Emeth would allow both congregations to keep a strong presence in our current neighbourhood while carrying out an expansion plan."

Beth David is located between Bathurst Street and Faywood Boulevard, south of Sheppard Avenue West. Beth Emeth, about three kilometres away, is between Bathurst and Wilmington Avenue, Faywood's continuation north of Sheppard.

The two synagogues have had an informal partnership for years, Berg wrote in his letter. In addition to the close working relationship of their respective clergy, he cited the congregations' formal partnership regarding their afternoon Hebrew School.

The possible changes are linked to changing demographics.

In fact, a "significant percentage" of Beth Emeth members live in the Thornhill area, Berg noted in his letter. Likewise at Beth David members, approximately 30 percent of the members live in the Thornhill area.

Despite a booming Jewish population in the area (well over 45,000 in York Region), it's only a little over a year ago that a fledgling Conservative congregation, the Thornhill Conservative Synagogue, was established in Thornhill, to serve the area between Dufferin Street, Steeles Avenue, Yonge Street and Highway 7.

Corbin Seligman, 11

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Honour Ruchama by showing sensitivity to others

By LEILA SPEISMAN
Staff Reporter

TORONTO — The best way to honour someone who has died is to emulate their best qualities, asserts noted writer and speaker Rabbi Paysach Krohn.

In this way, he said, the soul can reach the loftiest heights in heaven.

Rabbi Krohn was speaking at a memorial program for Ruchama Zlotnick, a 15-year-old student at Bais Yaakov High School killed in an automobile accident last March.

Over 1,200 people attended the lecture, held at Beth Avraham Yoseph Congregation in Thornhill. Proceeds went to Tomchei Shabbos, a volunteer organization that provides food packages to needy families for Shabbat and yom tov.

The lecture was titled Ahavas Yisroel: a Sense of Sensitivity, a quality, Rabbi Krohn said, that was inherent in Zlotnick's short life.

NEVI'IM CEREMONY: A performance by grade 4 students at U.S.D.S. Bayview campus. [Mitchel Rattner photo]

God created mankind, and if one honours the people with whom one comes in contact, then one is honouring God, he said.

Every person, Jew and non-Jew, must be respected, Rabbi Krohn said. Whether the Jew is "your kind of Jew" or not, whether it is the woman behind a counter, a toll taker or a bus driver, and you are a lawyer or accountant. Everyone must be treated with "decency and derech eretz."

Speaking largely in parables, a technique for which he is known, Rabbi Krohn gave examples of praiseworthy behaviour: the famous scholar Rabbi Yaakov Kaminetsky refusing to use an alarm clock because it would waken his neighbour; a bar mitzvah boy insisting on comforting his rebbe who had accidentally taught him the wrong bar mitzvah portion; the 11-year-old boy who learned sign language so he could help a deaf classmate; an elderly rabbi dismissing his family from his hospital room so a young resident wouldn't be embarrassed when doing a difficult procedure.

Don't forget your single friends

Rabbi Krohn urged people to be sensitive to the feelings of the unmarried. "Give a single man an aliyah. Don't forget your single friends when you yourself get married."

And don't just ask them for dinner on Shabbat or yom tov, he said.

If someone you know has marital or personal problems, don't talk about them unless you can help them in a concrete fashion, he said. "Have respect for their dignity."

Don't compound the pain of those who are dealing with serious problems, such as a parent with an autistic child, by excluding them, he said.

He cited as an example a gabbai at a synagogue who appointed a youngster with Down's syndrome as his Shalosh Seudot assistant, with the responsibility of setting the tables, bringing out the food, and cleaning up. The congregation even gave the young man a plaque, thanking him for what he did for the shul.

Rabbi Krohn suggested organizing in Toronto a group called Chaverim, which helps those facing crises, such as babysitting for someone who has to take their own mother to the hospital, or for changing a flat tire.

Ruchama Zlotnick was known for her many acts of kindness towards others, for writing letters of encouragement, for being willing to stand up for her friends. The legacy of her warmth and goodness is what will last forever, Rabbi Krohn told the often emotional crowd.

Ruchama's older brother, Zev, said that she "is still vivid in my mind and my family's. She wouldn't tolerate another's pain."

"May your tears in heaven wash away heaven's harsh decrees (for us)," he said.

The family hopes to make the Ruchama Zlotnick Memorial Lecture an annual event, Zev Zlotnick said.

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extend sincere thanks and appreciation
for your thoughtfulness, comfort and
sympathy following the recent loss
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Coast to Coast

Cotler, Axworthy discuss situation in Iran

MONTREAL — MP Irwin Cotler, who has been pressing for the release of the Jews imprisoned in Iran for over a year, recently met with Foreign Affairs Minister Lloyd Axworthy to discuss the Iranian election and the fate of Iranian Jews.

Axworthy advised Cotler that he regarded the criminal charges against the 13 Iranian Jews as "completely unfounded," that he has made representations on their plight directly to the Iranian foreign minister, that the Canadian ambassador to Iran has been spearheading the diplomatic group engaged in this issue, and that he will continue the "entreaties" to the newly elected Iranian government.

He added that he hopes the reformist orientation of the new Iranian parliament will "result in the release of the imprisoned Iranian Jews."

Axworthy later repeated in the House of Commons the essence of his remarks to Cotler. After welcoming the electoral results in Iran, he raised concerns about the plight of the persecuted Baha'i community and the imprisoned Jews.

Irwin Cotler

Cotler said the approach of the impending trial date of April 13 for the Iranian Jews makes Axworthy's comments more telling and timely.

Hamilton Negev Dinner to honour local Italians

By MOURA WOLPERT
Special to The CJN

HAMILTON — Two prominent members of Hamilton's Italian community – a father and son – have been named honorees of Hamilton Jewish National Fund's (JNF) first Negev Tribute Dinner of the new millennium.

Enrico H. Mancinelli and his son, Joseph S. Mancinelli, both Canadian leaders of the Labourers' International Union of North America (LIUNA), were formally introduced to the Negev Dinner 2000 committee at a recent reception at the Royal Connaught Hotel

Both are also longtime supporters of the State of Israel. In 1981, Enrico was presented with the Israel Solidarity Award at a dinner sponsored jointly by Hamilton State of Israel Bonds and the Ontario provincial district council of LIUNA

In an interview at the time, he told *The CJN* that he grew up in the Jewish district of Rome, the son of a socialist who "landed in jail every time Mussolini made a speech," and who "helped hide Jews during the war."

According to Negev Dinner organizers, the Mancinellis were both chosen for their "outstanding achievements, vision and leadership ... compassion for the plight of their fellow human beings and their challenging initiatives (in) the redevelopment of Hamilton's downtown core."

Enrico came to Canada in 1952 at the age of 27. In 1971, while serving as secretary-treasurer of LIUNA, he established the first pension fund for construction workers in Ontario and is now co-chair of what has become the Labourers' Pension Fund of Central and Eastern Canada.

Joseph is currently international vice-president and regional manager, of Central and Eastern Canada, LIUNA.

Both men have had numerous leading positions within LIUNA, as well as Local 837, serving the Hamilton-Wentworth and Niagara Peninsula area. And both are also leaders in numerous charitable and Italian-Canadian organizations.

With LIUNA's recent acquisition of several downtown properties, the Mancinellis have also become heavily involved in Hamilton's downtown core redevelopment.

The dinner on June 7 will be chaired by Thomas Weisz, with his father, Hamilton business leader and past Negev Dinner honoree Arthur Weisz serving as honorary dinner chair.

The Negev Dinner 2000 committee reception was attended by the new Israel consul general, Meir Romem; Hamilton East MP, Dominic Agostino; and Hamilton West MPP David Christopherson.

Hamilton JNF president, Lawrence Friedman welcomed guests. JNF National vice-president, Dr. Sharon Marcovitz Hart, spoke of the organization's role in the development of Israel.

Ephraim Zussman, JNF Jerusalem emissary for southwestern Ontario outlined the projects chosen by the Mancinellis: the Ofer School for Autistic Children in Haifa, which benefits all Israeli children, Jewish, Muslim and Christian, with "overflow" funds going towards the development of a water reservoir in the Negev.

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Saturday March 18...10-5
Monday March 20...10-6

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AZIMOV, MICHELLE
BENISTY, KELLY
BERGER, LIORA
BERGER, MELISSA
BERNSTEIN, ARRAMEL
BERNSTEIN, DANIEL
BERNSTEIN, JUDY
BERNSTEIN, JUDY
BERNSTEIN, SHAYA
BLOOM, GEORGINA
BORLACK, ASHLEY
BROCKMAN, SARA
CHAITAN, JACKIE
CHEMTOV, ASHLEY
COHEN, LEEDAN
COHEN, SHAYNA
COWAN, JOSHUA
CUKIER, DAVID
DANI
DANIEL B.
DAVID E.
DAVID E.
DEVERETT, ELISE
DEVERETT, ELISE
DREW
DYMAN, SARAH
EHRLICH, MIRIAM
EIDELMAN, JONATHAN
ELBAZ, KIMBERLY
FIRESTONE, COURTNEY
GARBER, HAYLEY
GARNER, REBECCA
GERLOCK, JUDY
GERLOCK, SHAWNA
GLUCK-THALER, EMILE
GOLDBERG, SARAH
GOLDBERGER, JOEY
GORMAN, SHARON
GREENBERG, GILLIAN
GROSZMAN, MICHAEL
HAFT, STEPHANIE
HART, HILLARY
HERSKOVITZ, ZACHARY
KARLINSKY, PHILIP
KAYLA
KEARSE, TIFFANY
KLEIN, SHOSHANA
KOLLEK, TALIA
KORENSTEIN, JILLIAN
KYLE
LAURA E.
LEIBOWITZ, NYSSO
LESSER, BRAM
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LUSHER, ERICA
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MARKOWITZ, SHAYNA
MAZER, DEBORAH
MILLER, BENJAMIN
MILLER, MARISSA
MIRASHNIKOV, SHIRI
MIRSKY, YISRAEL
MORGAN
MULLER, RACHEL
NEUBARTH, JOSH
NEUBATH, JOSH
PHILLIPS-SHELDON, FRANCINE
PLOTKIN, BASSIE
PROPP, LEE
PROPP, RONI
RAPPAPORT, RACHEL
REINER, JENNIFER
RUBENSTEIN, MICHAEL
SANG, LAURA
SAPERIA, SARAH
SCARF, GRACE
SCHAEFER-DICKERMAN, MARK
SCHONBACH, MAYA
SEGAL, ALISSA
SEIDER, MAXINE
SELIGMAN, CORBIN
SEREBRYANSKI, ZALMAN
SHANIS, JUSTIN
SHELL, JAYMEE
SHELL, JORDYN
SHNAIL, LAURA
SHPIGELMAN, CHAYA'LE
SPRING, ANDI
STEIN, JACQUELINE
SUGAR, MICHAEL
TRAIN, LOUIS
TRAIN, REBECCA, SHIRA
TUWAIG, MIRANDA
ULLMAN, STEPHANIE
WALDMAN, ADAM
WASSERMAN, ARIELLE
WATEMBERG, SAGY
WISEMAN, AVIA-YOSEFFA
YERES, AHARON

The Canadian Jewish news

RACHEL ESCO, Grade 6

COREY SAPERIA, Grade 4

SARAH DESHAIES, Grade 5

ADINA MINKOWITZ, Grade 2

JILLIAN GREENE, Grade 3

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 20, is deadline for March 30 issue and Monday, March 27, is deadline for April 6. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, March 16

PRE-PURIM CRASH COURSE

Rabbi Nechemia Deitsch is conducting a pre-Purim crash course at 25 Bedford Rd., Apt. 303. Light refreshments. 924-1467.

Friday, March 17

SINGLES SHABBAT DINNER

Shaarei Shomayim Shabbat dinner for 40ish Plus Singles, a gourmet Chinese dinner, wine, following a Shlomo Carlebach minyan, led by **Chazzan Yaakov Motzen** and **Chazzan Sheini Shlomo Sufrin**, 6:15 p.m. Dinner 7:45 p.m.

Saturday, March 18

SHABBAT SERVICE

Traditional Shabbat service at Sunnybrook Jewish Chapel, 10 a.m. to noon. Sponsored by Beth David B'nai Israel Beth Am Brotherhood and SJC/MC. Kiddush following service.

Sunday, March 19

PURIM CARNIVALS

Beth Tzedec Congregation: DooDoo the Clown, food, fun, face painting, prizes, balloons, games, 11:30 a.m. to 1:30 p.m.

Ashkenaz Foundation, Bloor Jewish Community Centre and the **Downtown Jewish Community Council**: Purim spiel at noon and 1 p.m.; music, clown, dancing, puppets, games. 11:30 a.m. to 2:30 p.m. at the Bloor JCC. 924-6211.

Beth Sholom Brotherhood and **Sisterhood:** Fun for kids of all ages, games, comedy magic, prize for children in costume, noon to 3 p.m.

YUJJIES

YUJJIES (Young Urban Jew, 20 and 30 something) free lecture, Two Faces of Kabbalah with **Rabbi Lawrence Englander** 7:30 p.m., Indigo Café, 2300 Yonge St., sponsored by Kolel: The Adult Centre for Liberal Jewish Learning, the Action Committee for Jewish Continuity of Jewish Federation of Greater Toronto and the Les & Minda Feldman Family Foundation. 485-7007, ext. 222.

WOMEN'S SELF-DEFENCE

B'Yachad chapter of Toronto Hadassah-WIZO fund-raiser, Wen-Do Women's Self-Defence workshop, 2 Covington Rd. Book either 9 a.m. to 12:30 p.m. session or 1:30-5 p.m. RSVP to **Rozanne** 905-763-9965 or **Maxine** 783-7735.

Monday, March 20

OHR SOMAYACH

Ohr Somayach Purim Megillah reading, while children enjoy a Purim play by the Fairy Tale Puppet Theatre 7 p.m. at 613 Clark Ave. W. Then at 9:30 p.m., entertainment at Comedywood, 800 Steeles Ave. W., headlined by impressionist **Bob Gutreau**. 905-886-5730.

AISH HATORAH

Adult Megillah reading following evening services, 6:50 p.m., at Aish HaTorah, 949 Clark Ave. W. Or join in the Purim entertainment at 6:30 p.m. and adult Megillah reading 7:15 p.m. at Aish Hatorah at Westmount C.I. 905-764-1818, ext. 309.

ACCESS & EQUALITY

Cranbrooke Friendship Club of the United Jewish People's Order and Winchevsky Centre luncheon features Toronto **Coun. Joe Mihevc**, chair of the Task force on Access and Equality, speaking on How Torontonians Deal with Issues of Access and Equality, 12:30 p.m., 585 Cranbrooke Ave.

Tuesday, March 21

WOMEN'S TORAH STUDY

Mekorot Institute of Torah Study for Women reading of Megillat

Continued on page 29

DIABETES Preventing Complications

AN OUNCE OF PREVENTION... CAN REDUCE YOUR RISK

DIABETES: PREVENTING COMPLICATIONS
PART OF THE MOUNT SINAI HOSPITAL HEALTHY LIVING LECTURE SERIES

Approximately 40 per cent of people with diabetes will develop serious complications. Education and effective self-care are critical to decreasing your risk of developing diabetes-related illnesses. Come and hear leading experts at Mount Sinai Hospital discuss the latest methods for effectively managing diabetes and preventing complications.

DATE: Wednesday, April 5th, 2000
TIME: 7:30 - 9:30 p.m.

LOCATION: Ben Sadowski Auditorium, 18th Floor, Mount Sinai Hospital 600 University Avenue

Seating is limited. To register for this free public lecture, call (416) 586-8338, or register online at: http://www.mtsinai.on.ca/diabetes

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Bernard Zinman, MD — Head, Division of Endocrinology, Mount Sinai Hospital and The University Health Network; Senior Scientist, Samuel Lunenfeld Research Institute, Mount Sinai Hospital; Professor of Medicine, University of Toronto.
Preventing the complications of diabetes: an achievable goal

Sandra Donnelly, MD — Division of Nephrology, The University Health Network and Mount Sinai Hospital; Assistant Professor of Medicine, University of Toronto
Diabetes and kidney disease: implications and new therapies

Celia Fredericks, RN — Clinical Nurse Specialist, Leadership Sinai Diabetes Centre, Mount Sinai Hospital
Controlling diabetes: the key to unlocking good health

Our next lecture "OSTEOPOROSIS: The Silent Disease," is on May 9 at the Bathurst Jewish Centre, 4588 Bathurst St., north of Sheppard Ave.

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JNF
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Beth Tikvah Synagogue Honours Jewish National Fund

Beth Tikvah Synagogue

Each year, Beth Tikvah Synagogue's Social Action Committee is pleased to recognize an organization whose noteworthy efforts have benefited the local, national and/or international community.

This year the Jewish National Fund will be honoured during Shabbat Services on March 18, 2000.

Established in 1901 the JNF is known for its work with: •afforestation •land reclamation •construction of roads •reservoirs and parks •soil conservation •halting the spread of desertification •land preparation for agricultural use •developing tourist enclaves •generally seeking to promote the healthy and productive use of land in Israel

The Jewish National Fund also works to educate a new generation of students through various programs in the afternoon and day schools of Toronto.

The Toronto community, through its support of JNF and its projects in Israel, has been a key factor in the success of the work of the Jewish National Fund for almost 100 years.

The Jewish National Fund is honoured and appreciative of the tribute accorded by Beth Tikvah Synagogue and its Social Action Comittee.

Continued from page 28

Esther by women, for women, followed by a study session, Mordechai and Haman: The Nature of the Conflict with Hilda Weil of CHAT. Women's Shacharit services 9:15 a.m., Megillah reading 9:45 and study session 10:30-11 a.m. at Shaarei Shomayim Synagogue.

PURIM PARTY

Purim party, Megillat Esther, music, 2 p.m. to Minchah, at Sunnybrook and Women's Jewish Women's Chapel.

CHABAD OF DOWNTOWN

Purim in the Shtetl, feast, Megillah reading with side show, music, activities and gifts for children, prize for costume, Stewart the juggler, 5 p.m., Bloor Jewish Community Centre. Reserve. **Rabbi Nechemia Deitsch** 924-1467.

PURIM MEAL

Ohr Somayach Purim seudah 5 p.m. at Comedywood, 800 Steeles Ave. W. with full buffet meal, children's entertainment and show. Reserve. 905-886-5730.

PURIM PEKING

Chabad Lubavitch of Richmond Hill's Purim Peking program, Chinese meal, music, dancing, entertainment, 6 p.m., Elgin West Community Centre, 11099 Bathurst St. Reserve. 905-731-7000, ext. 26.

Thursday, March 23

CANADIAN JEWRY

Prof. Irving Abella lecture series, The Drama of Canadian Jewish History, continues with The Dark Years of Canadian Jewry 1933-45, 7:30 p.m., Beth Tzedec Congregation.

YIDDISH FOLK SONGS

Naomi Bell presents Yiddish Folk Songs – From the Old World to the New, 2 p.m., Forest Hill Retirement Residence, 645 Castlefield Ave. Reserve. **Susan** 785-1511.

And What Else Is New

CORRECTION

The Passover Haggadah series listed in the March 9 issue, to be led by **Rabbi Moshe Stern** Wednesdays, March 15-April 12, will be held at Shaarei Tefillah Congregation. We regret the error.

MARDI GRAS BALL

Support the Reena Foundation at the Mardi Gras Ball. Light dinner, live entertainment, silent auction, raffles, prizes and dance the night away, Saturday, March 25, 8:30 p.m., Sheraton Centre, 123 Queen St. W. $60 in advance, $75 at door. 905-763-8254, ext. 3034.

HEBREW LANGUAGE

Enrich your conversational and Hebrew language skills with instructor **Chana Sargon**. Spring session begins the week of April 3. 10 weekly classes, Beginner, Intermediate, Advanced (Chug Ivri) levels. Explore current events, newspaper articles, literature, in Hebrew. A project of Canadian Zionist Centre. Classes held at 3995 Bathurst St., Suite 300. Register now. 633-3988. Inquire about the summer ulpan.

PURIMANIA

Purimania at Anshe Minsk Synagogue, 10 St. Andrews St., Kensington Market. 595-5723.

Monday, March 20: Come "drest" in your Purim best at 7 p.m., for Megillah reading, then dance to the music of **Ron Wiseman,** king of Jewish Reggae, hamantaschen, children's games, Shiatsu booths.

Tuesday, March 21: Purim feast at 5:30 p.m., dining and dancing to Ron Wiseman's band, enjoy the Purim play *Poor Him.*

COMEDY AUCTION NIGHT

Beit Rayim Synagogue Comedy Auction Night Saturday, March 25, 7:45 p.m., 9711 Bayview Ave., Richmond Hill. Live entertainment, door prizes, unreserved auction, art. beverages, hors d'oeuvres, desserts. For tickets 905-770-7639, ext. 31.

SIMCOE PURIM PARTY

Simcoe County Jewish Association Purim Party, Sunday, March 26, 4 p.m. Costumes, food, fun! For details 705-731-6126, leave a message.

BETAR SUMMER 2000

Open house for the Betar Summer 2000 Israel leadership trip. Four-week program in Israel includes touring, leadership training and education. Meetings Thursday, March 23 and Monday, March 27, 7-8:30 p.m., 788 Marlee Ave., Suite 203. 781-7683.

BREAKFAST ON SUNDAY

Adath Sholom Sisterhood Breakfast on Sunday, March 26 with author **Susan Stern** of *Awakening Your Life Skills with Laughter, Living and Love*. 9:30 a.m., 864 Sheppard Ave. W. Reserve. 635-0131.

SINGLES SPRING FLING

Spring Fling for Jewish Singles 35-55, Sunday, March 26, 7:30 p.m. at Mosquito Moe's, 130 Eglinton Ave. E. dance to the oldies, karaoke, sing-along, mix and mingle. Portion of proceeds go to Zareinu. **Patsi Mandelbaum** 905-886-3301 or **Ferne Kirschner** 493-8338.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

CAMP RAMAH ALUMNI

Camp Ramah Alumni presents Havdalah Like You Remembered It, Havdalah, shira, schmoozing, Saturday, March 25, 8 p.m., Beth Tikvah Synagogue. RSVP 782-2193.

45+ GROUP, JWI

Jewish Women International 45+ Group events are held right after work on the third Monday of the month. Next event is a light dinner followed by a presentation on The Jews of India. RSVP 630-9313.

JF&CS GROUPS

Jewish Family & Child Service groups. Information/reservation **Pat Lieberman** 638-7800, ext. 215.

Divorce Education Program for Parents & Children, 3-session group, begins March 22.

Parenting the ADHD Child for parents of children with ADHD, begins April 10.

Today's Woman: making it Happen, begins March 27; Parenting the Young Child is Hard Work, begins March 27; Adult Child Losing a Parent, begins April 3.

FOR SENIORS

LZA Seniors Club: Dancing class begins Thursday, March 16, at Borochov Centre, 272 Codsell Ave.; Stage West Dinner Theatre to see *Hello Dolly* June 14; Stratford to see *Fiddler on the Roof* Sept. 13. For information 630-9444 or **Libby** 782-2059. Senior's Cultural Club meets Tuesdays at 10 a.m.

Association of Jewish Seniors general meeting Thursday, March 23, 9:30 a.m., Shaarei Shomayim Synagogue. **Sharon Zeiler** of the Canadian Diabetes Society discusses A millennium of Good Food Ideas. **Goldie Leibman** 635-2860.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 16, Israeli comedy video; Sunday, March 19, Purim party; March 23, evening of games; March 30, free discussion evening. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club is planning a trip to Israel in the spring. Upcoming daytime trips: June 14, *Vaudeville*, King's Wharf Theatre; July 12, *Second Time Around*, Gryphon Theatre; Aug. 15, *Damn Yankees*, Drayton Festival Theatre; Sept. 20, *Fiddler on the Roof*, Stratford. **Lena** 785-5773.

Earl Bales Seniors' Club; Casino Rama March 22 (**note change**), April 5; Dance with live band April 2; Bramalea City Centre, April 4; Bingo, Tuesdays 1 p.m.; Fitness with instructor, Mondays 9:30 a.m. Membership renewal due. **Correction**: Michigan trip is $469 (Cdn). 395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Dealing with Being Perfect with psychologist **Anne Balaban**, Tuesday, March 21, 10-11:30 a.m. **Bookie Kwart** ext. 116.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. March 21, Purim party; March 28, lunch out; April 4, movie; April 11 medical lecture. Anna ext. 110.

Movie, *Three to Tango*, Sunday, March 19, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Fitness current session to April 14. Next session begins May 1 (registration April 17 and 18).

Walk This Way, a 6-week personal walking program is on its way. Contact **Outi Leis** ext. 2269.

Bridge classes registration Monday, March 27, 9:30 a.m.

Creative writing, 10-week course, register Monday, March 27. Classes begin the same day.

Lunch & Learn Tuesday, March 28, 11:30 a.m. to 1 p.m. Reserve at Service Desk. For information, **Mara Swartz** ext. 2275.

Even You Can Do It, a beginner's computer course, 8 weeks, Tuesdays 1:30-2:30 p.m., April 4 to June 6. Register at Service Desk. For information, Mara.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Spring Session programs start the week beginning Monday, March 27. Fitness, aquatics, recreational programs for children and adults.

Senior's Calendar: Thursday, March 23, 1:30 p.m., Purim celebration, songs of **Arnie Wiskin** accompanied by **Paul Mathew**, light lunch. Tickets at Front desk.

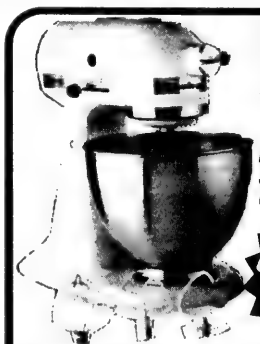
BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Limited Tic Tac Two spaces available for September. 9:15-11:15 a.m. Monday/Wednesday/Friday, Tuesday/Thursday or Monday/Friday Sept. to June. Program includes Judaic curriculum, Fun Centre, music. ext. 248.

Stress Free Birthday Parties. Party themes include arts & crafts, sports, fun centre, swimming, dance. ext. 248, leave message for Beth.

Fifty-Five Plus, Department of Adult Services Bulletin available now featuring programs and outings for spring. Pick up copy at BJC.



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Coast to Coast

PM steps up, not down

Ever since Moses led the Jews from slavery to freedom, we have known the lonely and tormented lot of political leaders. Thirty-five centuries later, we find that the fate of leaders in the "true North strong and free" is little different from that of Moses of old.

The relentless hounding of the government continues to dominate the media and question period. At first, the charges seemed politically motivated and overblown. Then, revelations from internal documents at Human Resources and Development seemed to confirm that where there's smoke, there's fire. Now, the RCMP is investigating.

Jean Chrétien is a big boy, you will say, and he knows the rough and tumble life of political leaders. True enough, but it is not the Shovelgate scandal, per se, that has the prime minister upset and feeling increasingly isolated.

The recent manoeuvres by the Paul Martin camp coupled with increasingly vocal grumbling from government backbenchers have the prime minister wondering (as Moses probably did) whether this is all worth the aggravation.

On the substance of the HRD scandal, the prime minister's message is clear: Pork-barrel politics has always played a role in Canadian life and to pretend it does not is hypocritical.

No, the PM is exercised at the absence of any kind of "rallying around the leader" that is supposed to occur when the team is under attack. Instead, every special interest group in caucus has tried to take jabs at his perceived vulnerability. The man who delivered two majority governments and on whose coat-tails so many government MPs have ridden, feels a sense of betrayal. Given the importance he attaches to loyalty, it is no wonder. It is also no wonder that he feels hurt.

Scene in Ottawa
By G.K. SIMCOE

And, like all in his predicament, he has lashed out. He has made the Martin resignation tactic look like the pathetic attempts of the desperate. He has virtually commandeered the health portfolio from his other potential rival, Alan Rock. All of this in the lead-up to the Liberal convention where he is expected to definitively declare his intention to stay on as leader.

Once again, the little guy from Shawinigan has been underestimated by his opponents. Under the greatest pressure since he first took office in 1993, he has shown great leadership. Love him or leave him, Chrétien has chosen to step up to the challenge rather than step down. At the end of the day, that is what leadership is all about.

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Deadline looms in war crime case

MONTREAL — A Polish native accused of collaboration in the Nazi killings of 4,000 Jews and partisans could be deported if he does not contest the case against him by March 17.

Walter Obodzinski, 80, a resident of the Montreal suburb of St. Léonard, is charged with having withheld information about his activities in a Nazi-led police unit on his Canadian immigration application. He received Canadian citizenship in 1955.

The case was brought against him by Citizenship and Immigration Canada and is being heard in Federal Court in Montreal.

In 1941, Obodzinski joined a Nazi unit in occupied Poland that was responsible for the deaths of 4,000 Jews and partisans and the deportation of 20,000 persons to labour camps, according to documents filed in court Feb. 1.

In 1944, Obodzinski was transferred to France, where he deserted the Nazis to join the French resistance, the 14-page document also shows. Soon after that, he joined a Polish unit under British command.

His lawyer, Johanne Doyon, originally had until March 2 to gather evidence in defence of Obodzinski. The Federal Court then granted a 15-day delay of proceedings.

If Obodzinski does not respond by then, a default judgment could be obtained, provided that a judge finds the government's evidence is sufficient.

The immigration minister would then have to ask the federal cabinet to repeal Obodzinski's citizenship, which would set in motion deportation procedures.

Doyon has the right to request another extension on March 17.

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E-mail your letters to the editor: The Canadian Jewish news TorCJN1@aol.com

The Canadian Jewish news

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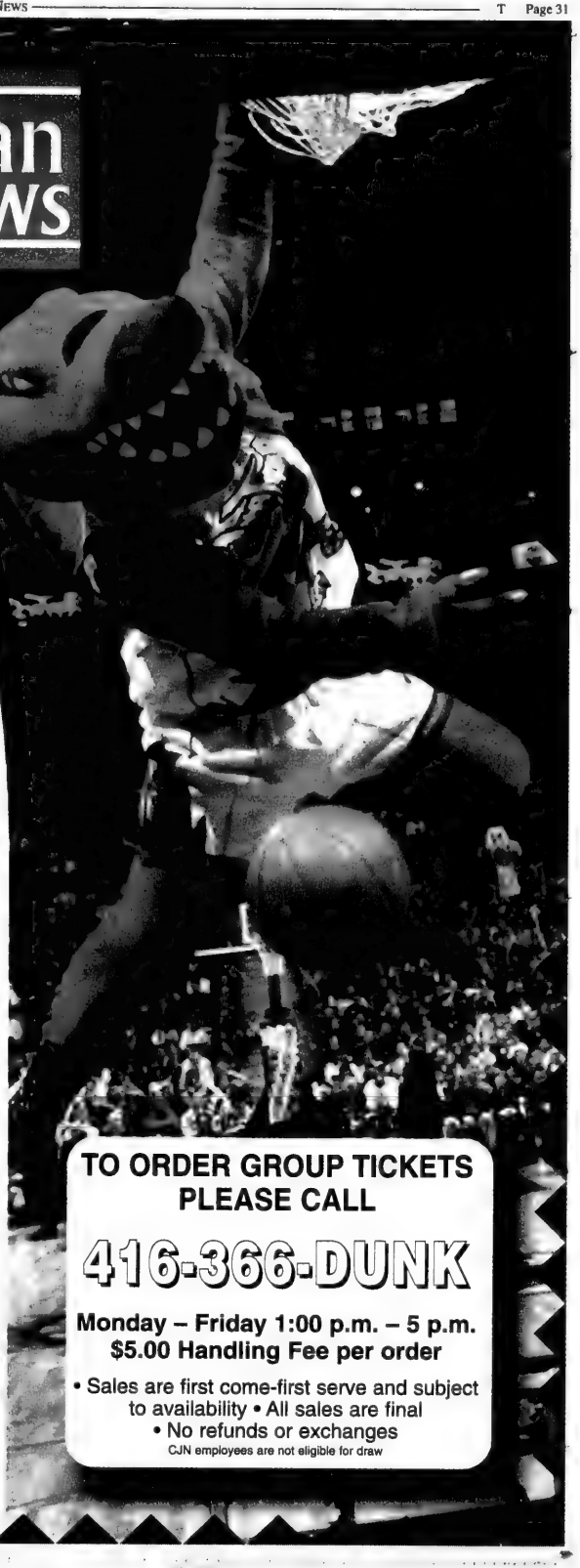
Deadline to order tickets is April 3, 2000



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3:30 p.m.
— Symposium —
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Jonathan Rosen, Novelist, *Forward* Literary Editor
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Aharon Appelfeld — A Response

The event will take place at the Steeles Campus of York University. There is no charge for admission. For further information, contact the Centre for Jewish Studies: Telephone: 416-736-5823; Email: michaelb@yorku.ca

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Just Between Us

שיחה בינינו

גידי קורן וחברים

על הזקי ואנושיות

רציתי לספר לכם סיפור אמיתי מסמר שיער שחוויתי באופן לגמרי אישי בתוך צופה. את הסקת המסקנות לגבי החוויה האנושית בכלל, והצפון אמריקנית בפרט, אשאיר לכל אחד מכם. או זה הלך ככה: בני הצעיר רז משחק, כמו ילדים רבים בני גילו, הוקי קרח. וכדרך מנהגי ההוקי, מספר פעמים בשנה אנחנו נוסעים לטורונטו בעיר כלשהי, ושם מתקבצים ילדים ממקומות שונים, והם והוריהם ממלאים מלון מקומי וכמה אריזות עם רצפת קרח. וכך, ביום האחרון של הטורניר, עד אנו מערדים בגרון ניחר את הילדים, הגיע בריצה אדם ושאל אם במקרה יש בינינו היפא . מאחר והקבוצה שלנו כוללת בעיקר ילדים יהודים, לא פלא שכמה מאיתנו מיהרנו לאריזה הסמוכה, שם שכב באחד המעברים איש חסר הכרה וללא סימני חיים.

ממש באותו רגע הגיעו אנשי האמבולנס שהתחילו בהחייאה שלא עלתה יפה. ואם אתם מתחילים לתהות מדוע אני מספר לכם את כל הקטע הזה, לתמהוני ראיתי שכל אותו זמן ממשיך משחק ההוקי כאילו לא קרה דבר. והכי מדהים, כעשרים סנטימטרים מעל המעבר שבו מוטלת היתה גופת האיש, הריעו אנשים בהתלהבות ועדדו את הילדים שהבקיעו שערים. רק אחר כך התברר לי שנכדו של האיש שנפטר שיחק באחת הקבוצות ואיש לא טרח אפילו להכין אותו או להגן עליו.

בקיצור, כמו אפיזודה בסרט של פליני. ולא יכולתי שלא לחשוב: במקום שבו אני נולדתי, שהוא אלי לא כל כך תרבותי ומנומס, דבר כזה לא יכול היה לקרות.

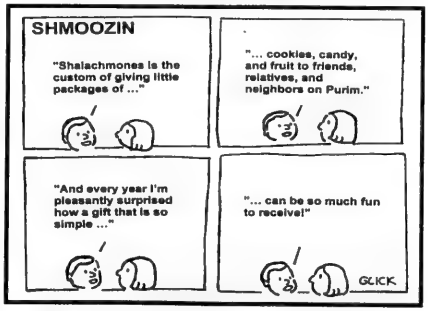
על כדורגל ונשים

"לפני כמה חודשים חטפה נבחרת הכדורגל של ישראל מנבחרת דנמרק כישלון בעובי המוביל הארצי. עד לדקה החמישית היו כל הפרופסורים למדעי הכדורגל בישראל בטוחים שהדנים לא יהיו משוכה גבוהה עבור אחד עשר המופלאים של הכדורגל הישראלי. אחרי תשעים דקות וחמישה מטחי כבוד דניים, ירד אבל כבד על ארץ הקודש. למחרת התברר שלילה לפני המפגש על הדשא ברמת גן, נערך משחק מוקדם בחדרי מלון תל אביבי ידוע בין מספר כוכבי נבחרת הקבוצת נערות לווי מהליגה העילית של המקצוע העתיק בעולם. איך שהוא הגיעו ידיעות על ה-פור פליי הזה

לתקשורת, ועם ישראל נשם לרווחה. שהרי אם נעצמנת כדורגל כישראל מפסידה לאומה שמספר תושביה קטן יותר, חייבת להיות סיבה: ומה תירוץ טוב יותר מאשר נערות לווי שרוקנו מצברים לכמה שחקני מפתח?

בינתיים הוציאה ההתאחדות לכדורגל ערימות כספים על חוקרים פרטיים, ועדות חקירה, עורכי דין ומי לא. גם כלי התקשורת חולבים את הפרשה כבר חדשים. אך כמובן כל מי שמבין בספורט ידע שאין קשר בין מה שקרה במלון לתבוסה, שהרי אם חגיגות מלון היו משפיעות, איך שחקנים כמו מרדונה וגורג בסט הצליחו לסיים 90 דקות ללא עזרה של אמבולנס לטיפול נמרץ."

יורם פירובקי



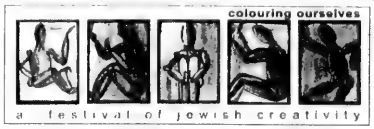
On Campus

Festival of art, song & film showcases local talent

By SIMONE JOSEPH
Staff Reporter

TORONTO — White light shines on a colour photograph of an elegant menorah. Almost harsh in its intensity, the bright light is a sharp contrast to the subtle, yellow glow emitted from the menorah candles.

"I tried to make it a warm image to try to bring out the light, the warmth of the holiday," says Ronen Itzkovitch, 21, a second-year student at Seneca College of Applied Arts and Technology.



Itzkovitch's photograph, *Eternal Lights,* was on display Sunday March 5 at the Poor Alex Theatre. The art exhibition was the first event of Colouring Ourselves: A Festival of Jewish Creativity.

The visual art on display included charcoal-on-newsprint sketches, a water-colour painting, acrylic paintings on canvas and thread and Japanese paper hangings.

Rachel Weinstock, second–year York University student stands next to her untitled painting. [Photos by Simone Joseph]

The message of the festival is "creativity, art, literature, music, song, and film are alive and thriving within the young Jewish community of Toronto," said Zac Kaye, executive director of Jewish Campus Services of Greater Toronto.

Kaye was speaking in the gallery at the opening ceremonies of the four-day festival which showcased the talent of students and recent graduates, mainly from Toronto.

The festival, which won an award last year for originality and innovation from Hillel: The Foundation for Jewish Campus Life, included a film night, music night and theatre, dance and spoken word night.

This year, it was organized by 24 students and recent graduates, including Tamar Kagan, arts and culture co-ordinator for Jewish Campus Services of Greater Toronto, who ran the festival.

Kagan tried to involve students and graduates in organizing the festival instead of just participating in it.

"My goal was to foster leadership by empowering students," she said.

Limore Twena, a 23-year-old York University student, worked with a team of three people to organize the festival's music night, which included a jazz band, solo guitar acts and a rendition of songs from *Fiddler on The Roof.*

Arts are alive and thriving

"Tamar gave each of us ownership of our night and it got us really motivated," she said.

Ellie Richmond, 22, who designed the festival's logo, was one of a team of four people that organized the art gallery.

The group began working back in late September/early October and was responsible for a multitude of tasks, including collecting approximately 90 submissions and choosing the 50 which would be displayed, contacting artists, and even painting the black flats used to display the artwork.

"That was exciting – seeing it start way back last year and then watching it come to life," she said.

On the wall, in one corner of the gallery, fiery reds turn into more subdued shades of green, blue, brown and black. A black woman with wild hair and downcast eyes has a distinct look of defeat and shame.

"She looks sickly," admits Rachel Weinstock, the second-year York University fine arts student who created the painting.

Weinstock has been collecting images since the early '80s – from photographs in magazines to her own drawings – with the intent of using them as inspiration for one of her own paintings.

Last summer, she spotted a photograph of a group of girls, each in their own pose, standing together in an old magazine from the '60s.

She was drawn to the image of one girl – a beautiful black woman.

In the original photo, the woman has a fuller figure than in Weinstock's painting where her body is elongated.

Weinstock often creates paintings with a feminist theme and says this untitled painting touches on the themes of slavery and anorexia.

"It was a moving photograph but I pushed it further – I took it to a more emotional level," she said.

As Weinstock explains, the young woman aspires to be free but is restrained by her own insecurities.

"Just looking at this painting, you know that she wants to be more, but she is ashamed," she said.

Weinstock experimented with both colour and texture, starting with a red canvas and using shades of yellow and green on top.

The festival was about more than just art. It was about something much bigger, says Kagan.

"It's about working as a collective to put something magical together – something more than one person could do on their own."

For more information on the annual arts festival, call 416-878-9658.

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Purim Food Ideas

Recalling Purim in Iraq

By LINDA MOREL
Special to The CJN

NEW YORK — Like visions of date palms laden with fruit, Purim in Iraq was paradise for children.

"We were excused from school, and over the course of the holiday, we'd attend six parties," says Nora Iny, who grew up in Baghdad in the 1960s.

She is now a trustee of Congregation Bene Naharayim, an Iraqi synagogue in Jamaica Estates, N.Y.

Looking back, she recalls the spectacular dinners and lunches people threw for their extended families and friends.

"We had guests in the house all the time," says Jamila Shooker, a Manhattan resident who left her homeland in 1946 after witnessing attacks on Jews. Yet, she has vivid memories of aunts and uncles lavishing children with gifts.

Even more than during Chanukah, which in Iraq never hit the commercial heights it has reached here, at Purim children received gifts such as pieces of silver jewelry or coins.

Iny describes her parents and grandparents going to the bank to get two or three new riyals per child, coins worth about 50 cents each.

To escape Saddam Hussein's tyranny, in 1974, she and her family were in the last wave of Jews to flee the country. Although a Jewish culture once flourished there, today only about 100 Jews live in Iraq.

From the heartland of the Sephardi world, for centuries, Iraqis repeated the story of Queen Esther, the brave young beauty who saved her people from annihilation at the hands of wicked Haman.

Although Purim was a spirited occasion, people didn't use noisemakers or stamp their feet at the mention of Haman's name.

"Even in good times, we didn't dress in costumes as children do here," says Iny. "We wouldn't parade or call attention to ourselves. We were afraid to show we were Jews."

Playing cards was the major entertainment at parties, and people often gambled for small change.

"I hated cards and would quit after 15 minutes, claiming I was tired," Iny says with a laugh. Her fondest memories of Purim revolve around food.

While Ashkenazi Jews adore hamantaschen, the Iraqi signature dish is sambusk el tawa, explains Carole Basri, an attorney of Iraqi descent who teaches cooking classes through Sephardic House in Manhattan.

"Sambusk are small pastry crescents filled with chicken and vegetables."

Fabulous as appetizers, they can also be served as the main course. The pastry is el tawa, meaning fried.

"My mother made this dish every Purim," says Iny, explaining how her mother started cooking two days in advance, stopping only when several platters were piled high with crescents. "My sisters and I would eat them by the dozen, never tiring of the taste."

Today vegetarians skip the chicken, substituting chickpeas and cumin instead. This hearkens back to Queen Esther, who some scholars believe became a vegetarian after marrying the King of Persia.

Fearful of revealing her religion at the palace, but determined to remain kosher, Esther was wary of the ingredients in the food she ate. Because pareve foods were her safest alternatives, there is evidence that she delighted in chickpeas.

Beets and turnips graced Iraqi Purim tables, too.

"Simply slice and boil them, then sprinkle with salt," says Shooker. "They're delicious!"

From a country where date palms were plentiful, people often topped these root vegetables with date syrup made from straining simmered dates through cheesecloth.

Like Jews the world over, Iraqis also visited friends at Purim, bringing sweets to their hosts.

The number of desserts was incredible, claims Iny, describing phyllo-rolled almond cookies and baklava filled with pistachios, sugar and cardamom. Her favourite is zangula, donuts prepared by drizzling dough into hot oil.

After frying zangula, Basri teaches students to dip them in a syrup of sugar, lemon and rosewater, a distillation of rose petals with an intensely perfumed flavour that's been popular for centuries in the Middle East.

No Purim celebration in Iraq was complete without plenty of extra food for all the friends expected to stop by.

"The warmth in the Jewish community was incredible," says Shooker, who has been in exile for five decades, but still misses the sweetest part of life in Baghdad – Purim parties, family and friends.

Recipes by Carole Basri:

SAMBUSK EL TAWA

Dough
4 cups flour
¼ tsp. salt
2 pkg. dry yeast
1½ cups warm water
1 tbsp. olive oil

Combine flour and salt. In another bowl, dissolve yeast in water for about five minutes, until proofed (foamy). Add to flour. Slowly add additional warm water to form a sticky dough. Remove dough to a floured counter and knead until smooth. Coat a large bowl with oil and place dough inside. Cover with plastic wrap until dough doubles in size, about 45-60 minutes. Prepare chicken filling.

Chicken Filling
1 large onion, diced
1 tbsp. olive oil
4 lb. cooked, diced chicken
½ cup frozen peas
Salt and pepper to taste
2 cups corn oil

Saute onion in olive oil until translucent, about 3 minutes. Add chicken, peas, salt and pepper. Cool. Place dough on floured counter. Roll dough ⅛ inch thick. With a 3-inch round cookie cutter, cut circles of dough and place on an oiled cookie sheet. Place 1 tbsp. of filling on each circle. Fold in half and seal tightly by pressing edges together.

Continued on page 35

Purim Food Ideas

Safta Margalit's ma'amul and ma'arud

By GALILA TURKIENICZ
Special to The CJN

These recipes come from Safed, Israel, and were prepared especially for Purim.

In 1492, many of the descendants of the Jews expelled from Spain settled in countries around the Mediterranean. Some migrated to Safed, the capital of the Upper Galilee, bringing their own traditions and tastes.

As Jews from eastern Europe likewise began to put down roots in Safed, "mixed marriages" (Ashkenazi-Sephardi) often resulted, and a culinary tradition emerged that was unique to the area.

Around Purim, much to the delight of the children growing up, aromas from the baking of the following pastries spread into every narrow alley and home as part of the holiday tradition.

MA'AMUL AND MA'ARUD

Dough
8 cups flour
1 cup farina (cream of wheat or semolina)
¼ cup oil
16 ounces margarine
1½ cup rosewater
3 tbsp. baking powder

Melt margarine and add the rest of the ingredients. Blend well in a mixer. Divide dough into 12 balls (6 for ma'arud, 6 for ma'amul).

Take one ball at a time, and roll out on a lightly floured surface to about ⅛ of an inch. Makes about 30 to 40 of each type of pastry.

MA'ARUD

Filling
2 packages pitted dates
1 tsp. water
1 tbsp. oil
Pinch of cinnamon
Pinch of ginger

Cook above ingredients on low heat until smooth, stirring often (about 10 minutes).

Preparation

Spread the filling on each of the 6 rolled-out pieces of dough. Roll up to form a cigar – like a strudel. Make slits on top with a knife. Place in baking pan.

Bake at 350 in preheated oven for 20 minutes. Remove from oven. Cut the strudel-like logs into 1 to 1½-inch pieces in diamond shapes. Space pieces out on baking pan and put back into oven for 10 more minutes, or until golden brown.

Remove from oven. Sprinkle with powdered sugar.

MA'AMUL

Use the 6 balls of dough put aside.

Filling
2 lb. walnuts
¼ cup sugar (or to taste)
1 tsp. cinnamon
2 tsp. rosewater (available at Indian, Middle Eastern and some kosher stores)

Preparation

The authentic way

Step 1. Cut pieces of dough into the size of a walnut. Flatten pieces in the palm of your hand until thin. Half-close the palm of your hand to form a well in the pastry. Fill with 1 tbsp. of the filling.

Step 2. Draw up the 3 sides to the centre to form a triangle. Prick the top with a fork. Place cookies in baking pan and bake at 350 for 25 to 30 minutes. Remove from oven and sprinkle with powdered sugar.

A faster way

Roll out one ball at a time until it is very thin. Cut into 3½ or 4-inch circles with a drinking glass dipped into flour. Place 1 tbsp. of filling on the centre of each round. Continue with Step 2 as above.

Recalling Purim in Iraq

Continued from page 34

Heat corn oil in a deep skillet to 375. Fry a few pieces at a time until golden brown. Drain on paper towels. Yield: 30 crescents

ZANGULA

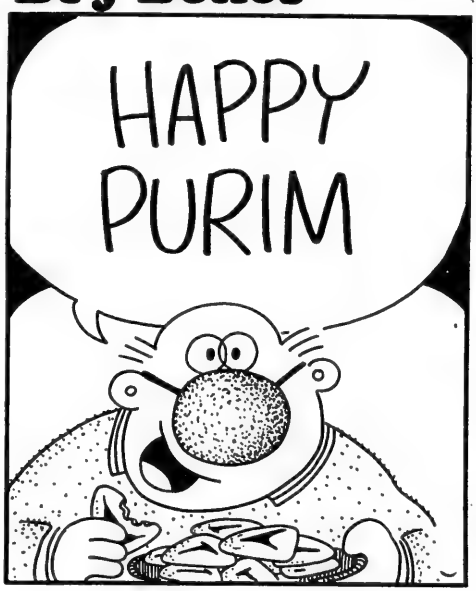
Dough
1½ cups flour
¼ tsp. salt
2 pkg. dry yeast
1¼ cups warm water
2 cups corn oil
Plastic squirt bottle

Combine flour and salt. In another bowl, dissolve yeast in ½ cup warm water for about five minutes, until proofed (foamy). Add to flour. Slowly add remaining water to form a creamy, sticky dough. Coat a large bowl with 1 tbsp. oil. Cover with plastic wrap for 30 minutes. Prepare syrup.

Syrup
1 cup sugar
¾ cup water
juice of ½ lemon
1 tbsp. rosewater (sold at Indian, Middle Eastern and some kosher stores)

Combine sugar and water in a saucepan. At medium heat, stir until sugar dissolves and mixture thickens. Add lemon juice and rosewater, cooking one minute. Cool. Place dough into squirt bottle. In a large frying pan, heat remaining oil to 400 degrees. Squeeze dough into oil in circles and swirls. Turning once, fry until both sides are golden brown. Remove to paper towels. When cool enough to handle, dip into syrup and serve. Yield: 14-16.

Dry Bones



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Feature

Purim in Iran

By SHAHNAZ KEYPOUR
Special to The CJN

According to Megillat Esther the events related to the festival of Purim took place under King Achashverosh in Shoshan Habira. This city was known in ancient Persian history as Shoosh and corresponds to the present day city of Hamadan in north-central Iran.

The summer residence of the kings of the Hachamaneshid Dynasty, Hamadan still remains a summer holiday destination for Iranians.

Iranian Jews are particularly fond of Hamadan because it has always been one of the main Jewish centres. There are several old synagogues and schools, and an ancient shrine, believed to contain the tombs of Esther and Mordechai, is also in the vicinity.

Even when I was a child, it was still a tradition among Jews to make a *neder* (vow) to visit a shrine and perform religious rituals there. Families would travel to Hamadan, staying with relatives or friends for a few weeks. On one day, they would set out with loads of food, first to make a "pilgrimage" to the shrine, and then to spend the rest of the day picnicking.

The shrine is a relatively small, square-shaped, domed construction with the tombs in its centre. It is believed that no matter how many people crowd inside, there will always be space for everyone.

In Iranian history, Achashverosh, known as Chashayar Shah, was the grandson of King Cyrus the Great. Known as Koorosh, Cyrus had conquered Babylonia (present-day Iraq) two generations earlier, granting his newly acquired Jewish subjects permission to return to their homeland and rebuild the Temple.

To this day, Iranian Jews remember Achemenid kings with gratitude because of the tolerance and prosperity they enjoyed under their rule. Many Jews name their children after those kings. Until 20 years ago, there were Jewish schools, youth clubs and soccer teams that bore the names Cyrus or Koorosh. Strangely enough, even though there is no trace of the Purim story in ancient Iranian history, Hooman, a variation of Haman is a common male name among Muslim Iranians.

Jewish history records the great majority of the exiles preferred to stay where they were. Esther and Mordechai were descendants of those Jews who chose to remain in Babylonia.

From there they spread farther east throughout the Persian Empire, which accounts for the very large number of Jews found in modern Iraq until 1950, and in Iran as late as the 1980s. Even now, despite massive departures in the last 20 years, an estimated 15,000 to 20,000 Jews still live in Iran, the largest Jewish community in a Muslim country.

Many exiles chose to stay in ancient Iran, because of the country's high level of civilization and material affluence.

The holiday of Purim usually coincides with the Persian New Year, called No rooz, a festival which dates back to the Hachamaneshid Dynasty. This holiday has some similarities to Purim, one of which is the association with number 13 as an unlucky number. The Megillah tells us that when Haman drew lots, he picked number 13. He therefore decided to get rid of the Jews on Adar 13. Similarly, on the 13th day after No rooz, Iranian families leave their homes to go on a picnic, to get rid of bad luck in the coming year.

It is customary to masquerade à few days before No rooz. Troubadours, called Hadju Firuz, disguise themselves with makeup. They parade through the streets, singing, dancing and playing tambourines, to spread good cheer.

We start the holiday of Purim with the Fast of Esther. I recall from my childhood in Iran that after the fast day, the fun would begin. On Purim day, the aroma of Persian halvah filled the air. We sent mishloach manot which we called Purimi. On each tray, my mother would arrange a platter of halvah made with wheat flour, a platter of halvah made with rice flour, a bowl of hard-boiled eggs cooked slowly for a few hours in saffron, fresh bread and an assortment of fresh herbs and fresh fruits of the season.

For the Purim seudah, members of my family usually came for an elaborate dinner. Rice and fresh herb stew, and rice with fresh herbs and white fish were among the dishes on the menu. These were dishes Iranians ate to mark No rooz.

These dishes were followed by the two different kinds of halvah, fresh fruit of the season and different types of nuts. And of course, there was the ever-present samovar, for preparing the tea. After dinner, the adults played cards and backgammon (shesh besh), while the children made effigies of Haman out of old clothes, hoisted them on stakes and burned them, amid jokes and laughter.

At this time, I would like to wish you all a happy Purim. For those Iranian Jews who still remain imprisoned in Shiraz on false accusations, may this holiday see the miracle of their release, as it happened to the Jews in Ancient Persia long ago.

Laura Sang, 10

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See Page 39

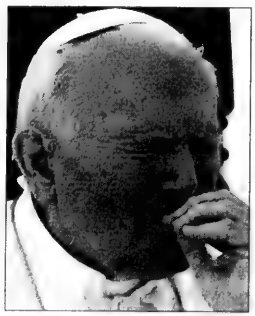
Jews frustrated by vague Papal message

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The papal request for forgiveness published last Sunday has been met with criticism and disappointment from Jewish and Israeli quarters, for its failure to make specific mention of the Holocaust or the sins of the Church as an organized body – it referred only to the guilt of "Christians" – and for avoiding any mention of the historical connection between Christian anti-Semitism and the Holocaust.

Pope John Paul II asked for God's forgiveness for the sins of Roman Catholics over the ages, including those against Jews, women and minorities, in a Day of Pardon Mass at St. Peter's Basilica in the Vatican.

Although the Pope did allude to the Inquisition, there was no specific mention of it or other major historical events such the Crusades or the Holocaust, in which the Church can



Pope John Paul II

be said to have played at least a passive role in oppressing Jews.

Prof. Shevach Weiss, the chair of the international council of the Yad Vashem Holocaust memorial and himself a Holocaust survivor, told *Ha'aretz* that "in general, it was a very important speech. It's certainly a great advance toward what needs to be done – both the ceremony itself and the use of the seven-branched candelabra. And it's definitely a clear antithesis to the approach of Pope Pius XII [who was pope during the Holocaust and who ignored the destruction of the Jews].

"Nevertheless, I expected that it would be a far more focused speech in regard to the Holocaust. The present Pope is a Polish native, and as a youth, he witnessed the horrors. He knows what happened, and he knows that we know that he knows."

Yet Weiss also expressed the hope that the Pope would touch on the Holocaust more specifically when he tours Yad Vashem during his visit to Israel.

Minister for Diaspora Affairs, MK Rabbi Michael Melchior, refused to respond to the Pope's declarations, although a government source who deals with the issue said there was great disappointment at the government level over the formulation of the Pope's statements. Nevertheless, it was decided not to officially respond to the statements, in order not to cast a pall over the upcoming papal visit.

Rabbi Yisrael Meir Lau

Outside of the government, Jewish leaders were not so reticent about voicing their distress.

Israel's Chief Ashkenazi Rabbi Yisrael Meir Lau issued a statement expressing his disappointment, saying that he was "deeply frustrated" at the Pope's failure to mention the Holocaust by name.

"To mention the Inquisition from the year 1492 and to exclude the Wannsee Conference from 1942 [at which the destruction of European Jewry was planned] demonstrates a severely warped view of history," the statement said, though Rabbi Lau added, "I hope deeply that the Pope... whom I appreciate very much for his doings and for his condemning anti-Semitism, will complete the asking of forgiveness next week in Yad Vashem."

In response to Sunday's declaration, retired ambassador Dr. Joel Barromi, who is a member of the Yad Vashem administration, called the acknowledgment of sins against all nations as "impressive." But he expressed doubt that it would give full satisfaction to Jews or fill the voids left by previous declarations.

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Analysis

The Iranian factor

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Jerusalem is waiting for Syrian President Hafez al-Assad's reply to a proposal for renewing the Israeli-Syrian talks that was transmitted by Prime Minister Ehud Barak via the United States.

If a positive answer is received, Washington will lose no time in convening the sides. The Americans said that if the talks are resumed, it would be better if the delegations were smaller this time, and Barak intends to act on that advice.

The dispute is primarily focused on the demarcation of the June 4, 1967, lines and on the early-warning station on Mount Hermon.

Following the failure of the Shepherdstown talks, the Syrians dug in even more deeply. They are now demanding that Barak submit his position regarding the June 4 lines in writing, and they object to any Israeli presence on Mount Hermon.

The Americans have proposed that each side submit its positions to them as a kind of pledge, and they will formulate a bridging proposal.

In the past, the Syrians also tried to extract from the Americans in written form the pledge that Yitzhak Rabin gave them regarding the border. Syrian ambassador to Washington, Walid Muãlem, put this request to peace envoy Dennis Ross. Rabin, who was furious when he heard about it, blocked any such move.

The Syrians have adopted an old negotiating tactic with which Israel should be familiar. First they demand, as a prior condition, that the Israeli side make a concession on a substantive issue – in this case, the June 4 lines as they define them. Otherwise, they threaten, there will be no negotiations on the other issues.

A different Damascus ploy is to push another important subject, such as the early-warning station on Mount Hermon, to the end of the talks. Instead of looking for a compromise, the issue is left to the end, and then the mediators express amazement – only to the Israeli side, of course – that peace is going to slip through their hands because of this one matter. So it is important to decide on the Mount Hermon question in the initial stages of the talks.

Regarding the June 4 lines, the proposal-demand that Israel put to the Americans is that Lake Kinneret remain totally under Israeli sovereignty and that the borderline pass 500 to 800 metres eastward of it. As for the Mount Hermon station, Israel is willing to compromise and return the site in eight years.

The Americans understand that Barak needs these two elements for the referendum he has promised. They will undoubtedly try to persuade the Syrians to agree to the creation of a certain strip east of Lake Kinneret in Israeli territory and to an Israeli presence on Mount Hermon, at least during the withdrawal period (about three years).

There is one subject however, which is relatively new, that does not seem to be getting the attention it merits: the Iranian military deployment in Lebanon. The long-range rockets Iran sent to Lebanon, which are being stored there by Iranian personnel, constitute a very serious development. It is not comparable to a missile that can be fired from Iran to Iraq, Saudi Arabia or even Israel. The rockets in Lebanon, which have a range of about 70 kilometres, were brought there with the explicit purpose of threatening Israel.

For Israel, this is a military issue that has strategic importance if peace ensues, and certainly in the case of a confrontation. It is far more important than the location of some outpost on the border.

Israel should make the question of the long-range rockets a prior condition in the negotiations with Syria and Lebanon. Damascus cannot shirk this issue, nor, certainly, can the government of Lebanon, with its self-righteous behaviour. And the United States should make the resolution of the issue one of the conditions for a rapprochement with Iran.

Canadian executives charged with grand larceny

NEW YORK — A pair of Canadian businessmen, including a prominent community philanthropist, spent last week in a U.S. jail after being indicted on grand larceny and fraud charges.

Jacques Benquesus, 51, who also goes by the name of Jack Banks, and Larry Weltman, 37, were arrested in New York on allegations they stole $32 million (US) from the New York office of Coutts & Co., a subsidiary of National Westminster Bank PLC. The prosecution alleges they stole the money by artificially inflating the stock of their Internet gaming company, GalaxiWorld.com Ltd in 1995, when it was known as Laser Friendly Inc.

Benquesus and Weltman, who live in Toronto, were arrested in New York after leaving court, where they were defending against a class action civil suit arising from Galaxi World's attempts to set up an Internet gaming business.

Judge Bernard Fried of New York Supreme Court, citing concerns the men might not return for trial, set bail for Benquesus at $35 million and $3 million for Weltman. Court was told that Banks has homes in Toronto, Gibraltar, Israel and Florida.

The pair spent the week in Riker's Island jail as their lawyers attempted to convince the court to reduce bail. At midweek, a deal appeared to be within reach. The court was prepared to reduce Benquesus' bail to $5 million and Weltman's to $500,000 if they agreed to sign waivers agreeing they would not contest a U.S. extradition request. That deal fell through when the court was told Canada would not recognize or enforce waivers signed in the United States.

Susan Kellman, lawyer for Benquesus, asked the court to release the pair from jail and place them under house arrest in New York's Orthodox Jewish community until bail was posted. Court was told Benquesus was willing to post two of his properties in Florida and Weltman offered to pledge his home in Thornhill, Ont. Judge Fried turned down the request.

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If you are prepared to bring your lifetime of experience to the role of Executive Director of Beth Tzedec Congregation, please send your résumé, in strictest confidence, quoting Project #37-0411, to **Richard Wajs, Baker•Harris & Partners/A.T. Kearney Executive Search, 130 Adelaide Street West, Suite 2710, Toronto, Ontario, M5H 3P5. Fax: (416) 947-0255. E-mail: richard.wajs@atkearney.com**

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Court says settlements cannot ban Arabs

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — In a landmark decision, Israel's High Court of Justice has prohibited the state from discriminating against citizens by allocating land for the exclusive use of Jews or other groups.

The ruling came in response to a petition filed on behalf of an Israeli-Arab couple whose application to live in the northern settlement of Katzir had been refused because they are Arab.

Sallai Meridor

In its decision last week, the court ruled 4-1 that as a Jewish, democratic state, Israel could not promote policy that discriminates against any of its citizens based on their religion or nationality.

"This is perhaps the most important ruling the high court has made in the past 50 years regarding equality for citizens," said attorney Dan Yakir of the Association for Civil Rights in Israel, which filed the petition.

The settlement was established on state land in 1982 by the Jewish Agency for Israel in co-operation with the Katzir Co-operative Society, which accepts only Jewish members.

The chair of the Jewish Agency, Sallai Meridor, said in the wake of the court decision that the agency is "for equal rights for Arabs and we feel that an effort must be made to allocate land for this sector in order to substantially improve their quality of life."

At the same time, he noted that there are three areas in Israel with high Arab populations – the Triangle in northern Israel, the Negev and the Galilee – and that the government should hold "urgent talks to ensure a Jewish hold on these areas."

In a statement, Meridor warned that "especially during this period, when an independent Palestinian entity is being formed, a real danger arises for the future of the Triangle, the Galilee and the Negev as integral parts of the State of Israel."

The high court's ruling "did not relate," the statement said, "to the reality that in the Triangle it is the Jews who are in fact the minority." As a result a situation could arise "which would discriminate negatively against Jews."

The legal battle began more than four years ago, after Adel and Iman Ka'adan, of the Arab village of Baqa al-Garbiyeh, were told they could not purchase land and build a home in the community of Katzir, near Hadera, because the land was earmarked for Jews alone.

Iman Ka'adan, a schoolteacher, said she and her husband, a hospital worker, had hoped to improve the standard of living for themselves and their three daughters.

"The situation in Baqa al-Garbiyeh is intolerable," she told Israel Radio. "There is no infrastructure, sewage flows in the streets."

In Katzir, she added, "they have air conditioning, new facilities, and every possible advancement."

Perhaps court's most important ruling

Meanwhile, right-wing legislators have vowed to initiate legislation to circumvent the ruling.

"I am convinced that most of the nation will open its eyes and stop and say, 'We are crazy, destroying ourselves with our own hands,'" said Zvi Hendel, a member of the right wing National Unity Party.

Arab Israeli legislators hailed the decision as a breakthrough. "There will no longer be a division of settlements based on being Jewish," said Taleb a-Sana'a of the United Arab List.

Knesset speaker Avraham Burg, a former chair of the Jewish Agency, welcomed the ruling.

Burg said the agency should not be put in the position of holding lands for Jewish use only.

"In general, I think that the State of Israel does not do enough for providing equal opportunity in the Arab sector," he said, adding that as a result of the ruling, "we will find ourselves in a slightly better position socially."

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Send Résumés by April 7, 2000 to: Chair, Search Committee, The Toronto Heschel School, 55 Yeomans Road, Toronto, ON M3H 3J7, Fax: (416) 361-2760, Email: btrister@blgcanada.com

Yad Vashem opens new archives, library

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — New information about the Belzec extermination camp, from which only one Jew survived, is now available to researchers for the first time.

With the opening of the new Archives and Library building at Yad Vashem on March 7, 2000, this information, as well as other material related to the Holocaust, can now be accessed by all.

The new building houses the largest collection of Holocaust material in the world, with 80,000 books, over 55 million pages of documentation in 40 languages, and more than 130,000 photographs.

Largest collection of Holocaust material in the world

The collection includes personal testimonies, Nazi documentation, records of Nazi war criminal trials, and diaries and memoirs of survivors and Nazis.

Among the documentation are testimonials from the KGB archives in Ukraine, the Jerusalem institute revealed during the dedication of the building.

The KGB material consists mainly of files on Russian soldiers captured by the Germans over the course of World War II, who subsequently volunteered to serve as guards at the extermination camps.

After the war, many of them returned to the Soviet Union, where they were interrogated and charged with collaborating with the Nazis. Some of them were executed.

Until now, researchers have been unable to get their hands on these files. Now this material, which provides details on Sobibor, Belzec, and Treblinka extermination camps, can be accessed. The material regarding the Belzec camp is especially important as very little is known about the camp.

"Yad Vashem is important for the education of generations to come," said President Ezer Weizman at the opening ceremony held at the Holocaust museum.

Because of the unexpected wind and rain outside, the ceremony, which was supposed to be held outdoors, was held in a small makeshift conference room.

Among those in attendance were Weizman, Rabbi Israel Miller, president of the Claims Conference, Ashkenazi Chief Rabbi Yisrael Lau, Chairman of the Yad Vashem Council Prof. Shevah Weiss and Finance Minister Avraham Shohat.

"On behalf of all the Jews in the world, Yad Vashem has gathered everything that has been published on the Holocaust," said Avner Shalev, Chairman of the Yad Vashem directorate. "Whoever needs information can access it through technology, people no longer have to come to [Jerusalem's] Mount of Remembrance to get it.

"The establishment of this major repository of knowledge is of great importance to the Jewish people – in Israel and the Diaspora – and all humanity," Prime Minister Ehud Barak said in a statement.

"It is only through knowledge of the past and learning from its lessons that nations and people can move forward to shape a more civilized and humanitarian future."

Referring to the work done by Weiss and Shohat, who both lost relatives in the Holocaust, and who helped gather information for the archives, Weizman said: "I thank you and say, 'Continue with your holy work.'"

Counselors Wanted Summer 2000

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Mar. 6

• Some 2,000 Palestinian students demonstrated in the West Bank urging Hamas suicide bombers and Hezbollah gunmen to launch attacks in Israel.

• Israel and Mexico signed a free trade agreement that Israeli officials believe will boost bilateral trade by millions of dollars this year. The pact will take effect July 1.

Mar. 7

• Jerusalem Mayor Ehud Olmert declared his city is adopting Katzrin, in the Golan, to underscore the bond between the two cities. Olmert's declaration comes in the midst of a political debate over the future of the Golan Heights.

Mar. 8

• Sixty percent of Israeli Jews back a withdrawal from all of the Golan Heights in exchange for peace with Syria, according to a poll conducted for the Jaffee Centre for Strategic Studies of Tel Aviv University. The poll also found that opposition to withdrawal has declined in the past two years.

Mar. 9

• Prime Minister Ehud Barak, PA Chairman Yasser Arafat and Egyptian President Hosni Mubarak held a three-way summit at the Sinai resort of Sharm el-Sheik. *(Subsequently, resumptions of formal discussions in Washington between Israel and Egypt were announced.)*

Mar. 10

• Following the landmark High Court decision banning discrimination between Jews and Arabs in land allocation, the Jewish Agency launched a "mission team" to ensure that certain areas of Israel remain in Jewish hands.

Files from JTA and Ha'aretz

Nutrition plays big role in breast cancer prevention

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Living a life of prevention is a lot easier than living a life of treatment, say interns at the Naturopathic College Clinic.

"Especially with regards to breast cancer, prevention is definitely the buzz word," Jill Kelner and Jen Green told a recent meeting of National Council of Jewish Women.

Naturopaths, who rely on conventional diagnoses, use natural substances to promote the healing ability of the body. They use such therapies as nutritional counselling, botanical medicine and lifestyle counselling in their practice.

Green says that fibre, which bonds and removes estrogen from the body, plays an integral part in breast cancer prevention. It also prevents constipation and stabilizes fluctuating blood sugar, both of which can be breast cancer risks. Women who eat high fibre diets, have a 30 percent lower risk of breast cancer, she says.

She suggests that women aim for 30 grams of fibre daily, which could include one serving of high fibre cereal, one cup of cooked beans, two pieces of whole grain bread or six servings of fruits and vegetables. "We also recommend including two to four tablespoons of ground flax seed in the diet – it is our natural tamoxifen – and using wheat bran."

All hydrogenated, partially hydrogenated and saturated fats should be avoided, she says. "Essential fatty acids, however, which protect cells from free radicals and encourage hormonal function, are important. "They also carry toxins out of the body.

Omega 3 fatty acids are present in flaxseed oil and freshwater fish such as salmon, haddock, trout, sardines, herring and cod. "Balance between omega 3 and omega 6 fatty acids, found in safflower, sesame, peanut, corn and soya oil, at a ratio of 2:1," she says.

She recommends two tablespoons of flaxseed oil daily. "It cannot be heated, so use it in salads, hummus, or shakes. The nutty flavour may take a few tries to get used to it, but it is good," says Green.

Vegetables should be eaten raw, she says, and if that is not possible, steam, stir fry or microwave in that order of preference. "We all struggle with various issues, but we do the best we can. It is better to microwave vegetables, for instance, than not eat them at all."

Phytoestrogens, present in products such as soy bean flour, tofu, miso, sprouts, chick-peas, mung beans, broccoli, sunflower seeds, carrots, garlic and green tea, work by decreasing the estrogen load in the body, so breast cancer is inhibited, says Kelner.

She suggests using glass containers wherever possible, "and never, never, never using plastic in the microwave. Xenoestrogens, which can promote breast cancer, are present in plastic, pesticides, dry cleaning agents and solvents. They are released when the plastic is heated," says Kelner.

Whole Wheat Pancake Mix

1½ cups buckwheat flour
1½ cups barley flour
1½ cups spelt flour
½ cup cornmeal
½ cup dry powdered soy milk
2 tbsp. and 1 tsp. baking powder

Combine all ingredients and store in an airtight container.

To make pancakes or waffles:
2 cups mix
1 tbsp. freshly ground flax seeds
2 tsp. freshly ground sesame seeds
2½ cups water
½ banana mashed, or 2 tbsp. apple sauce (optional)

Use whisk to mix ingredients well. Cook on hot, lightly oiled griddle, flipping with a spatula to cook both sides. Yields 6 cups dry mix. Two cups dry mix yields 10 pancakes.

Banana Ice Cream

6 ripe bananas, peeled and frozen
½ cup soy milk
1 tbsp. carob powder
½ cup fresh walnuts

Place 2 frozen bananas at a time with a proportional amount of the other ingredients in a food processor and blend until creamy. Serve immediately. Cannot be frozen.

About Nutrition

By LISA WEINBERG

Q. I am trying to lose weight, but I find that I am always starving when I diet, especially between lunch and dinner. Lately I have been choosing either a bagel and salad, with the dressing on the side, or a bagel and soup for lunch. Is this a poor choice?

A. The choices that you are making are typical of those that many people make when they attempt to diet. You could be making better choices that would be more nutritious and prevent you from experiencing those hunger pangs mid-afternoon. It is very important to try to include protein at all meals, particularly lunch. Protein is found in dairy products, meat, fish, poultry, eggs and soy products.

As well, if you are going to have some bread you are better off choosing whole wheat, rye or pumpernickel. These varieties will keep you feeling full longer and also give you some fibre.

Try a turkey sandwich on whole wheat with mustard and veggies, with a salad (light dressing on the side) or soup, and a piece of fruit. Or try an egg white omelet with wheat toast and a fruit salad, or a salad with a sliced grilled chicken breast and a piece of fruit.

Most people need a mid-afternoon snack. Again, try something that is protein-rich, like yogurt, a piece of fruit and a glass of milk, a few nuts, or some low-fat cheese and whole-wheat crackers.

Q. How do I know which are the healthiest juices to give my children. All juice labels now seem to boast an impressive array of vitamins?

A. The most important thing to look at is the list of ingredients. Look for a natural juice where the actual fruit juice is the first ingredient.

Many ingredient lists begin with water or some type of sugar as the first ingredients. The sugars may be called glucose, fructose or sucrose. In these cases, you are paying a lot of money for flavoured sugar water. You may also want to consider the new orange juices that contain added calcium. This is an excellent way to get both vitamin C and calcium into your children's diets. Most of these juices are pure and therefore, nutritious.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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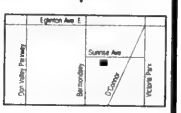

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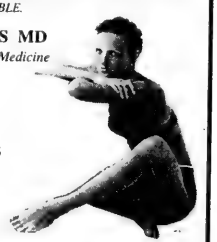
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All correct answers received by noon on April 17, 2000 are eligible. The winning entries will then be selected at random at The CJN *offices. The first entry drawn will win the four tickets to the VIP box. Ten names will then be drawn at random and will each receive a pair of tickets to the play. All winners will be notified by telephone that day and must be able to pick up their prize at* The CJN *offices by 4:00 p.m. on April 24. Employees and family members of* The CJN *are ineligible to enter.*

The Canadian Jewish news

Arts & Travel

Controversial film Kadosh tries to be realistic, honest

By SHELDON KIRSHNER
Staff Reporter

Amos Gitai, in *Kadosh*, plumbs the depths of haredi society in Mea Shearim, the cloistered, ghetto-like neighbourhood in Jerusalem which stands as a resolute fortress against secularization and modernism.

Gitai, whose Israeli film opens on March 17 at Canada Square, can go only so far in examining this closed, somewhat impenetrable community. But his attempt carries the hallmarks of authenticity.

Dark and sombre, *Kadosh* turns on the lives of two sisters, Rifka and Malka, whose respective situations, Gitai claims, are emblematic of the status of women in Mea Shearim.

Rifka (Yael Abecassis), the dutiful wife of a rabbinical scholar, is barren. After 10 years of marriage, she still cannot bear children. Meir (Yoram Hattab), Rivka's pious husband, professes to love and respect her. But on the advice of his rebbe (Yussef Abu Warda), who claims that sterilty is a curse, he decides to leave Rifka and seek out another woman.

Malka (Meital Barda), by contrast, is a rebel. She defies her parents by dating a man who has left the haredi fold and adopted a secular lifestyle. Being headstrong, she initially resists the idea of marrying Yossef (Uri Ran Klauzner), a scholar cut from the same template as Meir. But bowing to parental pressure, she succumbs to their wishes.

On the eve of their wedding night, Yossef fervently prays for children from their union, but Malka sinks into a depression. She seems unreconciled to the circumscribed role she will be expected to play in the marriage and in the community. And she yearns to discover and experience the world beyond Mea Shearim.

In her quest for true love and personal satisfaction, Malka places herself at odds with a culture which demands conformity and sacrifice.

In exploring these palpable tensions, Gitai comes down on the side of Malka. And, in the case of Rivka and Meir, he clearly demonstrates an empathy for women's rights rather than religious law.

Yet *Kadosh* is not anti-religious. In the opening scene, which sets the tone of this soulful movie, the camera pans respectfully on Meir as he prays and lays tfillin while Rivka is peacefully asleep.

That being said, Gitai paints an unsympathetic portrait of both Meir's rebbe (who, in an unusual but sound casting decision, is portrayed by an Israeli Arab actor) and of Yossef.

The rebbe is depicted as an unfeeling person ready to jettison a fine woman like Rivka at the drop of a hat, while Yossef comes across as a religious fanatic and an incredibly coarse lover.

Distinguished by stellar acting, *Kadosh* is a sensitive film which pays minute attention to telling details, from Meir's methodical morning rituals to the layout of the rebbe's yeshiva.

Its critical approach to Mea Shearim will certainly not be appreciated by some viewers. But say this for *Kadosh*: it tries hard to be realistic and honest, which is more than can be said of many films these days.

Yoram Hattab and Yael Abecassis in *Kadosh*.

Ofra Haza songs available on Prince of Egypt soundtrack

By LARRY ANKLEWICZ
Special to The CJN

Best known in North America for her vocal contribution to the *Prince of Egypt* soundtrack, Ofra Haza was one of the most important stars in Israel when she died Feb. 23.

At the time of her death, Haza had established herself on the international scene as a singer and concert performer, and had contributed to a number of film soundtracks.

Haza recorded her first record album after her military service, and began a career that would lead her to worldwide success and result in 16 gold and platinum recordings. In 1983, Haza's performance at the Eurovision Song Contest won second prize and gave her a song, *Chai*, which was identified with her for the rest of her life.

Continued on page 43

Ben Dunkelman, hero in War of Independence, profiled on TV

By BEN ROSE
CJN Reporter

TORONTO — One of the most noteworthy victories in Israel's War of Independence was the opening of the road between Jerusalem and the coastal plain.

Against stiff Arab opposition, Major Ben Dunkelman, a Canadian, led the forces liberating this road.

His exploits are chronicled in the TV film, *Ben Dunkelman, The Reluctant Warrior*, running on the History channel, March 22, at 9 p.m. in the series *The Canadians*.

Dunkelman died in Toronto in June 1997, at age 83.

The film, narrated by Patrick Watson, tells how prime minister David Ben-Gurion congratulated Dunkelman.

Eventually the highway was renamed the Road of Valour. "Today, on the road between Jerusalem and Tel Aviv, you can still see trucks who didn't make it," said Watson.

Dunkelman was the son of a penniless Polish immigrant who founded Tip Top Tailors. "He was a rich kid who revolutionized history," the film said of the man who fought in two wars.

No sooner had Dunkelman made a name for himself in World War II with the Queen's Own Rifles, winning the Distinguished Service Order for bravery, (his specialty was deadly fire from a mortar crew) than he returned to Canada to became the Canadian president of the Haganah, which recruited 1,000 Canadians to fight for Israel.

Using a fake British passport, Dunkelman evaded surveillance and joined the elite Palmach at Ben-Gurion's urging.

Dunkelman's first superior in 1948, Yitzhak Rabin, then 26, gave him the order to open the road out of Jerusalem.

Dunkelman then went on to lead Israel's 7th Brigade in its capture of Nazareth and the whole Galilee.

It is to his credit that Dunkelman refused to drive the Arab population out of Nazareth, said Dr. David Bercusson of Calgary, a military historian. "He didn't think it was a soldier's job and he wanted to fight a clean war."

"I would rather have him as a friend than an enemy, but deep down he was a very emotional man," said former Israel prime minister Shimon Peres in the film.

Ironically, Israel today doesn't give enough credit to Machal, the volunteer group of Canadians and others, who helped to establish its independence, said Bercusson.

The film shows that Dunkelman believes that he was turned down by the Canadian Navy when he first tried to enlist because he was Jewish.

He also comments on Gen. Dwight Eisenhower's "patronizing" talk to the Allied troops as they awaited the Normandy invasion, and he criticizes Canadian prime minister Mackenzie King for his policy on conscription.

The film also revealed that Dunkelman wanted Ben-Gurion to establish an all Canadian Machal, and despite their friendship, the prime minister refused.

Dunkelman acquired his love of Israel from his mother, Rose Dunkelman, the film said, noting that she used the family home at Sunnybrook Farm as a salon to entertain visiting Zionists.

She also established Balfour Beach, a cottage resort on Lake Simcoe, after learning that Jews could not rent or buy cottages at that time.

Dunkelman's love for Israel began at the age of 17, when he was given passage to Palestine along with $500 spending money.

"He developed an attachment to the land," the film noted, and spent an extra year working the land and guarding Tel Ashar, which was surrounded by hostile Arab villages.

Peres said Ben-Gurion was delighted to have Dunkelman on board, referring to him as having "the authority of experience."

His marriage in Israel to an Israeli corporal, Yael Lifshitz, is recorded, as well as their return to Canada, for Dunkelman did not believe he was cut out to be a soldier.

Michael A. Levine was executive producer for Great North Productions.

Ofra immortalized on video

Continued from page 42

Two years later, Haza released her first international album, *Yemenite Songs*, which consisted of a collection of interpretations of devotional poetry set to a strong dance beat.

Later, her song, *Im Nin Alu* reached No. 1 on both the German and Euro charts. Her album, *Shaday*, sold over one million copies and a later album, *Kirya*, was nominated for a Grammy Award.

But Haza's success did not stop there. In 1998 she recorded three tracks for the *Prince of Egypt* soundtrack and seven tracks for the soundtrack for the Minnie Driver film, *The Governess*. Many people felt that the soundtrack was the only redeeming feature of *The Governess*.

Haza also performed on several other film soundtracks, including the main title song of *Queen Margot*, a 1994 French costume drama, and three songs on the *Wild Orchid* soundtrack, a controversial 1990 film starring Mickey Rourke and Jacqueline Bisset.

All of the above mentioned films are readily available on video, as are two videos released by Ergo Media Inc. in the United States, which can be ordered at www.jewishvideo.com or by calling 800-695-3746.

The first video, *Israel On Parade: A Variety Show* is a program recorded by Israeli television to celebrate Israel's independence day several years ago. A number of major Israeli stars appear on this tape and Haza does only the opening number, *Chai*. But the video offers some wonderful music and is very entertaining for those who enjoy Israeli songs.

The second video, *Ofra Haza: From Dusk to Dawn* was also produced for Israeli television. The program follows Haza around on a "typical" evening of performing, beginning in a hangar at an Israeli Air Force base, where she does *Chai*. She continues by singing at an army outpost, then goes to Jaffa and performs at several venues there. But the entire program centres around Haza.

The video is an excellent example of the wide range of material that made up her repertoire, and provides a very entertaining sampling of her work and style.

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Yiddish poet **Simcha Simchovitch** reads selections from his works in Yiddish. English renderings of Simchovitch's poems are provided by **Prof. Dorion Liebgot** of the University of Toronto.

The bilingual celebration concludes with a performance by the 75-year-old **Toronto Jewish Folk Choir** under the baton of **Esther Ghan Firestone**. The Choir presents excerpts of **Abraham Goldfaden's** *Rozhinkes Mit Mandlen*, and works by Canadian Jewish composers **Srul Irving Glick** and the late **Leon Zukert**, accompanied by **Lina Zemelman**. Soloists are soprano **Marina Shemesh** and tenor **John Botten**.

Winchevsky Centre, 585 Cranbrooke Ave., $7 in advance, $10 at the door. Sunday March 19, 7:30 p.m. 416-789-5502 or 416-635-0720.

* * *

Purim Carnival: Ashkenaz Foundation, the Bloor JCC and the Downtown Jewish Community Council present the 5th annual Purim Carnival, Sunday March 19 from 11:30 to 2:30.

An original Purim Spiel by **Annie Szamosi** features klezmer musician **Dave Wall** and clown **Niki Berkowitz** portraying outrageous musical characters. The spiel also features the puppets, masks and props of Shadowland Theatre. Performances are at noon and 1 p.m. Before and after the show is a carnival featuring the gypsy klezmer sounds of **Beyond the Pale**, and a variety of game booths presented by community groups.

"Check your seriousness at the door and come in costume for this topsy-turvy, upside-down and backwards celebration. Outrageous disguises will win wonderful prizes!" show organizers say.

Bloor JCC, 750 Spadina Ave. Members: $6 adult, $4 child, $10 family; non-members add $2 to each category. 416-924-6211.

* * *

Casting Call: The newly formed Brasstar Productions seeks actors, designer, stage manager, production manager and others for a production of **Neil Simon's** *Laughter On The 23rd Floor*, to be staged at the Leah Posluns Theatre Sept. 8 to 24, and possibly longer. The comedy has never before been offered in Toronto, says producer **Lance Brass**. The director is **Zed Pitkin**. Mail résumé to Brasstar, 555 Richmond St. W., Ste. 714, Toronto M5V 3B1. Fax 416-504-7496, e-mail [brass132@home.com].

* * *

Musical Interlude: The Amadeus Ensemble presents *Bach's Goldberg Variations* in an arrangement for string trio and the *Brahms' Quartet No. 1 for piano and strings in G minor Op. 25*. Adults $25. Glenn Gould Studio, March 19, 7:30 p.m.

* * *

Great Piano Classics: Emil Wazlinsky presents students from the Glenn Gould Professional School of Music performing great piano classics featuring works by **Beethoven, Chopin, Brahms, Haydn, Liszt, Bach, Debussy** and **Rachmaninoff**.

Willowdale United Church, 349 Kenneth Ave. (Yonge and Finch), March 25, at 7 p.m. Tickets $10, students $7. Call 905-764-0526. Include your address and make cheques payable to Emil Wazlinsky, 21 Hammerstone Cres. Thornhill. Ont. L4J 8B5.

* * *

The Play's the Thing

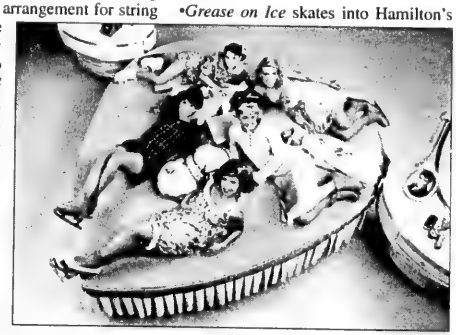
• NANDA presents The *Clairvoyant*, by **Larry Fineberg.** Set in an apocalyptic future, the play tells the strange tale of a once-popular TV psychic. Studio Theatre, 4 Glen Morris St., Toronto. Until March 26. 416-978-7986.

• *Not In This Lifetime, Jean Harlow*, by **Michael Rawley**, focuses on two hospital patients who undergo weekly dialysis treatment, side by side. $10.

The March 16 performance is a $50 gala benefit for the Kidney Foundation of Canada. Until April 2. Theatre Passe Muraille. 416-403-7529.

• Moriah Productions in association with Ashkenaz presents *The Offering*, by **Anton Piatigorsky**, an investigation of three stories from Genesis. Artwood Theatre, March 19 to April 9. 416-703-6892.

•*Grease on Ice* skates into Hamilton's Copps Coliseum, March 16 thru 19. Features dazzling sets and skating manoeuvres, and the lively *Grease* score. $20, $30, $45. 905-645-5000 or 416-870-8000.



Grease on Ice skates into Copps Coliseum, Hamilton.

Eye on Arts

By Bill Gladstone

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20 N	U	T	T	21 Y	P	R	O	F	22 E	S	S	O	R	■
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25 P	26 E	27 T	■	28 E	S	T	29 E	E	L	A	30 U	31 D	32 E	33 R
34 A	R	A	35 B	L	E	■	36 L	T	S	■	37 R	A	R	A
38 R	I	L	E	D	■	39 O	M	S	■	40 P	I	V	O	T
41 I	C	O	N	■	42 E	V	E	■	43 R	E	S	I	D	E
44 S	A	N	D	45 Y	B	E	R	G	46 E	R	■	47 D	E	S
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58 P	A	I	N	T	■	59 O	L	D	E	■	60 B	O	R	E
61 A	T	O	N	E	■	62 U	T	E	S	■	63 E	Z	R	A
64 D	A	T	E	S	■	■	65 A	R	T	■	66 L	E	S	S

Arts & Travel

Deep South rich in Jewish history

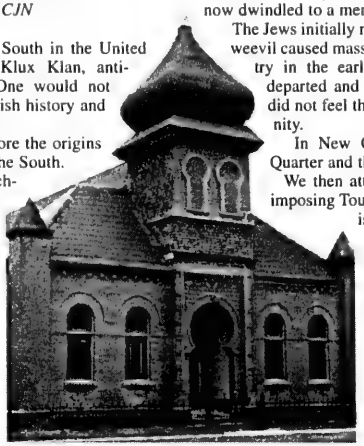
By FERNE KIRCHNER AND PATSI MANDELBAUM
Special to The CJN

When one thinks of the deep South in the United States, one thinks of the Ku Klux Klan, anti-Semitism, and the Civil War. One would not expect to find an area rich in Jewish history and culture.

We undertook this trip to explore the origins and contributions of the Jews in the South.

We were able to trace the richness of Jewish life along the Mississippi River through Tennessee, Mississippi and Louisiana by following the Cultural Corridor Tour put together by the Museum of Southern Jewish Experience.

The MSJE is located in Mississippi and is on a site that attracts over 500 campers each summer. Its collection of artifacts and documents interprets the long and rich tradition of Jewish life in the South.



The Gemiluth Chassed Synagogue (1891) is the oldest in Mississippi.

The collection includes ritual and ceremonial items from synagogues and families, furniture and architectural elements, and art and memorabilia.

Our journey began in Memphis with a visit to the magnificent Temple Israel and a view of its dramatic sanctuary. The temple also exhibits the extensive Adler collection of Judaica, which reflects the Adlers' personal experiences fleeing Europe on the eve of the Holocaust.

The executive director of the temple talked to us about the community – only 10,000 in number – and about how the Jews of Memphis remain very dedicated to preserving their heritage; particularly in an area where there is a church on every other corner.

A visit to the nearby JCC and its state-of-the-art facilities is a monument to a united community.

Our next stop was the town of Vicksburg in Mississippi. Jews had settled in Vicksburg as early as 1811 and were so heartened by their acceptance into the community that many fought for the Confederacy in the Civil War.

In fact, the historic Anshe Chesed cemetery is located adjacent to the Military Park. Many of the gravestones date back to the 1800s, and have beautiful designs and inscriptions on the headstones.

Our travels took us to Natchez, Miss., once a thriving Jewish community of about 150 families. Almost every block in the town contains a building with some Jewish connection.

The focal point was the neo-classical Temple Bnai Israel built in 1905. The stained glass windows, the solid dark walnut pews, the Ark of Italian marble and the century-old organ make it one of the loveliest synagogues in the South.

We were met by a member of the community, which has now dwindled to a mere 14 people.

The Jews initially moved from Natchez when the boll-weevil caused massive destruction to the cotton industry in the early 1900s. Succeeding generations departed and moved to big cities because they did not feel the same connections to the community.

In New Orleans, we explored the French Quarter and the historical Garden District.

We then attended the Shabbat services at the imposing Touro Synagogue. The main sanctuary is spectacular with its antique Ark and exquisite Torahs, and the chapel has a beautiful Ida Kohlmeyer stained glass window.

New Orleans has many important Jewish sites and an extensive history of Jewish economical, cultural and philanthropic contributions.

Some sites of American historical and cultural interest include: Beale Street in Memphis and the home of the Blues; Graceland and the home of Elvis; Clarksdale and the home of the Delta Blues Museum and our favourite blues singer, Super Chikan; Vicksburg, the site of a famous Civil War battle and the home of the Walnut Hills restaurant; and Natchez with its array of lovely ante-bellum homes.

We were so moved by what we saw and experienced throughout the tour and we hope that this will be the first of many more explorations into our Jewish heritage.

Ashkenaz on TV

Vision TV is showing a short segment on last summer's Ashkenaz parade, as part of the human affairs show, *Skylight*.

The segment focuses on Andrew Katz, 20, who came to Toronto from a small, rural Michigan community. During his month in Toronto, Katz helped organize the Yiddish cultural festival and used his dramatic arts experience to develop the puppet drama called *Transformation*.

The Ashkenaz segment airs March 20 at 7 p.m. and is repeated at 10:30 p.m. and midnight, and at 4:30 a.m., 10 a.m. and 1:30 p.m. the next day.

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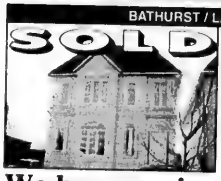

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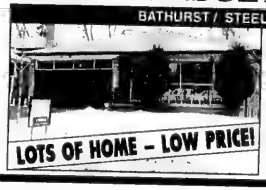

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Single Jewish female, 29, attractive, long straight hair, brown eyes, enjoy travelling, the outdoors, love all animals Seeking a male, established, good sense of humour, easy to talk to. AD#1049

LET'S TALK
Single Jewish female, attractive, 33, with slight difficulty, enjoy movies, dancing, family. Seeking a male, 29-39. AD#1535

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Single Jewish female, very attractive, 33, have some learning difficulties, enjoy movies, dining, dancing, family oriented. Seeking a male, 29-39, gentle understanding, who also has some learning difficulties but can drive a car. AD#1538

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Single female, 35, slim, brown hair and eyes, 5'8", kind, caring, sincere, good sense of humour, enjoy movies, TV, sports, cottage life Seeking a male with similar interests, for long term relationship. AD#1116

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Single female, 39, 5'7", very attractive, professional, intelligent, warm hearted, sincere, spiritual, modern, Orthodox, a wide variety of interests Seeking a male with similar interests and qualities, for family oriented relationship. AD#1155

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Single female, fabulous, romantic, mid 50's, 5'6", attractive, sensual, independent, fit, spontaneous, sociable, humorous, loyal, open minded, warm, kind hearted. Seeking established male companion, over 5'8", with positive attitude, non smoker, good communicator, AD#1459

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Single female, semi retired, professional, slim, attractive, shapely, caring, 5'4", good sense of humour, enjoy theater, movies, music, dining, dancing Seeking male, established, sincere, non smoker, who loves life and laughter. AD#1169

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Single Jewish female, 50, young looking, 5'4", attractive, kind, warm hearted, loving, love life, nature, art, movies, theater, music, reading, dining, dancing. Seeking a male with similar qualities & interests. AD#1209

LET'S CHAT
Divorced female, 44, 5'4", 135lbs, no children, not religious. Seeking a male, Canadian, professional, with a good head on his shoulders, and a deep soul. AD#1180

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TALL, DARK, AND HANDSOME
Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family Seeking a single Jewish female, with similar qualities and interests. AD#1008

LIVE LIFE FULLY
Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

HOUSE OF TORRAH
Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

FAMILY ORIENTED
Single Jewish male, Canadian born, lawyer, Sabith of servant Seeking a very intelligent and attractive female who wants children and family. AD#1608

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli ongin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to ennch and fulfill my life. AD#1424

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship AD#1317

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR
Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel Seeking a female, honest, warm, caring, sensitive. AD#1059

SHARE MY WORLD
Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests AD#1298

CULTURED AND AERODITED
Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

WINE AND DINE
Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ROMANTIC AT HEART
Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

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Sports & Leisure

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'My career is just starting'

Fleisher hits his stride on PGA Seniors Tour

By HARLAN ABBEY
Special to The CJN

BUFFALO — All right, so maybe Tiger Woods had the best golfing season of anyone in the last 25 years, with eight straight victories, beginning with four in 1999.

But on the Senior Tour for golfers 50 and over, Bruce Fleisher was just as dominating: seven victories, seven second-place finishes, Player of the Year, Rookie of the Year, winner of the Byron Nelson Award for the player with the lowest average (69.19), rookie record for money earned ($2,515,705), and 56 rounds in the 60s, a Senior Tour record.

Fleisher's $2.5 million in winnings was one-third more than he won in more than 400 starts in an on-again, off-again PGA career that spanned 28 years.

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This year, Fleisher has continued his winning ways. After six events, he leads the Senior Tour in earnings, having taken home $440,939. He's second in the Senior Tour's all-round rankings, which takes into account eight key statistics: scoring, putting, eagles, birdies, sand saves, greens in regulation, driving accuracy and driving distance.

Driving accuracy and his short game have always been Fleisher's strong suits. In 1998, his last year on the PGA Tour, the Florida resident finished first in driving accuracy with 81.4 percent of fairways hit. So far this season, he's improved that average to 83.2 percent, to rank eighth on the Senior Tour.

While remaining accurate, Fleisher has improved his driving distance by almost nine yards since leaving the PGA Tour – 265 yards this year versus 256 in 1998, placing him in 28th place. In scoring average he's third (69.36), in sand save percentage he's sixth (68.8) and he's hit 72.2 percent of greens in regulation, ranking him sixth.

Fleisher burst onto the national golfing scene after winning the U.S. Amateur in 1968. That win earned him a spot in the Masters tournament, where the 20-year-old college student played in a foursome with Arnold Palmer. Fleisher shot a 69 to beat the reigning king by four strokes.

His brash style and wild clothing brought him a fan club, Brucie's Babies, but a few years later he quit the pro tour because his wife, Wendy, had a difficult pregnancy and at one time, wasn't expected to survive the birth of their daughter, Jessica.

Bruce Fleisher

Fleisher decided to cut down on his schedule and in 1983 became a club pro, the last few years at the Williams Island Club in North Miami Beach, a Jewish club.

In 1991, he started a comeback and won his only PGA event, the New England Classic, over Ian Baker-Finch. Fleisher sank a 50-foot birdie putt on the seventh playoff hole to defeat the Welsh golfer. From there, Fleisher enjoyed moderate success; his best year was 1992, when he won $236,516 and finished 68th on the money list.

Missing the cut only once in 31 events, he discovered that it was more important to keep the ball in play than to hit long tee shots – a fixation that may have started when he out-drove Palmer by 30 yards on the opening hole of the Masters.

Despite his Senior Tour accomplishments, Fleisher said his two trips to Israel were his best experiences. In 1969, he won the Maccabiah Games gold medal in golf (the same year he was a member of the Walker Cup team) and in 1989, he returned as coach of the American team.

"The second time was even better because I had a chance to actually tour the country," he said. "Even the course in Caesarea is built on ancient ruins."

In 1999, Fleisher was the first rookie to lead the Senior Tour in earnings since Lee Trevino in 1990. His seven wins tied him with Miller Barber, Bruce Crampton and Trevino as the only players to win seven events in their first Senior Tour seasons.

Fleisher plans to stay on the Senior Tour as long as possible. "My career is just starting," he said.

Tigers roar to the top

By PAUL LUNGEN
Staff Reporter

TORONTO — The CHAT Tigers spoiled the bar mitzvah party for their hosts at the 13th Annual Joseph Weiner Memorial Tournament in Baltimore recently, when the boys team came home with the championship win. The girls team finished second.

The Tigers avenged a round robin loss to the host team from Beth Tfilah, who own city bragging rights after winning Baltimore's C Division title, said Paull Simmons of CHAT.

The Tigers advanced to the championship game after defeating a team from Washington by 17 points. In the final, the Tigers used their run and gun offence to wear down their opponents and register a 12-point win, Simmons said.

Despite leading at the half of the championship game, the girls team eventually lost to their rivals from Beth Tfilah. They simply couldn't contain the Baltimore team's star player, Stacey Hollander, "who could drive and shoot the lights out," Simmons said.

CHAT's Ami Warner was named tournament MVP and a first team all-star. Joining him as first all-star was Tigers' captain Avi Sargon while Michael Wilchesky was named second team all-star.

Inside Back

HAMENTASHEN FILLINGS
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Carmel-Pecan Filling (makes 3 cups)

3/4 cup sugar	2 cups toasted chopped pecans	1/2 cup warm milk
1/4 cup water	7 tblsp. unsalted butter	1/4 cup honey

In heavy saucepan, boil sugar and water, mixing with a wooden spoon until sugar dissolves. Remove from heat; add pecans, butter, and milk, then return to heat, stirring constantly. Simmer until thick. Remove from heat and stir in honey.

Transfer to bowl, cover with plastic wrap, and refrigerate until set and ready to use.

Apricot-Coconut Filling (makes 3 cups)	2 cups apricot preserves 1/2 cup shredded coconut	1/2 cup toasted chopped walnuts grated zest of 1 lemon

Combine all ingredients in a bowl and mix well. Cover with plastic wrap and refrigerate until ready to use.

About Food

Dear Norene

By NORENE GILLETZ

Hamantaschen, triangular shaped pastries stuffed with various fillings, are a popular Purim treat. They can be made from sweet yeast or cookie dough, phyllo or flaky pastry. Traditional fillings include prunes (lekvar) or poppy seeds (moon). Ground dates, apricots, raisins, even thick jam or preserves, also make delicious fillings. Hamantaschen (and kreplach), with their fillings hidden inside, are symbolic of the hidden aspect of the miracle of Purim.

This year, why not try a new "angle"? Use chocolate kisses, chocolate spread (e.g., Hashahar pareve cocoa spread) or a dab of peanut butter topped with some chocolate chips!

Melting Pot Memories by Judy Kancigor is a nostalgic, family-style cookbook packed with recipes from 156 contributors. There are old photos, Yiddish expressions, wonderful memories and heirloom recipes like Tanta Esther Gittel's Husband's Second Wife Lena's Nut Cake! Like a well-worn snapshot, it captures a moment in time. To order, call 714-525-8552.

Because her family wouldn't touch poppy seed filling and preferred chocolate to fruit, Kancigor created her own tradition with this delicious recipe. Enjoy!

CHOCOLATE HAMANTASCHEN

8 oz. cream cheese
1/2 lb. margarine (2 sticks)
3 tbsp. sugar
2 cups flour

Bring cheese and margarine to room temperature; then mix. Add sugar and flour. Chill until firm. Roll and cut out with floured glass. Fill with Chocolate filling (or use fresh or canned fruit or poppy seed filling if you like. Solo apricot filling is really good.) Form into shapes. To make hamantaschen, pinch in 3 places equally apart to form triangles. The rest of the year, pinch together once in the centre to make a filled bow. Bake at 425 for 10 to 15 minutes. Sprinkle with powdered (confectioners) sugar.

Chocolate Filling: Combine 3 squares unsweetened chocolate, 1 tsp. vanilla and 1 can sweetened condensed milk. Heat slowly and stir until smooth; let cool.

Poppy Seed Filling: Boil 1/2 pound ground poppy seeds with 1/2 cup milk and 2 to 3 tbsp. sugar. Add a handful of raisins or mixed candied peel. When cold, fold in 3 egg whites, stiffly beaten, and 1 tbsp. cognac.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at gourmana@total.net*

ספרותנו

מאת: יעל זליגר

לקראת פורים, בנושא ההומור

סיפור פורים, לפחות בחלקו, איננו כל-כך מצחיק. וכי מה יש לצחוק? לפני הרבה שנים, ישבו יהודים בארץ פרס, היה איזה מלך ועוד המן, מורדכי ואסתר וכמעט שהרגו את כולנו. רק בסוף, נמנע האסון ומאז שולחים מנות, נותנים צדקה, סעודים, צוחקים, והבה נרעישה.

לדברי הפילוסוף קאנט שחי במאה ה- 18, חלצה (צחוק) מתהווה בעקבות מהפך פתאומי ממצב מתוח לסיטואציה נטולת מתח/סכנה. חחפתעה לטובה היא שמעוררת צחוק שבהקלה. לדברי הוגים אחרים שניסו להגדיר את מהות הצחוק, כדוגמת זה שבפורים, על-מנת שדבר יהיה באמת מצחיק, עליו להיות אנושי. הסיטואציות המבדרות ביותר הן סיטואציות המספרות על בני-אדם וכן, משהו שמעורר כאב, מטבעו איננו מצחיק. ועוד, יש בהחלט הבדל בין הומור למבוגרים והומור לילדים. בשל חיקף נסיונם ואוצר לשונם המוגבל של ילדים, אין הם מבינים את הקומי במצבים רבים.

ביקורת הספרות לילדים מבחינה בשני סוגי הומור; מצבים מצחיקים (דמות מתגלגלת, עולם הפוך, תחפושות) והומור לשוני (מצלולים משעשעים, הגזמות, חזרות, מטפורות). הצחוק האנושי חשוב לבריאות חנפש ואין ספק שכולנו מקדמים בברכה את פיתוח חוש חחומור של ילדים באמצעות ספרות יפה. כך, בביקורי האחרון בארץ, רכשתי לי, "במבצע אקדמון" עותק חדש, הדפסה שלושים וארבע(!) מיצירתה הידועה של לאה גולדברג: *המפזר מכפר אז"ר.*

איש אחד היה בעיר,
כל תינוק אותו הכיר:
זה היה האיש חַמְפַזֵּר,
המפזר מכפר אַז"ר."

כך פותחת לאה גולדברג את סיפורה השירי. מיד, עם הפתיחה ובעצם הכותרת, חילד יודע שהולך להיות כאן בלגן משעשע. הסיטואציה והלשון חיא של פיזור, כולל שם הכפר: "אז"ר". בהמשך מסופר על דמות שאין בה שמץ מודעות לסדר יום-יומי שחילד מאומן בו.

"קם בבקר חמפזר
ויושב על המטה,
ושואל: 'ישתי כבר,
או שכבתי זה עתה?'"

את שיניו מצחצח הגיבור שלנו במברשת נעלים, על הערדלים הוא מנסח לשים גרבים, משקפיו במקרר, לאיש שמתעטש הוא אומר: 'יתג שמח'. בטחזונו העצמי של הברנש מכפר אז"ר מוסיף אף הוא אפקט קומי; חלק ניכר מתפקודו נעשה *"יבלי פקפוק ובלי הסוס"* ולא אחת עולמו ההפוך ברור לו כשמש.

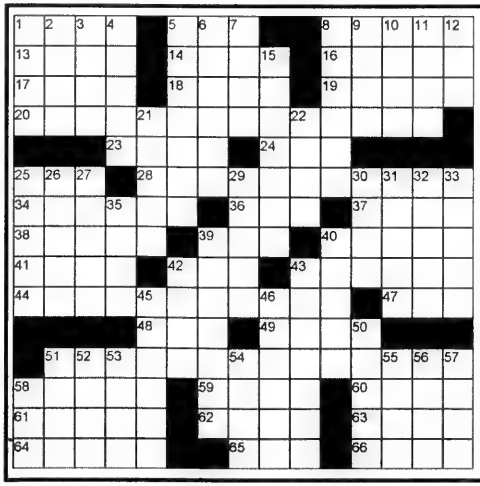
את שמו של המפזר מכפר אז"ר אין אנו יודעים אך לאה גולדברג רוצה *שנאמין ש"כל תינוק אותו הכיר."* משמע, אולי הוא חבוי בכל אחד מאיתנו או אולי יהיה זה בבחינת פורקן עליו לילדים שבמרבית שעות חייהם מצווה עליהם ללמוד ולשמור על כללי סדר וארגון.

כמו בכל יצירת ילדים טובה, גם כאן פונה המחברת ברמזים שרק נועדו לרמת הבנתו של המבוגר. השורש והמצלול המאגד ביצירה הוא: **זר**. ידידנו מכפר אי"זר הוא בהתנהגותו זר לחברה הסובבת אותו וזרות זו בולטת עוד יותר בשל חיותו בעצם הדיוט הכפר שכולם מזהים. וסופו:

"את סופו אין איש יודע,
את קצו אין איש מכיר"

....

פורים שמח.



The Canadian Jewish news

CROSSWORD PUZZLE

Across

1 They're hailed in New York
5 Arafat's grp.
8 Mossad mission, maybe
13 "There's never ___ around..."
14 Sq. cousin
16 Use a ladder, perhaps
17 "___ Need Is You"
18 Island where Bette Midler was born
19 Chopped finely
20 Classic Jerry Lewis character
23 Israel
24 Dershowitz's charge
25 Spot or Fido
28 Big name in cosmetics
34 Like 17% of Israel's land
36 Some football players: abbr.
37 ___ avis
38 Agitated
39 New age chants
40 Move around a point
41 Temple no-no
42 Woman in 49-across
43 Live
44 Clinton advisor
47 ___ Moines
48 Van Gogh's lack
49 Literally, "paradise"
51 J.D. Salinger book
58 Emulate Chagall
59 "Ye ___ Shoppe"
60 Schlump
61 Verb for Yom Kippur
62 Western tribe members
63 5th-century B.C.E. reformer
64 Matchmakers make them
65 Julian Schnabel's field
66 Minus

Down

1 "Misery" actor
2 Free-speech advocates, for short
3 Leave quickly
4 He swam for the gold
5 Invite to use a *chuppah*
6 Studied: var.
7 Sephardic number
8 "Part" of biblical fame
9 Yale grads
10 Chanel of fashion
11 Telephone letters
12 Beatty or Flanders
15 Miss Muffet's and others
21 Triangular street sign
22 Long fish
25 Art Buchwald's *I'll Always Have* ___
26 Author Jong
27 Eagle's grabber
29 Bernstein or Fudd
30 *Redemption* author
31 Copperfield born Kotkin
32 Eat away at
33 Gives thumbs up
35 Adapt
39 "I'll get ___..." ("King of Wishful Thinking" lyric)
40 Actress Rosie
42 Political author Abba
43 Most embarrassed
45 They gab
46 Steinem issue
50 Prize for Milton Friedman
51 ___ morgana
52 1959 Haifa occurrence
53 Noted name in diaries
54 Colorado resort
55 Seep
56 Makes a mistake
57 Votes for Schumer
58 Apartment

(This week's answers are on page 44.)

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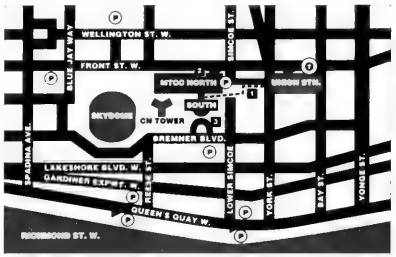
CANADA BLOOMS
THE TORONTO FLOWER & GARDEN SHOW

March 22-26, 2000
Wed.-Sat., 10 a.m.-9 p.m.; Sun., 10 a.m.-6 p.m.



Metro Toronto Convention Centre (MTCC)
South Building, 222 Bremner Blvd., Toronto

Union Station Access: Take Ⓤ TTC or GO Train to Union Station; use the 1 Covered Skywalk to the South Building; or walk west on Front Street, through the 2 North Building; or wait for the Shuttle.

Shuttle Bus Service: ▶ Travels to South Building passenger drop from Union Station, North Building, and Queen's Quay parking.

Drop-off: 3 South Building entrance.

Parking: Ⓟ along Queen's Quay at Harbourfront; under the Convention Centre via Simcoe St.; numerous public lots in the area.

Access: Facility is fully wheelchair accessible, but not all gardens are.

Childcare: available all day.

Ticket Prices

Adult: $10.00 in advance, $15.00 at door; **Two-day pass:** $18.00
Senior (65+): $10.00; **Student** (only at the door with ID): $7.00
Child (10 and under): free; **Group** (10+): $9.00 (advance sale only)

Early Morning Tour: $30.00 (advance sale only)
includes general admission

Evening Tour: $30.00 (advance only)
includes: glass of wine; general admission

For more information, contact Canada Blooms
777 Lawrence Avenue East, Toronto, ON M3C 1P2
Tel: (416) 447-8655; 1-800-730-1020; Fax: (416) 447-1567
website: www.canadablooms.com

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CANADA BLOOMS

THE TORONTO FLOWER & GARDEN SHOW

MARCH 22–26, 2000

METRO TORONTO CONVENTION CENTRE

CANADA BLOOMS — WED.-SAT., 10 A.M.-9 P.M.; SUN., 10 A.M.-6 P.M.

PRESENTING SPONSORS: Loblaws CTV

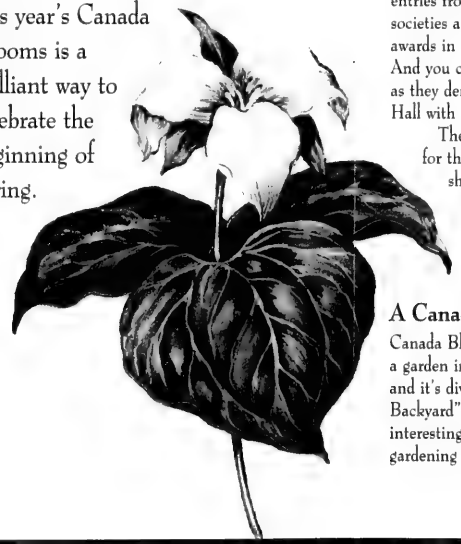
PRODUCED BY: Landscape Ontario Horticultural Trades Association; the Garden Club of Toronto

IN ASSOCIATION WITH: TRIMARK INVESTMENTS

MEDIA SPONSORS: Canadian Gardening; Ed Begley Jr.; RGTV; SUN

GARDEN SHOWPIECES

Wander through 34 garden masterpieces created by some of Toronto's most talented landscape architects and designers. You'll find everything from the sublime to the exotic in this 6-acre garden paradise. It's the perfect opportunity to cultivate new ideas, meet the experts and talk about possibilities for your own garden. Captivating exhibits, informative educational programs, superb displays — this year's Canada Blooms is a brilliant way to celebrate the beginning of spring.



Feature Gardens

More than 30 teams of garden designers, landscape architects and builders display their professional expertise. Talk to the creators and get advice, budget suggestions and ideas for your own paradise, whether it's a large country garden or a small urban space.

Loblaws Dream Garden

Designed by Janet Rosenberg and Associates Landscape Architects, this show stopper is a grand 3300 square foot dynamic blend of formal and informal plantings. Pass through the elaborate antique gate and wander along the stream into dramatic combinations of perennials, annuals, bulbs, herbs, shrubs and two stunning bronze and steel sculptures by John McEwan.

Floral Hall Competitions

The Garden Club of Toronto stages one of the largest standard judged shows in Canada. More than 600 entries from provincial and national horticultural societies and garden clubs compete for the coveted awards in floral arranging, design and horticulture. And you can learn from the competitors themselves as they demonstrate their techniques in the Floral Hall with a how-to talk every hour.

The International Class offers the opportunity for the world's best amateur flower arrangers to show their stuff. This year's theme is *A Window into the World*, and competitors from France, Italy, Mexico, Jamaica, Great Britain, New Zealand and the USA have been invited.

A Canadian Backyard from Sea to Sea

Canada Blooms and the City of Toronto have created a garden inspired by the five regions of the country and it's diverse climatic conditions. "A Canadian Backyard" will introduce you to some of the most interesting and thought-provoking elements of gardening in Canada.

Thursday, March 23rd

Liz Primeau Learning from Classical Gardens
Jim Hole Our Roots to the Future Gardening in 2000
Chris Graham Flowering Shrubs for 2000
David Tarrant Gardens of Canada's West Coast
Pleasance Crawford A Brief History of Ontario Front Yards
Sara Williams Xeriscaping — Low Maintenance, Dry Conditions
Charles Kinsley Shade Gardening with Native Plants
Bruce Bostock Why Do We Prune?

Propagation: New Plants for Free David Schmidt
Secret Garden Tips from Casa Loma Bruce Scott
A Touch of Herbs Marilyn Edmison-Driedger
Magic Perennial Combinations Val Ward
Potscaping Marjorie Mason-Hogue
Propagation: New Plants for Free David Schmidt
Secret Garden Tips from Casa Loma Bruce Scott
All About Roses Larry Sherk

Wildflowers! Superheroes of the Plant World Miriam Goldberger
Caring for Your First Orchid Claudia Rossi
The Idiots' Guide to Growing Seeds David Tomlinson
Nightscaping — Lighting Your Garden Raymond Josephian
First Steps in Garden Design Judith Adam

Baskets of Bulbs Rosemary Edwards, The Garden Club of Toronto
Fun with Foliage Design Jane Reeves, The Garden Club of Toronto
Baskets of Bulbs Rosemary Edwards, The Garden Club of Toronto
Fun with Foliage Design Jane Reeves, The Garden Club of Toronto
A Hand-Tied Bouquet Albert Graves, C.A.F.A., Bloemen Décor
Home Entertaining Glendora Blake, Milne House Garden Club
Home Entertaining Glendora Blake, Milne House Garden Club

Peonies in Your Garden John Simkins
Contemporary Flower Arranging Lois Orkin
Canadian Bred Roses — Tough as Nails Edna Caldwell
Stake Two Asters & Call Me in the Morning! Can. Horticultural Therapy Assoc.
The Right Tree for the Right Location Tony Fleishman

Friday, March 24th

Marjorie Mason-Hogue Colour in Your Garden
Sara Williams Xeriscaping: Low Maintenance, Dry Conditions
Claude Cormier Are Gardens Boring?
Julia Langer Pesticides and Good Bugs
Miriam Goldberger Wildflowers to the Rescue
Marjorie Harris Seasons of My Garden
Trevor Cole What Woody Plants Where?
Ed Lawrence The Gardens of Canada's Official Residences in Ottawa

Growing Herbs in Containers Conrad Richter
Celebrity Flower Arranging
Celebrity Flower Arranging
Ferns: Green and Graceful Tom Thomson
Potscaping Marjorie Mason-Hogue
Growing Herbs in Containers Conrad Richter
All About Roses Larry Sherk
Perennials: Maintenance Tips You Should Know John Valleau

Bulb Day
Forcing Bulbs into Bloom Frank Kershaw
Designing with Spring Bulbs Isabel Robinson
Flowers and Fragrance All Summer Long Dugald Cameron
Bulbs in the Home Garden Stephen Westcott-Gratton
Everything & Anything You Want to Know about Bulbs Caroline De Vries

Centrepieces Diana Kennedy, The Garden Club of Toronto
A Hand-Tied Bouquet Albert Graves,, C.A.F.A., Bloemen Décor
Centrepieces Diana Kennedy, The Garden Club of Toronto
Fun with Flowers Lillie Haworth, Garden Club of Niagara
Ikebana: The Japanese Art of Flower Arranging Sharon Koor, O'Hara School
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Ikebana: The Japanese Art of Flower Arranging Sharon Koor, O'Hara School

Unusual Plants at the Guelph Arboretum Henry Kock
Welcome Wildlife into Your Garden! Gaston Tessier & Paul McClelland
Hybridizing Day Lilies: The Possibilities Are Endless John Peat
The Bruce Trail: Not Just a Walk in the Park! Don Congiano & Richard Boehnke
Historic Garden Landscapes Wendy Woodworth & Cheryl Hart

Saturday, March 25th

Campbell Davidson Cold Tolerant Hardy Roses
Larry Hodgson Perennials for Every Purpose
Trevor Cole What Woody Plants Where?
Mark Cullen The New Greener Thumb
Val Ward Perennials for Shade
Lorraine Johnson Saturday Gardening for the New MilleNnium
Jamie Ellison Gardening in Atlantic Canada
Des Kennedy The Bargain Basement Gardener: Better with Less for Blooms & Bones

Lawn Care: The Basics Dan Passmore
Celebrity Flower Arranging
Celebrity Flower Arranging
Container Planting Charlie Dobbin
Propagate Your Perennials — Make More of Your Favourites Paul Zammit
Turning Spoils into Soils Robin Tench
Alpine Troughs Tony Steddy
Lawn Care: The Basics Dan Passmore

Dressing Your Urns for the Seasons Jennifer Reynolds
Cooking with Herbs: Watch . . . Then Taste! Glenn Brunetti
Tips & Tales from a Mad Gardener: Communing with Compost David Hobson
First Steps in Garden Design Judith Adam
Let's Grow a Lush Lawn Pam Charbonneau

Millennium Magic Shirley Binns, Aurora Horticultural Society
Millennium Magic Shirley Binns, Aurora Horticultural Society
Designs for a New Millennium Derrick H. Foss, C.A.F.A., Tidy's Flowers
Brides Y2K Evelyn Baker, Apropos Floral Designs
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Brides Y2K Evelyn Baker, Apropos Floral Designs
A Hand-Tied Bouquet Albert Graves, C.A.F.A., Bloemen Décor

Aboriginal & Early Settler Food; Medicinal & Sacred Plants Dutton & Karthein
Natural Lawn Care Robin Tench
Naturalizing City Parks Frank Kershaw
A Walk on the Wild Side: The Ferns & Orchids of Rural Ontario Nelson Maher
Build it and They Will Come! Landscaping for Wildlife Scott A. Martin
Planting a Good Idea: The Garden at School Cam Collyer

Sunday, March 26th

Alexander Reford Quebec — Forgotten Gardens
Des Kennedy The Bargain Basement Gardener: Better with Less for Blooms & Bones
John Valleau New and Unknown Perennials
Anna Leggatt Mountain Jewels — Rock Gardening for All Places
Brian Bixley The Most Beautiful Garden in the World
Jack Kent Daylilies & Hostas: Perennials for the Greenhorn & Green Thumb Gardener

Pruning Naturally Teresa Matamoros
Container Planting Charlie Dobbin
Herbs: Growing and Harvesting Tim Freeman
Perennials: Maintenance Tips You Should Know John Valleau
Pruning Naturally Teresa Matamoros
Ornamental Grasses for the Millennium Frank Kershaw

Children's Gardening Day
Growing African Violets from a Child's Point of View Kristen Oliver, age 8
Discover the Secrets in Your Garden Cindy English
Dig This! School Grounds Go Wild! Cam Collyer
Bring Butterflies into Your Garden Tom Thomson
Herbs that Beautify Jeannette Oliver Roger

Healthy House Plants Joy Gannicott, The Garden Club of Toronto
Five Easy Pieces Lynn Cantor, The Garden Club of Toronto
Healthy House Plants Joy Gannicott, The Garden Club of Toronto
Garden Treasures Trudy Grantham, The Garden Club of Toronto
Five Easy Pieces Lynn Cantor, The Garden Club of Toronto
Garden Treasures Trudy Grantham, The Garden Club of Toronto

Schedule is subject to change without notice

Markets & Events

Royal Bank Financial Group

Marketplace

More than 140 vendors in the newly expanded marketplace have what's new and hot in gardening products. Be prepared to shop for hours in the West, South and North markets. Stock up on wildflowers from the Wildflower Farm and garden accessories from UpCountry Gardens.

Trimark Future Gardeners

Encouraging Their Growth

Experience the joy and excitement children create by visiting Trimark's garden. Local Grade 3 students will be mentored by Ryerson Landscape Architecture students who will teach and help the children plant portions of the garden.

The CTV Celebrity Centre

Celebrity Competition

Radio, television, print media and entertainment industry celebrities compete against one another creating mind-boggling floral arrangements. The audience is the judge Wednesday, Thursday and Saturday at noon at the CTV Celebrity Centre.

More Than A Garden Raffle

Enter this raffle for the chance to win one of three terrific grand prizes. Tickets are only available at the show — $2.00 each or 3 for $5.00.

Calling All Gardeners

HGTV kicks off Canada Blooms with *Calling All Gardeners*, a live television special Wednesday 22nd at 8:00 p.m.. You can watch as gardening experts Kathy Renwald and Mark Cullen give viewers across the country a preview of Canada Blooms.

Evenings of Cultural Celebration

Toronto International Festival Caravan presents music, song and dance in a celebration of Canada's early roots. Wednesday, Caravan's Kanata Pavillion presents Native Canadian performers in full regalia in an age-old sweet-grass ritual to cleanse the mind, body and spirit. Thursday, Caravan's Newfoundland Pavillion recalls the spirit and song of the Atlantic region, as singers and musicians present maritime lore. Friday, the Odessa Pavillion welcomes the Prairie spring with a celebration of Ukrainian music and dance that depicts the birth of new life. Saturday evening, as a symbol of good luck and good fortune, performers of the Cathay Pavillion present an ancient tradition in a colourful Dragon Dance, as a salute to the West Coast.

Magical Opening Night Party

Join us for a memorable evening on March 21st, the first day of spring. Canada Blooms Opening Night Party is a magical evening celebration of Canadian horticulture. Previously an invitation-only party, this very special opening night, filled with who's who and what's what, is now open to the public. Wander the gardens, shop the markets, indulge in the spectacular food and beverages, listen or dance to the music of John Lennard and be front and centre when David Crombie opens the show and the best of the best are awarded their ribbons. Some of the evening's proceeds will go to the greening of the City of Toronto. Cost $125.00 per person. For tickets call the Canada Blooms office.

Getting There

Advance Tickets

Avoid standing in line *and* save. Purchase your tickets at a reduced rate in advance by using the Ticket Order form or calling the Canada Blooms ticket lines (416-447-8655 or 1-800-730-1020). Tickets may also be purchased at some Loblaws or Zehrs stores, Yorkdale Shopping Centre in Toronto and the Trellis Shop at the Civic Garden Centre at 777 Lawrence Avenue East, Toronto.

Visit Canada Blooms in the evening and avoid the large daytime crowds. The first 100 visitors to purchase tickets at the door after 6 p.m. receive a free gardening gift.

Guided Tours

Learn how the show gets put together behind the scenes. Morning Tours begin at 8:30 a.m. and give you time to view the gardens with your group and guide before the doors open at 10 a.m.. Evening Tours begin at 6:30 p.m., which gives you time to enjoy dinner beforehand in the Garden Bistro. Reservations are required for both dinner and tours, and tickets are limited, so book early.

Tourist Packages

If you plan to spend a day or more at Canada Blooms, the KMH Group and ARway Destinations offer a variety of superb value-priced packages for individuals or groups. Call Canada Blooms for details.

More Information

Learn more about Canada Blooms by buying the February/March issue of Canadian Gardening Magazine or leaf through the Canada Blooms supplement in the Toronto Sun, Sunday March 19th. This supplement will include a complete floor plan and list of exhibitors.

Ticket Order

Please complete this form and mail or fax with payment to:
Canada Blooms Tickets, 777 Lawrence Avenue East, Toronto, ON M3C 1P2 Fax: (416) 447-1567
Or order by phone: (416) 447-8655, or 1-800-730-1020

Please send the following advance tickets:
(Tickets will not be mailed after March 10, 2000)

Advance Show Admission Tickets

Adult or Senior	@ $10.00 ea.	$ _____
2-day pass	@ $18.00 ea.	$ _____
Group (minimum 10)	@ $9.00 ea.	$ _____

Early Morning Tours

Reservations Only
8:30 a.m.; general admission included

Wednesday, March 22	@ $30.00 ea.	$ _____
Thursday, March 23	@ $30.00 ea.	$ _____
Friday, March 24	@ $30.00 ea.	$ _____
Saturday, March 25	@ $30.00 ea.	$ _____
Sunday, March 26	@ $30.00 ea.	$ _____

Evening Guided Tours

Reservations Only; a glass of wine included;
6:30 p.m. in "Room with a View"; general admission included

Wednesday, March 22	@ $30.00 ea.	$ _____
Thursday, March 23	@ $30.00 ea.	$ _____
Friday, March 24	@ $30.00 ea.	$ _____
Saturday, March 25	@ $30.00 ea.	$ _____

Total $ _____

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indigo.ca Gardening Books

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Horticultural Happenings

More than 60 non-commercial horticultural societies, leading growers, specialty plant groups, propagators, public gardens and museums are featured both in the Canadian Gardening Education Hall and the Feature Garden level.

Protected Gardening

Ombrelle and the Canadian Melanoma Association present an educational program on the importance of protecting yourself in the garden against melanoma. Summer bulbs and a special gift from Ombrelle are available with every donation to the Association.

Wednesday, March 22nd

CANADA BLOOMS GARDENING SERIES

Canadian Gardening Magazine Speaker Series

Canadian Gardening
Education Hall
700 Level, Room 718

11:00 a.m.	**Art Drysdale**	20 Gardening Myths that Should Not Be Promoted Further, But Are
12:00 p.m.	**Raymond J. Evison**	Large Flowered Clematis for Canadian Gardens
1:00 p.m.	**Philip Fry**	Native Flora — A Key to Habitat Restoration
2:00 p.m.	**Wilf Nickells**	Newfoundland Horticulture Past, Present, Future
3:00 p.m.	**Craig Stubbs**	What's Hot with Hostas
4:00 p.m.	**Frank Kershaw**	Great Garden Ideas
5:30 p.m.	**Kevin Kavanagh**	Making Your Canadian Garden Wildlife Friendly
7:30 p.m.	**David Tarrant**	Gardens of Canada's West Coast

CANADA BLOOMS GARDENING SERIES

Gardening Demonstrations

CTV Celebrity Centre
800 Level

11:30 a.m.	**A Touch of Herbs**	Marilyn Edmison-Driedger
12:30 p.m.	**Celebrity Flower Arranging**	
1:30 p.m.	**Celebrity Flower Arranging**	
2:30 p.m.	**Propagate Your Perennials — Make More of Your Favourites**	Paul Zammit
3:30 p.m.	**Alpine Troughs**	Tony Steddy
4:30 p.m.	**Ferns: Green and Graceful**	Tom Thomson
6:30 p.m.	**Turning Spoils into Soils**	Robin Tench
7:30 p.m.	**Ornamental Grasses for the Millennium**	Frank Kershaw

CANADA BLOOMS GARDENING SERIES

Hands-On Gardening

Education Hall
700 Level, Room 714A

11:30 a.m.	**Pruning Shrubs & Trees**	Sid Baller
12:30 p.m.	**Bonsai for Beginners**	Arthur Skolnik
1:30 p.m.	**Beautiful Canadian Gardens with Minimum Toil**	Cathy & David Cummins
2:30 p.m.	**Water Fountains in Your Garden**	Dorothy Shand
3:30 p.m.	**Colourful Containers, Boxes & Hanging Baskets**	Marjorie Mason-Hogue

CANADA BLOOMS 2000

The Garden Club of Toronto Demonstrations

Floral Hall
800 Level

11:00 a.m.	**Five Minute Flower Arranging**	Mary Lou Carter, The Garden Club of Toronto
12:00 p.m.	**Potmen for Table & Garden**	Donalda Kelk, The Garden Club of Toronto
1:00 p.m.	**Five Minute Flower Arranging**	Mary Lou Carter, The Garden Club of Toronto
2:00 p.m.	**Ways with Bouquets**	Barbara Ann Hynes, The Garden Club of Toronto
3:00 p.m.	**Potmen for Table & Garden**	Donalda Kelk, The Garden Club of Toronto
4:00 p.m.	**Ways with Bouquets**	Barbara Ann Hynes, The Garden Club of Toronto
7:00 p.m.	**Basic Flower Design**	Marie Kennedy, The Garden Club of Toronto

CANADA BLOOMS 2000

The Virtuoso Series

700 Level, Room 716

11:00 a.m.	
12:00 p.m.	
1:00 p.m.	
2:00 p.m.	
3:00 p.m.	
4:00 p.m.	

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This Week

National

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Oberlander's lawyer subject of law society complaint. *Page 6*

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York students win award for political diplomacy. *Page 29*

Arts

Two sisters star in latest Sigourney Weaver film . *Page 52*

Travel

Breathless in Bolivia: Fascinating Jewish connections. *Page 53*

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Iranian Jews denied own counsel

BY JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — Ten of the 13 Iranian Jews facing trial on charges of spying for Israel and the United States are not being allowed to select their own lawyers, according to advocates for the accused.

Instead, the judge is insisting that the prisoners take court-appointed attorneys.

Trial slated April 13

The judge claims that the lawyers selected by the 10 prisoners do not have signed retainers indicating that the lawyers are their chosen counsel.

However, the lawyers are unable to obtain the necessary signatures from the defendants because the judge has denied them access to the prisoners.

"This is more than a Catch-22 situation. It is a violation of the most basic legal and human rights," said Ronald Lauder, chair of the Conference of Presidents of Major American Jewish Organizations, which has been advocating on behalf of the 13 since last summer.

Three of the 13 were released on bail in February and were able to sign the documents enabling them to choose their lawyers, but the other 10 remain in jail in the southern city of Shiraz.

All could face the death penalty if convicted at next month's trial.

Both the United States and Israel have denied the 13 spied for them.

Several weeks ago, the families were notified of the trial date and told to find attorneys.

Some did not select lawyers right away because they had been informed by government officials that they did not need them, and they feared that hiring an attorney would appear to be an admission of guilt, said Pooya Dayanim, a spokesperson for the Los Angeles-based Council of Iranian American Organizations.

Continued on page 34

Damages claim by former agunah may set precedent

By JANICE ARNOLD
Staff Reporter

MONTREAL — A woman whose civilly divorced husband refused, for 14 years, to grant her a *get*, a religious Jewish divorce, is suing him for $1.35 million in damages in a precedent-setting case being heard by Quebec Superior Court.

The husband's lawyer is arguing that a 10-year-old amendment to the Canadian Divorce Act that limits the remedies available to a recalcitrant spouse is unconstitutional. It discriminates in favour of Jewish plaintiffs, the husband argues. In addition, he says, civil law has no jurisdiction to intervene in what is essentially a religious matter.

The two weeks of hearings before Judge Israel Mass are scheduled to wrap up March 24.

The case is being watched closely by agunah activists internationally, said Evelyn Brook, chair of the Coalition for the Get in Montreal.

"This case will determine whether men who use their power unfairly to shackle women and condemn them to the life of an agunah are liable," she said.

Continued on page 32

UP UP AND AWAY: The Israel Air Force last week received the first battery of the Arrow anti-missile missile. It took more than 12 years to develop the Arrow at a cost of more than $1.38 billion (U.S.). It was a joint Israeli-American project.
[Israel Sun photos]

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Worry over politicization of Pope's visit — please see page 36

The News in Brief

CANADA

Rabbi Honoured

OTTAWA — Rabbi Reuven Bulka of Congregation Machzikei Hadas was honoured recently in New York at the Orthodox Union's (OU) Rabbinic Centennial Medallion Awards Dinner. The OU recognized Rabbi Bulka and 11 other rabbis for their outstanding contributions to Orthodox Jewish life.

Head Tax Dropped

OTTAWA — Canadian Jewish Congress and Jewish Immigrant Aid Services (JIAS) have welcomed the announcement that the government has dropped the so-called head tax for refugees. The $975 per person landing fee represented an "insurmountable financial barrier to, and may thus have a chilling effect on, individuals and families who might otherwise legitimately satisfy entry criteria," the organizations said in a statement.

Rabbi Switches Shuls

WINNIPEG — A popular local rabbi has announced a career change. On Sept. 1, Rabbi Alan Green will move from Beth Israel Synagogue, where he has served for the past eight years, to Shaarey Zedek Synagogue, the city's largest shul. Beth Israel last year announced a $2-million expansion.

ISRAEL

Pay Intifadah Damages

JERUSALEM — In a precedent-setting ruling, an Israeli court last week ordered the state to pay about $169,000 in damages to five Palestinians injured by Israeli soldiers during the intifadah. The judge ruled that the state failed to prove the plaintiffs had thrown stones and even if it had, injuring them is not considered "reasonable force."

Druze Reunions

JERUSALEM — Israel has agreed in principle to a Syrian proposal to allow regular reunions for Druze families living on opposite sides of the Israeli-Syrian border. A spokesperson for the Red Cross said details still had to be worked out.

Plan Faces Opposition

JERUSALEM — An Israeli government committee has approved the sale of a site next to the Western Wall for use as an Orthodox school and bar mitzvah venue. The sale reportedly faces strong opposition from archeologists, conservationists and the Housing and Religious Affairs ministries.

Natural Gas Find

JERUSALEM — Israel has frozen negotiations to purchase natural gas from Egypt after finding offshore reserves. According to Infrastructure Minister Eli Suissa, the reserves could meet the country's natural gas needs for the next 15 years.

PA Boycott

JERUSALEM — The Palestinian Authority said it is boycotting goods made in Jewish settlements in the West Bank and the Gaza Strip. A Palestinian minister said officials have begun searching Palestinian shops and will confiscate any products made in the settlements.

WORLD

Doctor 'Unfit'

BERLIN — The last surviving doctor who worked at Auschwitz was declared unfit last week to stand trial on murder charges. German officials confirmed that prosecutors had dropped their investigation of Hans Munch, 88, after medical examiners found he was suffering from Alzheimer's disease.

Assets in Austria

NEW YORK — Austria holds some $10 billion in assets that belonged to Jews killed in the Holocaust, according to the secretary general of the World Jewish Congress. Israel Singer cited a declassified U.S. document showing that the Austrian government took possession of the money in 1953. WJC officials say they plan to use the document to press Austria to pay compensation.

Former Nazi Out

VIENNA — A former member of the Nazi SS who was deported after living in the United States for nearly 45 years arrived last week in Austria. Ferdinand Hammer, 78, was stripped of his U.S. citizenship in 1996 for concealing his wartime activities. Hammer faces no charges in Austria, according to officials in Vienna.

Rabbi Acquitted

NEW YORK — A leading rabbi in Brooklyn has been acquitted of making death threats against a woman who had accused her father of rape. Five witnesses still face witness-tampering charges in the case in which Rabbi Bernard Freilich was acquitted. The woman's father still faces trial on the rape charges.

Women Study More

NEW YORK — American Jewish women are more likely to be engaged in Jewish learning than men, according to a study conducted by Hebrew University. The study documents a major cultural reversal, following thousands of years in which Jewish education was overwhelmingly a male province.

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CJC calls for Dismissal of Vatican Official

OTTAWA — In a letter to the Vatican last week, Canadian Jewish Congress president Moshe Ronen called for the removal of a priest for saying that Jews are responsible for the death of Jesus.

German Jesuit priest Peter Gumpel, who is overseeing the canonization process of the war-time Pope Pius XII, said in an interview in Rome with CBC-TV's *The National*: "It is a fact that the Jews have killed Christ. This is an undeniable historical fact."

The comments came on the eve of Pope John Paul's historic visit to Israel and less than a week after the Pope asked for forgiveness for the Catholic's Church's treatment of minorities.

In a statement, Ronen said "we are shocked and outraged that more than 30 years after the Catholic Church officially rejected it, a senior Vatican official has endorsed this anti-Semitic calumny. Tantamount to heresy, the statement contravenes the official doctrine of the Catholic Church...and aims to undermine the determined efforts of Pope John Paul, throughout his papacy, to repair relationships with the Jewish people."

The Canadian Jewish news

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Rabbi raises questions about Haider visit

By JANICE ARNOLD
Staff Reporter

MONTREAL — The president of the Montreal Board of Rabbis says the Jewish community should have acceded to far right-wing Austrian politician Joerg Haider's request for a tour of the Montreal Holocaust Memorial Centre.

Writing in the latest issue of the Shaare Zion Congregation newsletter, Rabbi Lionel Moses says that, in hindsight, the community leadership's decision to turn down Haider when he was here last month was "a missed opportunity" and a "public relations fiasco."

"Meeting with Haider publicly, guiding him through the Holocaust museum, would not have granted him the legitimacy or respectability he seeks, but instead might well have sent him a message that…his apologies for his racist statements will only ring true if the policies of his government respect the civil and human rights of every person who lives in Austria, no matter their country of origin or their place of birth," Rabbi Moses writes.

Community criticized for 'overreaction'

The occasion could have served as a chance to "educate" Haider and "warn" him that his "every action is being watched, his every word is being recorded, that he can no longer hide his xenophobic and anti-Semitic statements behind a cloak of feigned ignorance or misinterpretations, that as a mature politician with national ambitions in Austria, he will be judged not only by what he says from here on, but more importantly by what he does."

At the same time, it might have allowed the community to get to know Haider a little better. "The reality is that we do not know much about Joerg Haider."

Rabbi Moses criticizes the organized community for its "overreaction" to Haider's unannounced visit to Montreal Feb. 16 and17.

In trying to "kill a fly with a sledgehammer," Rabbi Moses thinks Haider's detractors world wide may be enhancing his popularity. The "persistent attacks from the outside" appear to be having the opposite effect to that intended, he writes.

According to research he has done, Rabbi Moses says he could not find "more than half a dozen" statements over more than a decade by Haider that have anti-Semitic or neo-Nazi overtones.

"I do not doubt for a moment that Haider's conservative brand of Austrian nationalism promotes an Austria made up primarily of German-speaking Austrians. But equally, I hear Haider reiterate his apologies for his most egregious statements, which he characterizes as insensitive. Again and again, he has repeated that he has no sympathy for neo-Nazis."

Rabbi Moses wrote the article in his capacity as spiritual leader of Shaare Zion, a Conservative synagogue of about 850 members. Rabbis from the mainstream branches of Judaism are members of the Board of Rabbis.

Canadian Jewish Congress, Quebec region president Dorothy Zalcman Howard said Rabbi Moses' opinion is a "minority" one among the rabbinate.

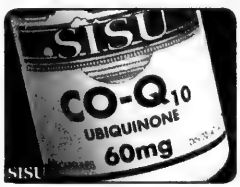
Asked if there had been any second thoughts on how CJC handled the Haider visit, she said "absolutely not.

"We have had positive feedback from the Jewish and non-Jewish communities, including religious groups and government officials," she said.

She thinks the chilly reception from the community in Montreal was a contributing factor in Haider's decision to resign the leadership of the Freedom Party shortly afterward.

"The feeling among the leadership was that this visit was a trial balloon, an attempt to gain

Continued on page 14



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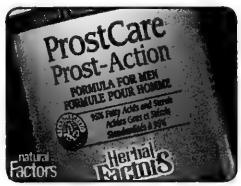

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Israel's delicate weave

From the editor's desk

One of the days at the Eighth International Conference of the Jewish media in Jerusalem last month was dedicated to exploring different stresses pulling at the seams of Israeli society. In fact, one of the sessions was called, appropriately, The Delicate Weave of Israeli Society.

Three general aspects of Israeli society were explored: the "pushes and the pulls" of the religious and secular communities; the lingering poverty that eats away at the self-esteem of certain sectors of society, and the impact of the last decade of immigration to Israel.

The session on religious-secular stresses brought together four panelists, each representative of, though not speaking on behalf of, a different spiritual approach to life. Though the labels are inadequate, the panelists could be described roughly as modern Orthodox; Conservative; agnostic traditionally learned secular; and atheistic non-traditionally learned secular.

The discussion began politely, but ended in a public display of recrimination, contempt and acrimony, an ironic but painful proof of the very pushes and pulls we hoped no longer to see.

The next session dealt with socio-economic themes. The discussion was candid; the panelists were critical – though in measured tones – of the policies of the present government and of past governments for paying too little attention to the chronic poverty in Israeli society, for subordinating pressing social needs to pressing security needs.

"Poverty in Israel is a crucial issue," said Prof. Henriette Calev-Dahan of Ben-Gurion University.

"There is economic distress within society for certain of its members," said Arieh Barnea, principal of Denmark High School in Jerusalem. "Why is it," Barnea rhetorically asked the audience of visiting journalists, "the grandchildren of some of the original pioneers who came to Israel from North Africa, still live in poverty?"

Despite the many worthy news-making achievements in the high-tech realm, at the other end of society unemployment is at a modern high. Not since the early years of the state have so many people been looking for work. One-sixth of all Israelis live below the poverty line, including some 8,000 people who are holding down steady jobs, Calev-Dahan told us.

She spoke about the "old poor," who have lived in conditions of poverty for more than three generations, and the "new poor," an underclass of urban or rural worker who are relatively recent arrivals in Israel. And she unequivocally blamed the government for the apparent absence of sensitivity, urgency and coherence in its policies towards the poor.

"There is, or should be, an irrefutable connection," Calev-Dahan said, "between human dignity and Jewish identity. To help out the weaker elements of society is really a Jewish position," she said. There is no place, either in society or in conscience, she urged, for disregarding the plight of the poor.

Speaking to us separately about the impact on Israeli society of the past decade of immigration were both Natan Sharansky, minister of the interior, and Yuli Tamir, minister for aliyah and absorption. Both were extremely articulate, engaging speakers.

Sharansky made the interesting point that the aliyah of one million people from the FSU had brought an end to the paternalism that typified Israeli officialdom's approach to absorption in previous times. Whereas with earlier waves of immigrants, the government deigned to know what settlement policies were best for the newly arrived, this wave of immigrants has taken its settlement upon its own shoulders. In 20 cities, Sharansky told us, there are deputy mayors who have been in Israel less than five years, making decisions about their respective communities in ways that were unheard of even one generation ago.

As a result, the prevailing absorption-cultural ethos has been transformed from that of "melting pot" to that of "mosaic," a concept quite familiar to Canadians.

The unprecedented million-strong aliyah over the past decade has been a huge success, Tamir told us. More than 85 percent are considered "integrated" into the larger society. But, she added, there are a number of problems too.

"Immigration is a trauma for the family and for the individuals," Tamir emphasized. "Immigrants come to a new land with the expectation that their new life will be better at least for their children. If this does not work out, the family falls under tremendous pressure. Adolescents are often the victims of this trauma and this pressure. Thus, we are starting to see problems of violence, drugs and joblessness among immigrant youth," Tamir explained.

"We haven't yet adequately studied the psychological dimension of the trauma of immigration," Tamir added. But she left the clear impression she soon would, with a view to reducing the number of victims.

The weave of Israeli society is indeed delicate. There are so many different strands in the stitching that interlaces the disparate peoples who live there.

The fabric is multi-textured, multi-layered and muti-coloured. So many conflicting demands and so many competing interests tug at its edges, and so little bulk props it up at the centre. Sometimes it seems to stretch beyond all reasonable limit. Still, it holds, frayed at the margins but a tough and resilient cloth, a miracle fusion of opposites, of clash and harmony, of diversity and uniformity, of gruffness and sentiment.

MBD

SEE JN

PURIM AT BIALIK: **Grade 8 students at Bialik Hebrew Day School celebrated the beginning of Adar II with a special Rosh Chodesh program and a parade through the school to welcome Purim.**

CJC to Queen's Park: End Lord's Prayer

By RON CSILLAG
Staff Reporter

TORONTO — Canadian Jewish Congress has called on the Ontario government to abide by a high court ruling and end the recitation of the Lord's Prayer before city council meetings and in the provincial legislature.

In letters to Gary Carr, the Speaker of the Legislature, and to Tony Clement, minister of municipal affairs, CJC Ontario region chair Keith Landy cites a ruling last year by the Ontario Court of Appeal, which found that reciting the Lord's Prayer prior to city and town council meetings was unconstitutional.

Court suggests moment of silence

"Clearly, the [court] has ruled that the Lord's Prayer cannot be recited at municipal or town council meetings," Landy wrote to Clement. "This should be communicated to all municipalities in Ontario."

Landy's letter was prompted by the continuing recitation of the prayer by the town council in Carleton Place, Ont. The town, and probably other municipalities in Ontario, have ignored the court's finding.

Landy also called on Carr to end the practice of reciting the Lord's Prayer at the opening sessions of the provincial legislature.

CJC pointed out the court's suggestion that the prayer could be replaced by a non-denominational prayer or a moment of silence, similar to the current practice in the House of Commons.

The court found that reciting the Lord's Prayer violates religious freedom. It said that the purpose of reciting the prayer was to "impose a Christian moral tone on the deliberations of council," and that everyone is entitled to attend a council meeting without feeling pressure to conform "to the religious practices of the majority."

The court ruled in the case of a Jewish resident of Penetanguishene, Ont., who complained that he felt coerced to stand and recite the prayer at the start of local council meetings.

The court also issued an injunction preventing Penetanguishene from engaging in the prayer, a practice that dated back 100 years.

Alexander Roman, executive assistant to Carr, told *The CJN* that MPPs are not required to recite the Lord's Prayer. He said any changes to the practice could come about if enough members make their views known to the Speaker.

David Caplan, one of three Jewish MPPs at Queen's Park, told *The CJN* that the Lord's Prayer has never been an issue for him.

"It's not something I've thought about. I'm not offended by it," he said.

He said he doesn't recite the prayer. "I don't say their prayers, and I don't expect them to say mine." However, all MPPs stand for the prayer, he said. That's because they rise when the Speaker enters the chamber. The Speaker does not sit until the opening prayers are finished.

The CJN's calls to Clement's office were not returned by press time.

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Baycrest Centre for Geriatric Care

Oberlander's lawyer subject of law society complaint

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian Jewish Congress had filed a complaint with the Law Society of Upper Canada about a Kitchener lawyer's remarks that Congress believes might incite violence against the city's Jews.

The remarks by Eric Hafemann, lawyer for former killing squad member Helmut Oberlander, are "inflammatory" and "in essence" threaten violence, said a Congress letter to the Law Society, the governing body for Ontario's lawyers. Hafemann rejects Congress' interpretation of his remarks.

In an interview with the *Kitchener-Waterloo Record*, Hafemann said people in Kitchener "will explode" if Ottawa attempts to deport his client.

"Such statements seem intended to have an inflammatory effect, to intimidate decision-makers and to intimidate segments of a community who might be the subject of the 'explosion'," Congress' letter contends. Congress also brought its concerns about potential violence to the attention of the Kitchener-Waterloo police.

Hafemann made his remarks after a Federal Court judge found that Oberlander entered Canada by misrepresenting his wartime activities. The court found that Oberlander served as an interpreter with an Einsatzkommando unit – a Nazi murder squad that was responsible for murdering tens of thousand of Jews and others earmarked by the Nazis for death. Had Oberlander told Canadian immigration authorities about his involvement in the unit, he would never have been admitted to Canada, the court stated.

Keith Landy, chair of Congress' Ontario region, said lawyers "can't just go out and say what they want. There are guidelines regarding the way a lawyer can respond to what happens to his client." Landy said Congress was also concerned about Hafemann's remarks that stated Ottawa was catering to "special interest groups." That is a "code word" for the Jewish community, he stated.

Hafemann said Congress has misinterpreted his remarks and failed to contact him to hear his side of the issue. The anger in Kitchener is directed against Ottawa, not the Jewish community, he said.

Hafemann said his remarks about the community's anger were made during a one-hour interview with the *Record*. He said he declined in the interview "to draw in ethnic groups" and he limited his remarks to the anger he perceived was mounting against Ottawa.

The *Record* quotes him saying that Congress is "bringing incredible pressure on the government to have his citizenship revoked and deported. It is an incredible position to take when, at this point, we are dealing with nothing more or less than an irregularity in the immigration process of Oberlander."

Hafemann told *The CJN* there was no evidence that Oberlander personally took part in atrocities and so, should never have been the subject of a denaturalization hearing in the first place.

"Anybody who'd have taken the time to read the [Federal Court judge's] report, they'd have said, let's think about this…because it's not in the interests of people of the Jewish faith to pursue [someone who was] an innocent teenager [Oberlander]."

By involving local police, Congress was acting irresponsibly and was engaged in "an attempt to intimidate counsel," Hafemann added.

Landy denied that Congress had brought "incredible pressure on the government." He said Congress had done no more than lobby for legal action against all Nazi war criminals – not specifically against Oberlander.

Congress believes "that the words stated by [Hafemann] pose a real threat to our community…Our community has become particularly vulnerable to the larger community," he said.

Hafemann said he has had friends in the Kitchener Jewish community for 30 years. "I'm not about to do anything that would somehow leave disparaging remarks on the Jewish community."

He said he would defend himself before the Law Society and is considering laying a complaint of his own, alleging an attempt by Congress to intimidate counsel.

In other developments, Hafemann said he has been given until May 15 to file written submissions to the Minister of Justice pointing out where, he believes, the Federal Court judge erred in the Oberlander case. He said he hopes the submissions convince the minister not to recommend that Oberlander lose his citizenship.

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Imported yarmulkes can be subject to tariffs

By PAUL LUNGEN
Staff Reporter

TORONTO — For most male Jews, wearing a religious head covering – a yarmulke, or kippah – is an integral element of their ritual observance. For many other male Jews, it is part of their very identity as Jews. But as far as the Canada Customs and Revenue Agency is concerned, a yarmulke is considered no more than a hat or cap, and for more than a year, some shipments of skull caps entering Canada have been subject to a tariff of between 12.5 percent and 15 percent, despite a specific exemption from tariffs on certain named "religious objects."

Notwithstanding the extra charge on religious headgear, Canadian Jewish Congress believes that constitutional rights to freedom of religion are not involved.

"This has nothing to do with religious discrimination. It's essentially a tariff issue," said Manuel Prutschi, national director of community relations for Canadian Jewish Congress.

The tariff applies to yarmulkes coming from countries that do not enjoy free trade agreements with Canada. Yarmulkes manufactured in Israel or the United States are not subject to the tariff, if the merchandise arrives directly from those countries and carries a certificate of origin. Trans-shipped goods – merchandise from a free trade country that arrives via another destination – can be subject to tariffs if the original lot was broken up, Prutschi said.

A Finance Department spokesperson, who declined to be identified by name, estimated that 80 percent to 90 percent of yarmulkes entering Canada are not subject to duty, primarily because they arrive from the United States or Israel.

Even yarmulkes that arrived in Canada prior to January 1999 from non-free trade partners entered without duty being imposed. But during a routine review of merchandise entering Canada, a customs inspector found that yarmulkes were not exempt from duty – though for years none had been demanded.

Debbie Main, acting director of appeals for Canada Customs' Hamilton region, said yarmulkes had been miscategorized by importers, and had therefore entered without tariff. She said Sikh and Muslim headgear is also subject to customs tariffs.

Under Canada Customs law, certain religious objects are exempt from tariffs – but they must be explicitly named in a section containing exemptions. The tariff section names religious artifacts like mezuzot, havdalah candles and Torah scrolls, as well as the religious objects of other faiths, but it does not mention yarmulkes. A second section explicitly exempts tallesim (prayer shawls), but that section likewise does not mention yarmulkes.

Canada Customs imposed retroactive duties dating back to post-January 1998 imports, said Nick Cybuchowski, president of Counselor Customs Brokers. His firm is aware of 40 requests for additional duty affecting a total of 6,000 to 7,000 kippot that he imported for Aleph Bet Judaica in Toronto. On some of the items, the retailer has been able to obtain NAFTA certificates indicating the yarmulkes were manufactured in the United States, and thus avoid tariff payments, he said.

Retailers, importers and Congress are lobbying the Department of Finance to include yarmulkes as an exempt item, but success is not assured. They would be treated like any other item of headgear, the Finance Department spokesperson said.

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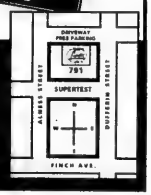

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Editorials and Letters

To laugh or to cry

If the threat did not glisten with the possibility of more bloodshed, it would be absolutely laughable. Even so, it was a dizzying, dumbfounding descent into the surrealistic world of the morally inverted and the democratically denied, a vain gathering of rulers who distrust each other, dominated by petulant despots.

Two weeks ago in Beirut, the 22 member Arab League concluded its biennial meeting with an 18-point polemic against Israel, the centrepiece of which was a warning to the Jewish state that if it withdraws the IDF unilaterally from Lebanese territory, it will risk all-out war.

To underscore the absurdity of the threat, the very same statement by the Arab League also condemned the Israeli "occupation" of south Lebanon and praised the Hezbollah "defenders" for their "resistance against the occupation."

To say that the propositions are illogical and cannot exist side by side is to point out the obvious. Hezbollah and its allied forces maintain a relentlessly violent campaign against Israel, ostensibly, because Israeli troops are in south Lebanon; Israel declares it will withdraw its troops, willy-nilly, by July 7; Hezbollah and its allied forces threaten Israel with war if Israel actually does what Hezbollah has been trying to get it to do for more than a decade, namely, leave south Lebanon.

Equally obvious however, is the irritated, suddenly panicky disposition of Syria's president Hafez Assad, orchestrating the discordant Arab League strains. In a lead editorial published in *Tishreen* – the Syrian government mouthpiece which only last month propagated the odious asperities of Holocaust denial – we gain an invaluable insight into the Syrian ruler's reasoning: "A unilateral withdrawal [by the IDF out of south Lebanon] is nothing but an Israeli trick to defuse the anger of the Arab world and to accelerate the process leading to the normalization of relations between Syria and Israel."

One would have thought, after all, that defusing "the anger of the Arab world" was a significant gesture of goodwill. One would have also thought that "accelerat(ing) the process leading to the normalization of relations between Syria and Israel" was an important bilateral objective.

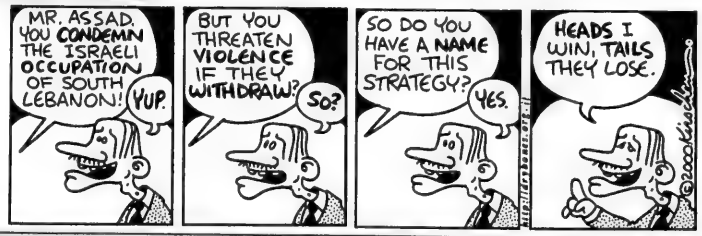
The threat of war against Israel stems from the fact that a unilateral withdrawal out of Lebanon weakens Syria's bargaining position across the negotiating table with Israel. By uncoupling the Lebanese caboose from the bilateral, peace talks train, Israel effectively reduces Syrian leverage in the give and take that must accompany true negotiation and compromise. But given Assad's resentment at Israel for wanting to "normalize relations," one simply does not know whether to laugh or to cry at the peace process predicament in which Israel finds itself with its Syrian neighbour.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Dry Bones


MR. ASSAD, YOU CONDEMN THE ISRAELI OCCUPATION OF SOUTH LEBANON!
YUP.
BUT YOU THREATEN VIOLENCE IF THEY WITHDRAW?
SO?
SO DO YOU HAVE A NAME FOR THIS STRATEGY?
YES.
HEADS I WIN, TAILS THEY LOSE.
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Thanks for the Birthright trip

I am a 19-year-old student attending York University in my first year. I recently came back from the Birthright Israel experience trip and I am writing this letter to extend my gratitude to the funders of the program for their generosity in sending my peers and me on a trip to Israel.

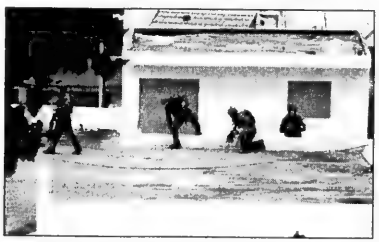
I would like them to know that going into this trip, my intentions were basically to relax and meet lots of new people. I did accomplish that; but as well I came out with something more from this trip.

Going to Israel and seeing all the sights really touched me greatly. Being able to learn about the Jewish religion in Israel made me feel proud to be Jewish and gave me a new respect for the religion. This trip was an opportunity of a lifetime. I feel it was a special gift that I was fortunate enough to receive.

I want to thank the funders and everyone else involved for letting me experience the country of Israel. I hope one day I will be able to return and remember all the fond memories that I shared there on the Birthright trip. I hope in the future this trip will be able to continue so others will be as fortunate as I was.

Dory Carson
Thornhill, Ont.

* * *



A combined Israeli force of security personnel, border police and army units prevented a deadly terrorist attack recently in Taibe. ***[Israel photo]***

Applauds PA co-operation

More often than not there is much to criticize about Yasser Arafat and his Palestinian Authority. The caption on the front page picture of your March 9 edition shows Israel's General Security Services laying siege to a house in the Israeli-Arab town of Taibe and successfully preventing a deadly terrorist attack. It is reported that four terrorists were killed and one captured in the operation.

What is said in passing is that the Palestinian Authority had assisted Israel in uncovering the terrorist cell. Credit should be given when due, and the Palestinian Authority should be applauded for this important act of co-operation.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

* * *

Canada deserves credit too

Contrary to Mitchell Danow's report, "Spain gets out of Israel's way at UN" (*CJN*, March 2), Canada has not been slow to react to attempts to bring Israel into the Western European and Others Group (WEOG) at the United Nations. Indeed, Israel acknowledges and appreciates Canada's efforts to promote Israel's membership in WEOG so that it can, among other things, be eligible to participate in important UN committees and on the Security Council, from which it is currently barred.

Canada, along with the United States, is working vigorously to end a fundamental injustice that makes Israel the only UN member state denied full membership in the influential regional group system.

Robert Ritter
National Executive Director
Canada-Israel Committee

* * *

Asks CJC to consult more

When CJC decisions pertinent to government legislation are decided upon, far more consensus must be sought from our Jewish community and from committees of that community's institutions. Such is not now the case. But it should be given the attention that is crucial to the welfare of this community.

Reuven Carin
Montreal

* * *

Seeking senior correspondents

Israeli retired couple wishes to exchange friendly correspondence with Canadian retired couple.

Mr. & Mrs. J. Shroitman
P.O. Box 2688
Tel Aviv 61026, Israel

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Jerusalem...the most difficult issue

By JOSEPH WILDER

It is widely assumed that Jerusalem will be the most difficult issue to be concluded in the permanent status negotiations between Israel and the Palestinian Authority. While it is undeniable that Jerusalem is a core component of the peace process, much of the perceived difficulty associated with its final disposition arises from serious misconceptions about its competing religious, historical and political significance to Jews, Muslims and Christians.

Given the prevailing political reality, it is impossible to envision a final resolution of the Jerusalem issue that does not accept the permanence and legitimacy of Israel's claim to a unified Jerusalem as its capital.

While specific locations in the city do have significance for both Muslims and Christians, Jerusalem – the Western Wall, Temple Mount, City of David, Mount Zion – has religious centrality only for Jews. As the respected historian Martin Gilbert has noted, for Jews, Jerusalem is not a mere city since "it holds the central spiritual and physical place in the history of the Jews as a people."

Moreover, Jerusalem, in its more than 3,000-year history, has only been the political capital of the Jewish nation, beginning in 1004 BCE, when King David declared Jerusalem the capital of the first Jewish kingdom.

In the words of former Jerusalem mayor Teddy Kollek: "Jerusalem was never the capital of any empire or country or conqueror, despite the many rulers who passed through the city; only the Jews declared it their capital. Throughout the more than 12 centuries that Muslims controlled Jerusalem, they did not declare it to be their capital, or even an administrative centre."

A remarkable chain links the Jewish people with the city of Jerusalem. Following the destruction of the First Temple and the Babylonian exile in 586 BCE, the Jews returned 50 years later and rebuilt Jerusalem as their capital which it remained under the Maccabees.

The destruction of the Second Temple in 70 CE marked the end of Jewish sovereignty over Jerusalem, but for the next 2,000 years Jews prayed for the restoration of their holy city three times a day. The return to Zion is central in Jewish liturgy and the phrase "Next year in Jerusalem" is the concluding hope of the Passover seder.

Even during their exile, Jews managed to retain a physical attachment to Jerusalem: Communities of religious Jews maintained a presence in the city despite periods of persecution and poverty. By the middle of the 19th century, 50 years before the inception of modern political Zionism, Jews constituted a majority of the city's population. By 1914, there were some 45,000 Jews in Jerusalem out of a total population of 65,000. At the time of statehood in 1948, Jerusalem had 100,000 Jewish and 65,000 Arab residents.

***

In November 1947, leaders of the Zionist movement accepted the United Nations General Assembly plan for a partition of Palestine into a Jewish state and an Arab one. Included in this UN resolution was the plan – which the Zionist leaders reluctantly accepted – to treat Jerusalem as a corpus separatum, an international city.

However, the Palestinian leadership and the Arab states rejected the resolution out of hand and waged war against the incipient Jewish state. In the course of hostilities, David Ben-Gurion took the vexing decision to evacuate the ancient Jewish Quarter of the Old City and other Jewish neighbourhoods in the eastern half of Jerusalem lest they be annihilated by the Jordanian Legion.

In its three-millennia existence, Jerusalem was only physically divided during Jordan's 19-year occupation from 1948 to 1967. During this time, Jewish holy sites were desecrated or destroyed, and Jews barred from the Western Wall. When the Israelis finally reunified Jerusalem following the June 1967 Six Day War, they vowed that the city would never be divided again. Steps were taken to apply Israeli law to the unified city, which was declared "the eternal capital of the Jewish state." The Jewish Quarter was rebuilt, and former Jewish neighbourhoods in eastern Jerusalem were reestablished and modernized.

At the same time, Israel undertook measures to safeguard the rights of all Jerusalem's citizens, and it gave free access to the holy places of all faiths. At the conclusion of the Six Day War, Defence Minister Moshe Dayan, in deference to Muslim sensitivities, ordered the Israeli flag lowered over the Dome of the Rock and forbade Israeli soldiers to set foot on the Temple Mount. Responsibility for the management of Muslim and Christian holy places was turned over to their respective religious authorities, including the Jordanian-appointed Islamic holy trust, the Wakf.

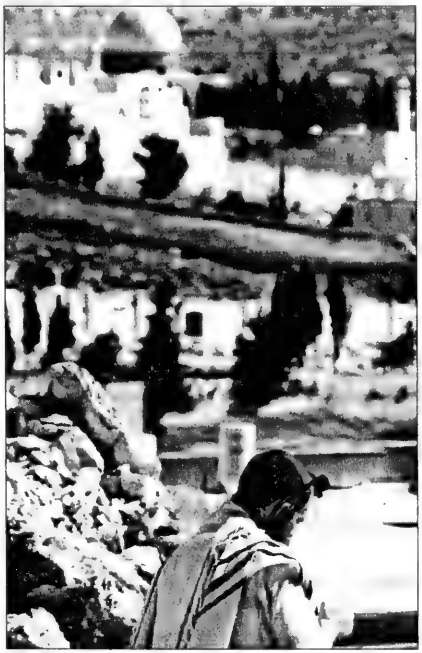
In significant diplomatic concessions, Israel agreed to permit Arab residents of eastern Jerusalem to participate in the joint Jordanian-Palestinian delegation with which Israel undertook bilateral negotiations after the Madrid Peace Conference in 1991. Israel also agreed to have Arab Jerusalemites participate in the election of the Palestinian Legislative Council in January 1996.

In an effort to defuse tensions, Interior Minister Natan Sharansky decided in October 1999 to end the practice of cancelling the residency permits of Arab residents of the city who live outside Israel for more than seven consecutive years. In addition, Public Security Minister Shlomo Ben-Ami moved to significantly reduce the amount of demolitions of illegal buildings in eastern Jerusalem (although it is important to note that normally only four to eight percent of all pending demolition orders were carried out annually).

***

The Oslo accords deferred discussion about Jerusalem until permanent-status negotiations are completed. Israel, from the outset, made very clear its rejection of any plan that entailed "redividing" Jerusalem or having the city serve as the capital of both Israel and a proposed West Bank-Gaza Palestinian state.

Moshe Safdie, the world-renowned architect who has done considerable work in Jerusalem, recently reported on the outcome of a joint Israeli-Palestinian conference on the future of the city. He noted that "regardless of their political affiliations, the conference participants acknowledged that the implementation of Israel's policy [of ensuring that the city would never be physically redivided] has made it all but impossible to configure any kind of separating line that would allow Jerusalem to evolve into two jurisdictions, Israeli and Palestinian, without each of these areas being in fact a mix of both populations.



The difficulties inherent in resolving the status of Jerusalem appear in this photo. A Jew prays; the golden-domed Mosque of Omar is in the background.

"And neither side was prepared to support such a division. Instead, virtually all the participants readily supported the concept that Jerusalem must be one city." Moreover, Safdie explained, with approximately 100,000 Israelis now living across the Green Line and "intermingled into Palestinian neighbourhoods and villages," there is no practical way of returning to the pre-1967 situation where Arabs and Israelis "were neatly settled in neighbourhood clusters on either side of the Green Line."

Israel has rejected the proposal promoted occasionally by the Vatican of returning to the 1947 UN-partition-plan idea of "internationalizing" Jerusalem. Israel sees internationalization as both impractical and unjust, ignoring the Jewish people's unique and special attachment to the city. At the same time, Israel has maintained scrupulous respect for Muslim and Christian religious and cultural institutions in Jerusalem.

In addition, in its October 1994 peace treaty with Jordan, Israel pledged to "respect the present role of the Hashemite Kingdom...in Muslim holy shrines in Jerusalem" and "give high priority to the Jordanian historic role in these shrines" in negotiations over Jerusalem's permanent status. The Israeli attitude is best summed up in the words of former prime minister Shimon Peres that Jerusalem "is closed politically but open religiously."

Many analysts have emphasized the need for "creative solutions" to the Jerusalem issue that would take into account both Muslim religious sensitivities and Palestinian national aspirations, but would not physically redivide the city or undermine Israeli claims.

In the "understanding" on permanent status arrangements they arrived at in November 1995, Israeli government minister Yossi Beilin and Palestinian official Abu Mazen reportedly agreed in principle on an elaborate scheme designed to address Palestinian political interests in Jerusalem while not redividing the city, thereby effectively tempering the whole question of political sovereignty in favour of practical coexistence.

However, no agreement was reached on the permanent political status of the Old City, and the question was left open for further negotiations.

While their understanding was unofficial, Beilin's and Abu Mazen's sensitivity and creativity in handling the Jerusalem issue give hope that a practical solution may yet be found for this complex problem. Israel's commitment to invest resources to enhance the quality of life for Jerusalem's Arab residents, and various ideas for sharing some functional political responsibility in Arab neighbourhoods within overall Israeli sovereignty, also inspire hope that answers to this emotionally and politically charged issue will be found. Still, the starting point for such answers remains the overwhelming Israeli consensus in favour of Jerusalem's continued status as the undivided capital of the State of Israel.

Joseph Wilder is the national chair of the Canada-Israel Committee. The Canada-Israel Committee's 16th Parliamentary Dinner & Policy Conference will be held on March 29 at the Ottawa Congress Centre.

Opinions

The smuggling business

Every once in a while there arrives at the shore of this country a ship that by all ordinary accounts should be declared unseaworthy. It enters Canadian waters and soon is halted and searched by members of the coast guard who want to make sure that this dubious arrival does not present a threat to Canada's safety.

Rabbi Gunther Plaut in Toronto

Most likely, however, they will not find bombs or other devices of physical destruction. What they will find is people crammed together like goods for sale, who badly need to get off the ship and onto terra firma, in this case, Canada.

When they arrive and Canadian authorities examine who they are and what papers they bring with them, the inevitable will occur: a significant number of those on board will have no papers at all, claiming that they have fled from an oppressive regime in this or that country, and that they want to make a claim to be recognized as refugees under Canadian and international law. Their cases are examined and judged.

Unfortunately, there is more to it. A number of the passengers, particularly among the younger people, are likely to have been enticed in their own countries to join the boatload of potential refugees and have been offered a free voyage to Canada in return for promises to perform certain services afterwards to pay for the trip. Usually, these people form but a small component of the boatload.

For those who brought them, they represent a significant investment. In fact, they have become indentured to their masters and all too frequently are treated like slaves. They are the cargo that has been smuggled into Canada along with the passengers who can legitimately claim they are refugees from their homeland.

This is a matter with which Elinor Caplan, our new minister of immigration, is seriously concerned, and rightly so. She is committed to our moral and legal responsibilities under international and national law, and she wants refugees to have every opportunity to share the security of Canada. She is now working on ways and means of sorting out the legitimate from the rest. Whether or not this goal can be fully achieved is dubious, but perhaps she can do better than we have done in the past.

It is a problem that calls for wisdom and not for slogans, for humanity and not for hardheartedness. Shall we turn back true refugees because of the presence of some indentured human cargo? The task is to find those who are responsible for this unconscionable traffic and who force us to face a moral and political dilemma.

On principles and politics

The glaring gap between political practice and principle in Israel was evident earlier this month in two separate but related decisions.

The first was the Knesset's first reading of the Referendum Bill regarding the Golan. In a move that had been discussed in opposition circles for several months, a special majority was called for in the forthcoming referendum. The determining majority would not be of those actually voting in the referendum, but of registered voters. In other words, voters who choose to abstain in the vote, or non-resident Israelis, could decide the referendum vote.

Shira Herzog in Toronto

In spite of its claims to the contrary, the opposition had a dual agenda in this bill. The first was a desire to defeat a referendum on the Israel-Syria treaty (yet to be concluded), which they believe may well get a simple majority among those who vote on referendum day.

The second, and more insidious, was the desire to guarantee a "Jewish majority" and to discount the Arab votes for the referendum. Since the assumption was that Israeli Arab citizens would vote in favour of peace with Syria and its consequence – withdrawal from all or part of the Golan – a majority of registered voters would mean that the Arab votes could be neutralized. None of the Likud's protestations could mask the discriminatory nature of the measure.

Just as serious in terms of the norms of government was the fact that three of the government parties – Shas, the National Religious Party, and Sharansky's Israel b'Aliyah party – all voted in favour of the bill, against their own coalition. These three parties want to be in the government for the perks of power and to vote against it to strengthen their bargaining position. They know full well that while Barak can survive without any one of them, he cannot sustain a walkout by all three. The inside-outside game is not a novelty in the Byzantine world of Israeli politics, but in this last vote on a matter of key policy, it took a quantum leap.

The Referendum Bill may never make it through committee hearings and a third reading, but its very introduction marked a regression in the ongoing struggle for greater equality among Israeli citizens.

In sharp contrast, just one week later, the Supreme Court of Israel issued an unequivocal ruling on the question of the sale of public lands to Israeli Arab citizens. At issue was the right of Katzir, a communal settlement in the Galilee, to refuse to sell land to an Israeli Arab family. Katzir was established in 1982, on public land allocated by the state to the Jewish Agency. The Agency, which had been established in the pre-state era to encourage Jewish settlement of the land, has continued this practice and still limits the sale of its land to Jews.

The Court examined this case reluctantly. When originally confronted with the injunction last year, it virtually pleaded with the government to deal with the issue, on the grounds that it was politically explosive. When nothing was done, the Court was forced to rule. Predictably, the majority view found that as a democracy and as a Jewish state, Israel could not discriminate among its citizens on the grounds of religion and nationality in matters of land ownership. In recognition of the heightened historic sensitivities surrounding this issue in the State of Israel, Justice Aharon Barak wrote: "Today we are taking the first step in a sensitive and difficult journey. It is wise to proceed slowly, so that we do not stumble and fall."

Unfortunately, the Israeli political arena on all sides of the spectrum is characterized by actions that reflect political expediency rather than any consistent regard for principles and justice. In this case as in many others, the inability or unwillingness of the political echelon to deal with fundamental questions of rights and protection in the law has pushed the issue to the Supreme Court, acting as a High Court of Justice. This unusual role allows any citizen to petition the Court against actions of the state that may be in violation of basic rights. Ironically, if passed in further readings, the Referendum Bill itself may end up as the subject of such a court challenge.

Religion in public life

The American Republican primary contest between George Bush and John McCain, now seemingly over, offered much food for thought for anyone interested in the role of religion in politics. And that food had a decidedly sour taste.

Morton Weinfeld in Montreal

There is an irony at work here. The United States is formally a country where there is a so-called "separation of church and state." In theory, religion and politics should not intersect. In practice, what that means is that religious schools cannot directly receive public funds and public spaces should not include nativity scenes, giant menorahs, or any other religious symbol. Some American public schools have been asked to remove the ten commandments from their walls.

Yet no western society is as "religious" as the United States. This strange country is a bastion of individual freedom. It is home to the most hyper-modern hi-tech innovations. Yet, more than Canada and other western democracies, it is full of true believers, of church goers, of believers in the devil, in heaven, in hell, and so on.

The "culture wars" in the United States have meant that religious issues have nevertheless intruded into politics and what people call the "public square." This has meant two things. First, individual candidates find themselves in positions where their private religious convictions are matters of public interest. Some voters find this crucial.

Second, there is a trend towards politicizing issues which many people feel are private or moral concerns, in a nasty and partisan manner. The abortion issue is the most obvious case. Neither is good for democracy.

Many Americans and many Jews were shocked to discover the kinds of anti-Catholic rhetoric associated with the fundamentalist Christian Bob Jones University, where George Bush made a major campaign speech. They were also surprised to learn about the school's ban on interracial dating, since abandoned. Bush was not the first Republican to speak there and to try to curry the right-wing fundamentalist vote.

Just as shocking was McCain's effort to use that speech to label Bush, directly or indirectly as being a bigot or condoning anti-Catholic bigotry. Indeed, McCain's all out attack on conservative Christian leaders Pat Robertson and Jerry Falwell pulled few punches, though McCain claimed he was attacking only such leaders and not average Christian conservatives.

In response, the Bush camp pointed out that Senator Warren Rudman, a prominent Jewish Republican and McCain supporter, had similarly attacked the Christian coalition in his book. So if Bush was an anti-Catholic bigot, maybe Rudman was an anti-fundamentalist bigot! Both subtle anti-Semitism, as well as the self-righteous charges and denials of anti-Semitism, became part of the stinking brew.

There are lessons here for Canadian politics and for Canadian Jews. It is possible that we are on the verge of a major realignment on the Canadian political scene. I cannot predict whether the transformation of the Reform party into a broader-based, populist right-of-centre movement with disaffected Progressive Conservatives, will take hold. Nor do I know whether Preston Manning or Stockwell Day or someone else will emerge – it will not be Joe Clark – as their leader.

While many of the Reform supporters are social conservatives, it has been a strength of Manning's leadership that these views have not dominated policy. His party has not been captured by the extreme right, and there is no visible evidence of religious bigotry directed at any religious or ethnic group. Manning has tried to make people of diverse backgrounds, including Jews, welcome. Reform's energies have been focused on economic and political concerns, and not on socially divisive "wedge issues" that can polarize both internal party politics as well as an entire political system.

On this particular issue, Reform or the new "Reform Plus" party has nothing to learn from the American Republicans. (They have even less to learn from Israeli parties.) To the extent possible, religion is best kept out of electoral politics.

The Kirshner File

Podeswa breaks through with latest film

Jeremy Podeswa was genuinely surprised when he won the Genie award, Canada's version of the Oscar, for best film director. "I didn't even think I was in the race," he confessed as he accepted his prize at this year's ceremony in Toronto on Jan. 30.

Sheldon Kirshner in Toronto

Podeswa's movie, *The Five Senses*, faced formidable competition – Istvan Szabo's *Sunshine*, which captured the best film award; Atom Egoyan's *Felicia's Journey*; Lea Pool's *Emporte-moi*; and, last but not least, David Cronenberg's *eXistenZ*.

"I felt like the new kid on the block," said Podeswa in an interview at his crowded, student-like apartment in the Annex district two weeks after his startling coup.

"It certainly meant a lot to me to be recognized in that field of directors. But I don't feel that I'm a better director or that my film was any better."

The Five Senses, which *The National Post* had described as "the dark horse to watch," is probably Podeswa's breakthrough film, the one which has catapulted him from relative obscurity to the cusp of prominence and which may yet concretely enhance his budding career.

Since his unexpected triumph, his phone has been ringing off the hook and his fax machine has been humming.

"A huge number of opportunities have opened up for me," said Podeswa, whom critic Katrina Onstad has called "a consummate craftsman, a major talent in international film who just happens to be Canadian."

Since January, there have been offers from near and abroad. "Some are interesting. Some are not. Right now, I'm figuring out the future."

But, as he pointed out, the sudden clamour for his services stems not only from the critical success of *The Five Senses*, a drama which turns on five characters in search of a significant and intimate human connection against the backdrop of the disapperarance of a child.

"A lot of people were interested in me after *Eclipse*," he explained, referring to his first feature, released in 1994. "They wanted to see what I could do after *Eclipse*. They had been tracking my career, and now they know what I'm capable of."

As a result of his first two features, Podeswa, 38 and single, has reached an important juncture in his life. "I'm at a point I wasn't always sure I'd reach. It's perfect, really."

Born and raised in Toronto, he is the son of Yidel, a painter, and Ruth, the executive director of Beth Sholom Synagogue. The Podeswas, a modern Orthodox couple, have two other children, Howard, a painter, and Debbie, an occupational therapist.

A "film nut" addicted to Hollywood movies, he was greatly influenced by his father. Yidel, a movie buff, introduced him to foreign films, which, to this day, influence his cinematic style.

As a youth, Podeswa attended two Jewish day schools, the Associated Hebrew Schools of Toronto and the Community Hebrew Academy of Toronto. He graduated in 1980.

He has words of praise for both schools. "They taught me good learning habits and academic skills, on top of giving me a strong Jewish background. I'm not Orthodox anymore, but once you grow up that way it's in the blood. My Jewish background is still an important part of me."

Fresh out of Grade 13, Podeswa enrolled in Ryerson's four-year film course, believing that he could combine his passion for movies with his interests in photography, art and literature.

He was a star pupil. One of his shorts, *David Roche Talks To You About Love*, was named best student film of the year, appeared at the Toronto International Film Festival and was bought by the Public Broadcasting System in the United States.

His second short, *Nion*, was nominated for a Genie.

After Ryerson, Podeswa studied for a year at the American Film Institute's Center for Advanced Film Studies in Los Angeles.

It was a worthwhile experience. "It demystified Hollywood," he said. "It broke down the wall between you and the industry, making you feel it was very accessible."

And, he added, it taught him not to be intimidated by the parade of producers and directors who addressed his classes. "Everyone is human."

Jeremy Podeswa

Podeswa's first feature, *Eclipse*, told the story of how a total solar eclipse affects the lives of 10 diverse and occasionally perverse people. Nominated for two Genies, it was presented at the Perspectives Canada series at the Toronto International Film Festival.

Eclipse, which cost less than $1 million, was sold to 20 countries and popped up at numerous film festivals around the world. He made it in association with Camelia Frieberg, his partner in Fire Dog Films and the producer of Egoyan's critically acclaimed *Exotica*.

By contrast, *The Five Senses* was made for under $5 million, a piddling sum by Hollywood standards. Sold to 40 countries, including Israel, it will open in the United States on May 19.

"Both films, considering their budgets, have been quite successful," said Podeswa, who has been promoting *The Five Senses* practically non-stop for the past 12 months.

Yet, as he openly admitted, the road to fame has been littered with potholes.

"There have been frustrating moments when I've asked myself whether I should be in this business."

These self-doubts, he mused, emerged from difficulties he encountered in raising funds for *Eclipse*. "I really wanted to make *Eclipse*, and I wouldn't let go. Nothing would dissuade me from doing it."

Podeswa, who has directed episodes of *Traders* and *North of 60*, was past 30 when he finished *Eclipse*, an age at which some directors are already rich and famous. But he professes to be unconcerned about this aspect of his career.

"Age deadlines don't mean anything. You work at your own pace. In the last few years, everything has gone according to clockwork."

Asked what he intends to do next, Podeswa disclosed that he has signed a contract to direct a CTV television film set in Alberta in the 1920s. "It's about a family and their secrets."

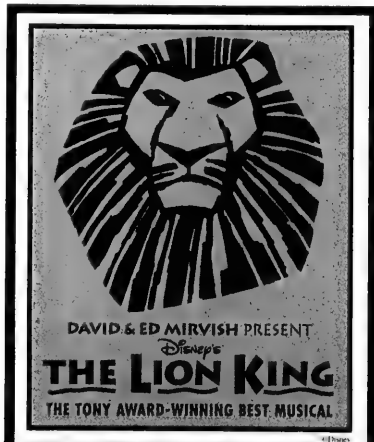
As well, Podeswa is negotiating to write and direct a feature based on a Canadian novel. He declined to be more specific.

He is also writing an original movie script whose working title is *Grace*. The plot revolves around three women from three different countries who discover a common link through a deceased man.

Podeswa, too, has just finished the first draft of *Minus Time*, a book whose rights he has purchased. *Minus Time* concerns the relationship between a young girl and her mother, an astronaut.

In short, Podeswa is not only busy, but on a roll.

Watch for him in the years ahead.



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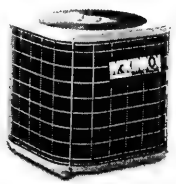
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Jewish Life

Whispers speak volumes

By RACHAEL TURKIENICZ

Passover approaches and Jews around the world begin preparing their homes for the holiday. We are familiar with the prohibition against leavened goods, the ceremonies of the seder nights, as well as the beautiful theme of freedom that weaves through it all.

Our central text for Passover has become the Haggadah, which tells of the miraculous events that result in our exodus from Egypt. But it is the Torah text itself to which one should turn for the complete picture, and the subtle nuances, that ultimately define the Jewish concept of freedom.

In the book of Exodus we are told of Moses and Aaron's encounters with Pharaoh, as he is repeatedly told to send Israel out of Egypt.

Before the plagues begin, Moses gives Pharaoh a sign, a glimpse of God's presence, by changing his staff into a serpent. The text then portrays the sorcerers of Egypt as being able to replicate this sign by turning their own staffs into serpents. The Egyptian sorcerers accomplish this through "their incantations."

Is there a difference between what Moses has done and what the sorcerers have done?

Rashi, a commentator from the Middle Ages, describes how the sorcerers accomplish their trick. Through the use of a Hebrew synonym, Rashi is able to tie the word *incantation* to the word *whisper*.

The Egyptian sorcerers are whispering their charms and turning their staffs into serpents. At first glance it appears that Rashi is focusing on an irrelevant detail.

What difference does it make whether the sorcerers are whispering their words or are proclaiming them far and wide?

Yet it is this difference that speaks volumes.

When something is spoken of between people as a whisper it becomes a secret. Secrets are exclusionary – they are shared only with those deemed privileged enough.

Not everyone has access to the whisper – it is hidden information, it separates one person from another. Whispers cement class distinctions and build walls that create borders of communication.

There exists the hint of conspiracy within a whisper, and where there is conspiracy there is suspicion and mistrust.

Whether the content of the whisper is subversive or not, the appearance of subversion consumes the content. The medium becomes the message.

God's communication is never whispered. It is proclaimed for all to hear. The Torah describes every relationship God shares with humanity. Every communication is reported and we then comment and interpret every detail, every word, every letter.

Throughout Jewish history we have seen ourselves oppressed when the law of the land prohibited the practice of Judaism. It is only then that we resort to being Jewish in hiding. It is then we are enslaved.

Rashi's seemingly irrelevant point uncovers a crucial subtlety of the Jewish concept of freedom. It cannot be discussed in hushed tones – it must be proclaimed. It cannot be only for some but for all.

As we prepare for our seders we are told to invite anyone in need to share our meal. We sit together – the rich, the poor, the homeless, and we openly discuss God, history and family.

It is a time to loudly proclaim that we put our differences aside and celebrate our unity.

Passover is anything but a whisper.

Adar's the month of mirth

By MARK MIETKIEWICZ

Question: Why didn't the computerized shofar work on Rosh Hashanah?

Answer: The rabbi didn't buy enough RAM.

Oy!

Purim is behind us, but it's still the month of Adar, and according to tradition, this is the month in which we increase our happiness. That means it's time for my fourth annual look at Jewish humour on the Internet. But first, a disclaimer. I try to recommend sites that entertain, but on the Internet you never *really* know what you're going to come across. So be warned.

There are now dozens of sites devoted to Jewish humour. One of the best and largest compilations of jokes is Lori's Mishmash Jewish Humor **[http://www.geocities.com/CollegePark/6174/h--jewis.html]**. You'll find everything from Yiddish Proverbs ("You can't chew with somebody else's teeth") to events of the Jewish Olympics ("Bagel Toss and Naches Shlep").

Another site I enjoy belongs to Esther and Polly Fleagleman **[http://www.gurlpages.com/nolabel/cookie4/fleagleman.html]**. They have created a humorous site that reflects what seem to be two delightful lives. You'll find everything from recipes (Why say it with flowers when you can say it with *brisket*?) to The Art of Collecting Sweet-'n'Low (Collecting is not stealing! If there is more than they need, you are just doing a mitzvah so they shouldn't waste it!) The Fleaglemans claim to be sisters, but with names like Polly-Esther, hmmm.

Perhaps the best humour is rooted in reality. Richard Lederer proved that point when he compiled his Biblical Bloopers – actual mistakes made by young scholars from around the world **[http://pw1.netcom.com/~rleder er/arcblpr.htm]**. "The first five books of the Bible are Guinessis, Exodus, Laxatives, Deuteronomy and Numbers. Noah's wife was called Joan of Ark. Esau was a man who wrote fables and sold his copyright for a mess of potash. Moses made unleavened bread, which is bread made without any ingredients. The greatest miracle in the Bible is when Joshua told his son to stand still and he obeyed him."

With so many incredible Jewish comedians out there, where would you start if you wanted to honour them? How about Alan King? The National Foundation for Jewish Culture presented the actor/comedian/ boxer/Catskills tummler with its first Award in American Jewish Humor **[http://www.jewishculture.org/1998/kingaward98.htm]**. At the gala dinner, Elie Wiesel presented Alan King (né Irwin Alan Kniberg) with the prestigious award. Not one to shy away from any honour, King tells this story: "At a command performance, Queen Elizabeth said, 'How do you do, Mr. King?' and I replied, 'How do you do, Mrs. Queen?' "

Looking for more humour sites? There's Jewish.com **[http://www.jewish.com/search/Arts_and_Culture/Humor/]**, the massive Jewish Communication Network Humor links **[http://www.jcn18.com/scripts/jcn18/paper/Index.asp?ColumnID=62]** and Harry Leichter's Jewish Humor Links **[http://www.haruth.com/jhumorlink.htm]**.

You can't talk Jewish humour without talking Jewish food. David Bader has taken great strides in simplifying the religion with his Yo-Yo Diet Guide to the Jewish Holidays. **[http://www.extremely.com/yoyodiet.html]**. He postulates that the Jewish festivals are divided between days on which we must starve and days we must eat. For example: Chanukah – eat potato pancakes; Tenth of Tevet – do not eat potato pancakes; Tu b'Shvat – feast; Fast of Esther – fast; Purim – eat pastry; Passover – do not eat pastry; Shavuot – dairy feast (cheesecake and blintzes); Seventeenth of Tammuz – fast (definitely no cheesecake or blintzes).

That may sound concise but another wit has condensed the religion even further in the Short Summary of Every Jewish Holiday: **[http://members.tripod.com/~jewishjokes/jhol-summary.htm]**. They tried to kill us…We won… Let's eat!

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Jewish Life

Orthodox urged to reach out to rest of community

By LEILA SPEISMAN
Staff Reporter

TORONTO — The fact that Orthodoxy is in a position to examine itself critically is a sign of its maturity and vitality, say rabbis Maurice Lamm and Reuven Bulka.

The difficulty is to understand and deal with the problems that have come with that maturity, said the rabbis, who are both considered key spokespersons for centrist Orthodoxy.

The two men spoke recently at a program called Tradition and Modernity, which was held at Beth Jacob V'Anshe Dridz Congregation.

More than 300 people attended the lecture, which was sponsored by the synagogue and Mizrachi of Canada.

Rabbi Bulka is an author and the spiritual leader of Congregation Machzikei Hadas in Ottawa. Rabbi Lamm, a former spiritual leader of Beth Jacob Synagogue in Beverley Hills, is the author of the seminal books *The Jewish Way in Death and Mourning* and *The Jewish Way in Love and Marriage*.

There is more Torah learning than ever before, not only in Israel, but all over the world, Rabbi Lamm said. "North American prosperity lets us live in unequalled ease. Nations are even apologizing to us for [how they behaved towards us] 50 years ago."

However, he said, "we are living on the surface," facing skyrocketing intermarriage and a declining birthrate.

The Orthodox are the only group whose numbers will increase, said Rabbi Lamm, noting that Orthodox Jews have lower rates of divorce and intermarriage, and higher birth rates; and proportionately they have higher rates of aliyah, generosity to both Jewish and secular causes, and increasing representation in the professions.

So, he demanded, "what is so bad?"

What is happening, Rabbi Lamm said, is what happens "to those who triumph."

We have to give an accounting about what we are doing with the Jews who are not triumphant, to those who are anti-Israel or intermarried, he said.

"What we are doing is worse than nothing – we are reading them out of the community," he charged.

He quoted a "well-known rosh yeshiva" who claimed that there are only one million Jews in America, the Orthodox, and that the other 4½ million claimed in census statistics are not Jews.

"Who dares write off so many Jews? These are our brothers, and we don't treat brothers like that."

In fact, the rabbi said, to gasps from the audience, "We must stretch the Halachah to the utmost permissible limits to keep those Jews part of Am Yisrael."

They are not just casualties, he said. "They built hospitals, they built Israel, they founded organizations, they fought anti-Semitism. Their ancestors fought to be Jews."

Equally serious is "the splintering of the Orthodox community," he said. There is dissension between those who espouse different styles of dress, those who only study Torah and those who believe in also studying secular matters, "between the Gerer and and the Belzer Chassidim, between Rabbi Schach [of Shas] and Lubavitch."

There is a strong anti-modern Orthodox philosophy, Rabbi Lamm added.

As well, the Orthodox can "and have to" disagree with Reform, but must recognize that followers of Reform are trying to move closer to God.

Rabbi Bulka said that the time for the Orthodox to change is "when we don't have to act out of fear, or when we are on the edge of extinction."

The way to deal with the non-Orthodox world is not, he said, "by becoming more stringent, and less involved and concerned."

He criticized those who claim that talking to the non-Orthodox implies recognition of their ideology. "We must change our fundamental attitudes," said the rabbi, who himself is active in dialogue with the non-Orthodox community.

The Orthodox must also learn how, and accept the necessity of learning how to distinguish between "that which is good and bad in the world;" they must also stop justifying domestic abuse, the abuse of the *get* in divorce, and the abuse of the conversion process by "invoking the authoritarian view of the Bible."

They must also, he said, "learn to fight with *derech eretz*."

He urged "the grassroots" Orthodox – the ordinary, lay members of the community – to insist that the leadership take these matters into account.

The program was co-ordinated by Rabbi Jay Kelman, of Beth Jacob Synagogue, Ilana Kelman and Elliott Malamet.

CELEBRATING PURIM: Nicole Tomasov (left) and Orly Morgan get ready for the 40th annual Purim parade at the Bloor JCC Nursery School.

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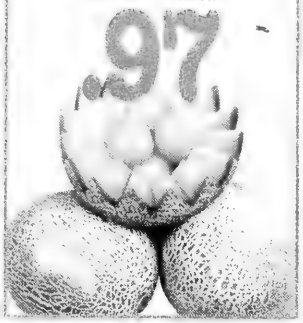

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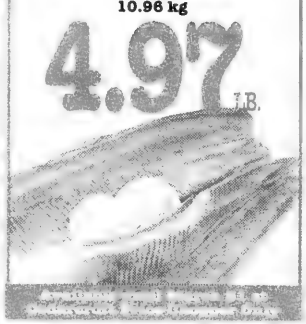

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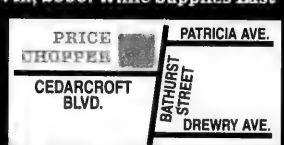

These Items Also Available at Bathurst Price Chopper

Greater Toronto Area

TSO returns from Vienna

By ANNA TURKIENICZ
CJN Staff

TORONTO — The Toronto Symphony Orchestra is back from Vienna and concertmaster Jacques Israelievitch now feels that it is better to have gone and voiced concern than not to have gone at all.

When the symphony began each of its three concerts in Vienna's Musikverein, Israelievitch said, the audience was compelled to read a statement by TSO conductor, Jukka-Pekka Saraste.

Initially it was planned that each concert would have a different program. However, it was decided, after the musicians' protests over the trip to Vienna due to the inclusion of Joerg Haider's far-right Freedom Party in Austria's coalition government, that each program would begin with Leonard Bernstein's *Meditation No. 1* from *Mass*.

To figure out what was going on, the audience was forced to look at their programs and read the statement signed by Saraste.

In response to "widespread extremism in language and ideology in Europe today," the statement explained that the TSO was beginning with the Bernstein piece, in order to take a stand against discrimination and racism.

The Bernstein piece was chosen, the statement said, because "Bernstein was an artist who tirelessly fought against intolerance and discrimination and, at the same time, somebody who loved Vienna and its people."

"These adjustments were very good," Israelievitch said.

As musicians, he said, they could build relationships where politicians could not.

"However, initially it was difficult to overcome the emotional side of being there. I felt that Haider was an anti-Semite who minimized the Holocaust."

Israelievitch, whose father's family and maternal grandfather were killed in Auschwitz, was born in Cannes, France, and grew up in Le Mans and Paris. In 1995, his musical achievements were recognized when he was knighted by the French government.

While in Vienna, Israelievitch went to see Simon Wiesenthal, who is now 91 years old.

"Wiesenthal, who is in very good shape, was quite talmudic in his responses to our questions about the symphony being in Vienna," Israelievitch said. "He didn't respond directly to our questions. Instead, he made two points quite clear.

"The first thing he said was 'Oh, you come from Canada. I've been invited several times to come to Canada. But I have not come because the Canadian government has done nothing to go after the Nazi criminals living in Canada.'

"Wiesenthal made it clear that we have problems in our own backyard," Israelievitch said.

"Then Wiesenthal noted that Haider wasn't particularly a Jewish problem, but a political one – the problem is about hate of a number of different ethnicities."

Israelievitch said it was important that the TSO went to Vienna because the response to the concerts was favourable. "We conveyed a message with our music."

The TSO performed in six cities – Stuttgart, Frankfurt, Cologne, Berlin, Budapest and Vienna. It was their first European tour in nine years.

Montreal rabbi raises questions about Haider visit

Continued from page 3

support and establish credibility in North America," she said. "It was a last-ditch effort that failed."

Zalcman Howard did say that if Haider had shown up at the Holocaust Centre unannounced, he would not have been turned away. An "intermediary" for Haider, however, identified by Zalcman Howard as Montreal lawyer Brahm Campbell had called in advance.

"He was looking for a photo-op," she said of Haider. "That would have been an insult to Holocaust survivors. If Haider was looking for an education, he didn't have to come to Montreal to learn about the Holocaust, especially to a centre that is under renovation."

Zalcman Howard said she is still in the dark about why a group of Montreal Jews organized by Campbell met privately with Haider while he was here.

"They certainly do not represent the leadership of the Jewish community," she said. Although Campbell "cast a wide net" to find Jews who would meet Haider, she said most refused.

Rabbi Moses is not the only prominent Montreal Jew to publicly disagree with the community establishment on the Haider affair.

Campbell was revealing nothing more about the meeting between Haider and Jewish individuals while in Montreal. "There has not been any further contact as far as I know," he said.

He did, however, justify this break with the organized community's approach. "In Judaism, we are to transform enemies into friends, not transform friends into enemies…

"By meeting this guy, we are not apologizing for him. We just can't turn a blind eye and walk away. We need to find out more about him."

Campbell and another lawyer Aaron Pollack, a former Canada-Israel Committee chair who was among the group that met Haider, will take part in a panel discussion April 6 at Tifereth Beth David Jerusalem Synagogue, in which they will explore how the Jewish community deals with the changing international landscape, including far-rightists like Haider.

Sponsored by the Canadian Friends of Tel Aviv University, they will be joined by history professors Gil Troy and Stephen Scheinberg, who is a B'nai Brith Canada official.

Teen launches Torah study group for peers

By BARBARA SILVERSTEIN
CJN Staff

TORONTO — Rebecca Hart's appetite for studying Torah was whetted when she toured Israel last July with a study group made up of students and faculty from diverse Jewish backgrounds.

In the fall, she set out to recreate this experience for a group of teenagers in Toronto by starting a text-study group for Jewish high school students representing the gamut of religious denominations in the Greater Toronto Area.

"For a lot of students who aren't a part of a day school, their Jewish education stops after their bar or bat mitzvah," Hart, 17, a Grade 12 student at North Toronto Collegiate Institute, told *The CJN* in an interview.

An alumna of the Downtown Jewish Community School at the Bloor JCC and a member of the First Narayever Congregation, Hart said she stopped her formal Jewish education a year after her bat mitzvah.

The new study group is led by local rabbis and educators from across the religious spectrum. The students in the program, which is supported by the Samuel Bronfman Foundation, meet at the Bathurst Jewish Centre Tuesday evenings at 7:30 p.m.

Rebecca Hart

Hart had previously travelled to Israel on a Bronfman Youth Fellowship in Israel for five weeks with 25 other North American students, and she was one of two Canadians on the tour last summer.

"That was my first experience looking at Jewish texts in a way that really moved me," she said. "I was able to really connect to Judaism."

The text study was enriched by the diversity of perspectives of the group members, she said.

When she returned to Toronto, she said she was determined to connect with local high school students in a similar way and "create a dialogue between students from different backgrounds."

She envisioned a group where students "bring something of themselves – both intellectual and spiritual – and [interpret text] through their own Jewish experience. They have different backgrounds and so they have different perspectives."

She started by contacting Rabbi Diane Cohler-Esses, a New York City-based Conservative rabbi who was on the Israel tour. Rabbi Cohler-Esses posted a notice on a rabbinical Web site.

Subsequently, two rabbis from Toronto – Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation and Rabbi Neal Loevinger of Kolel: the Adult Centre for Liberal Jewish learning – said they wanted to get involved, Hart said.

She noted that there are now eight other local rabbis and educators on the teaching roster: Rabbis Baruch Frydman-Kohl and Roy Tanenbaum, of Beth Tzedec Congregation; Rabbi Reuven Tradburks of Kehillat Shaarei Torah Synagogue; Rabbi Michael Skobac of Jews for Judaism; Rabbi Yitzhak Feigenbaum of Ulpanot Orot; Alex Pomson and Rachael Turkienicz of York University; and Rabbi Howard Sacknovitz of the Community Hebrew Academy of Toronto.

So far, eight students have joined the group.

Hart said she found most of the students through e-mail.

A notice about the group was put in one of the newsletters the Bronfman foundation sends out to alumni, she explained. "The notice mentioned that I was starting an exciting new group.

"One of the past fellows, Shoshi Lockshin – she e-mailed me from a yeshiva in Jerusalem – said, 'I tried to start a group like that… [let me know] if I can help you in any way.'

"I wanted to involved the Orthodox Community. I e-mailed her back and she gave me the names of students and educators. She gave me two pages of Jewish educators to call. Through her giving me all these contacts, the world just opened up to me."

The educators all set their own topics for text study,which is conducted in Hebrew and English, Hart said. For instance, Rabbi Frydman-Kohl led the first class, which was on possessive and sacrificial love, and Rabbi Loevinger led a class on love as a spiritual value.

Hart said she feels grateful for all the help she has received. "I was probably nervous at the beginning and a bit intimidated. But people have been really supportive and excited about the group.

"The general feeling about having a serious study group for teenagers of diverse backgrounds is new for Toronto and perhaps something that Toronto has been lacking."

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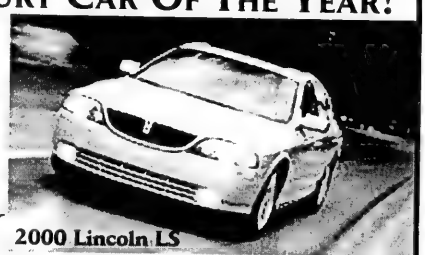
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Greater Toronto Area

Kolel to launch new premises

By CAROLYN BLACKMAN
Staff Reporter

Kolel is celebrating the official opening of its new building.

TORONTO — Kolel, the Adult Centre for Liberal Jewish Learning is celebrating its official opening with an all you can learn buffet.

An open house on April 9 from 10 a.m. to 5 p.m., at Kolel's new building at 151 Eglinton Ave. W., will feature classes run by 18 rabbis from all denominations, a mezuzah hanging and a Torah dedication.

"This opening represents how special Toronto is for sustaining such an institution. We have a fertile and rich Jewish community," said Kolel director Rabbi Elyse Goldstein.

Kolel, she said, is a model "unto itself. We developed the mould. It is not a school, it is not a shul, it is not a seminary, and we do not give degrees. We do, however, have a little bit of each. We are all of those things, and none of those things."

The centre has been "cloned in New York, Rochester and Jerusalem, and now we are helping to start one in Baltimore. There are very few pluralistic, egalitarian, full-time adult education centres. This opening is also a thank you to the community that has sustained us," said Rabbi Goldstein.

The centre "moved into a real model of pluralism when we established the department of outreach, headed by Rabbi Neal Loevinger, a Conservative rabbi."

It has been remarkable, she said, to watch Kolel grow from an idea. "I was at a synagogue in Boston, and was about to sign a five-year-contract when I was approached. I shlepped my husband, two-year old and newborn here because I had such passion for the idea. I dropped all logical reasoning and followed my heart. My husband [Baruch Sienna, a Jewish educator and now, head of Kolel's department of interactive technology] also believed in it. We felt that the liberal community in Toronto could fill up such a centre."

Kolel started as a department of the Canadian Council for Reform Judaism, but in order to purchase the building, it became an independent organization, said Rabbi Goldstein. "It has been a paradigm shift; it represents our growing independence."

Preparing the building for its opening was a "real Jewish barnraising. A lot of people donated furniture, and many others called to see if we needed anything. We had people donate shelving, and someone gave us a 12-foot oak table.

"The barnraising aspect has been so meaningful. It shows that people believe in us. We've had to do a tremendous amount of fund-raising. It was a real stretch for us."

There is still an opportunity for someone to name the building, said Rabbi Goldstein.

Participants at the opening include rabbis Dow Marmur, Michael Dolgin, Aaron Flanzraich, Daniel Komito Gottlieb, Daveen Litwin, Baruch Frydman-Kohl, Edward Goldfarb, Paul Sidlofsky, Michal Shekel, Yael Splansky, Arthur Bielfeld, Jerry Steinberg, Lawrence Pinsker, Lawrence Englander, Michael Skobac, John Moscowitz and Roy Tanenbaum.

The opening will also feature the Ne'imot Singers, klezmer music, childcare and Judaic crafts, and tours of the new building.

NCJW AWARD: At a recent reception at Queen's Park, National Council of Jewish Women of Canada, Toronto section, was honoured among the finalists for outstanding services in the delivery of seniors programming and education – Canadian life and learning, for the Donner Foundation awards of excellence. Seen (from left) are Sheila Mostyn, Toronto section president; Lt.-Gov. Hilary Weston, Janice Landy, executive vice-president; and Terry Winston, executive director.

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Uri Zohar: From media star to Torah scholar

By LEILA SPEISMAN
Staff Reporter

TORONTO — You would never guess that the man with the long beard, black hat and black suit once was a star in the Israeli entertainment world – the epitome of cool.

But that's just what Rabbi Uri Zohar used to be, before he turned his back on the glamour, immersed himself in Torah study, and emerged as a major figure in charedi kiruv.

He told his story to a packed sanctuary at Beth Avraham Yoseph Congregation in Thornhill, at a program sponsored by the synagogue adult education committee and P'Eylim Lev L'Achim, an organization that aims to bring Jewish families closer to Torah observance.

Rabbi Zohar, 65, grew up in a secular world, he said. "I didn't see a chumash until the fourth grade."

Jewish history, he was taught, began with the Zionists. Anything before that was primitive mythology.

He became an actor, a film director, a personality. He married and had three children.

Although he had money, travelled, and lived an exciting life, he wasn't happy. His marriage was falling apart – "I didn't know how to give her [his wife] love."

"Something was missing," he recognized, but he didn't know what it was.

Rabbi Zohar's moment of truth came when he, his wife and some equally secular friends attended a party to celebrate the birth of a daughter to a friend who had already, to their disdain, become observant.

"We came already laughing at the religious elements [of the event], he said. But it was there that he met a rabbi to whom, he says, "I owe my life."

An argument erupted between the rabbi and Rabbi Zohar and his friends.

He laughs now at "the chutzpah" of those who "didn't even know what a talmud chacham, a scholar, was," but hammered him with question after question.

The rabbi answered every attack "quietly, calmly."

With one sentence, "he changed my life," Rabbi Zohar remembered. He said that he could prove that there is a Creator who gave the Torah at Mount Sinai.

"This is the only question," Rabbi Zohar said. "If there is no HaShem, what's the point in anything?"

He arranged to see him, certain "that he would cheat, that all he would try to do was to make me do mitzvot."

Instead, he posed a question. The Torah, in the book of Leviticus, commands that Jews only eat animals with split hooves and that chew their cud. There are only four animals in the world, according to the Torah, that have only one of those two signs: the camel, the pig, the hare and the rabbit.

At the rabbi's insistence, Rabbi Zohar called a prominent (secular) zoologist. To his shock, the zoologist said that that was correct.

"How did Moses 3,000 years ago know that?" the rabbi demanded.

It took a satellite to measure the exact time it takes the moon to revolve around the earth. "The Talmud says [correctly] it takes 29 days, 12 hours, and 793 parts of a second. How could they know?"

Remembering that he felt as if "the whole Mt. Sinai fell on me," the then 40 year old decided to keep just one mitzvah, lighting the Shabbat candles with a bracha.

From that, he went on to accept more commandments – to keep Shabbat and kashruth, to observe the laws of family purity, to wear tfillin.

Eventually, he and his wife sold their luxurious home in Jaffa, and moved to Jerusalem. After 10 years, he emerged, an Orthodox rabbi.

"This is not just my story," he said. "A survey in the newspaper *Yediot Achronot* said that in the last six years, more than half a million people became baalei tshuvah."

P'Eylim Lev L'Achim, for whom he works, has embarked on an ambitious campaign to persuade non-Orthodox Jews to send their children to Torah schools, as well as to provide schools, supplies and staff to serve them.

Volunteers go door to door convincing parents to send their youngsters to religious schools, and making sure that the integration goes well.

Rabbi Zohar's appearance was part of an international fund-raising drive for the organization's work.

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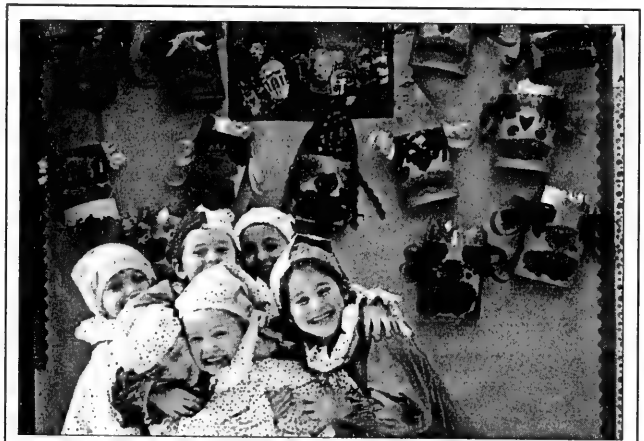

PURIM PLAY: Senior kindergarten students at Associated Hebrew Schools, Posluns Campus, enjoy a dress rehearsal for a Purim play. [Adina Abramov photo]

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Greater Toronto Area

Russian Jewish Congress head meets Canadian counterparts

TORONTO — Canadian Jewish Congress (CJC), Ontario region, recently played host to the president of the Russian Jewish Congress, Vladimir Goussinsky.

Vladimir Goussinsky

An international media entrepreneur and industrialist, Goussinsky stopped briefly in Toronto to address a recent CJC regional executive meeting, before continuing on to New York City.

Goussinsky is also a vice-president of the World Jewish Congress and serves, with Canadian Albert Reichmann, as co-chair of the Union of Jewish Religious Communities of Eastern Europe.

Goussinsky discussed issues ranging from Russia's political infrastructure to daily life there. He also touched on the activity of Hebrew-Christian missionaries in his country.

"We discussed a wide variety of issues facing our two communities and the ways in which we may work together," said CJC national president Moshe Ronen. "We spoke about the realities and difficulties currently facing Russia's Jewish community and its relationship with the current government, the challenges facing Jewish Russian immigrants to Canada and the role of our respective Jewish communities in international matters and foreign affairs."

Among those who attended a reception prior to the executive meeting were CJC Ontario region chair Keith Landy; UJA FEDERATION of Greater Toronto president Alan Sandler; Rabbi Yoseph Zaltzman of the Jewish Russian Community Centre, CJC Ontario region vice-chair Esther Bem; CJC official Les Scheinenger; and business executives Leslie Dan and Philip Reichmann.

Former Jewish Standard publisher/editor dies at 92

By BEN ROSE
Staff Reporter

TORONTO — Julius Hayman, publisher and editor of the *Jewish Standard* for 63 years, died in his apartment on Bathurst Street, Sunday, March 5. He was 92 years old.

"He died at his desk, working as usual," said his son, Michael, who learned of his father's death while he was on holiday in Cairo with his wife, after they had attended a Jewish media conference in Israel.

Obituary

The funeral service, held at Benjamin's Park Memorial Chapel March 10, had to be delayed until Michael returned to Toronto. Burial was in Beth Tzedec cemetery.

Prior to his death, Julius Hayman was still working for the *Standard*, writing the occasional editorial and the column, *World in Review*, under the nom de plume of Joel Lightstone.

"At 92, he was just learning to use a com-computer," his son said.

Born in Calder, Sask., Hayman was one of four brothers and a sister who worked in his grandfather's store in the town.

Only one brother, Ben, 95, who lived with Julius, is still alive. But it was only this year that their brother Max, who was 91, died in California. Another brother, Leo, died 10 years ago. A sister, Pearl Kassler, also predeceased Hayman in Los Angeles.

Although he graduated in law from the University of Manitoba, Hayman never practised, opting instead for journalism, beginning with his interest in the university's publication, *The Manitoban*.

"He followed my mother, Sophie Freedman, to Toronto, (she predeceased him in 1991) and began working for the *Standard*, buying it in 1937," Michael said.

As president of the Zionist Organization of Canada, Hayman made more that 1,000 speeches in 30 years to raise funds for Zionist causes. He particularly liked to speak to Jewish groups in small communities.

"My father would like to be remembered as a person who promoted independent Anglo-Jewish journalism without benefit of any government or other grants," Michael said.

"He was fairly hawkish in his editorials as far as Israel is concerned, but he always said that matters of security should be decided by Israelis alone. On other matters, such as the Law of Return, he felt it was legitimate for those outside of Israel to express opinions."

He was the first Jew to sit on the Ontario Multicultural Committee.

Surviving Hayman are his son, Michael, and daughter-in-law, Patricia.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 27, is deadline for April 6 issue and Monday, April 3, is deadline for April 13. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, March 25

HAVDALAH MIX & MINGLE

For singles 40 plus, 8 p.m. at Holy Blossom Temple, in conjunction with Intersynagogue Singles. **Deborah.** 789-3291, ext. 265.

CHARITY BINGO

Simcha/Kadima, a Thornhill chapter of Na'amat Toronto, annual charity bingo, 7:30 p.m., at Borochov Cultural Centre, 272 Codsell Ave. $12 includes bingo cards, door prizes, auction items. 636-5425.

MASQUERADE BASH

Jewish Students Union of University of Toronto semi-formal Masquerade Bash, 9 p.m., Ontario Science Centre. 978-0421.

Sunday, March 26

SELECTED PERSONALITIES

Stephen Speisman speaks on Selected Personalities in the History of the Toronto Jewish Community at Temple Sinai Sunday breakfast series, 10 a.m.

DYNAMIC SINGLES

Dynamic Singles of Adath Israel in conjunction with Intersynagogue Singles presents **Dr. Neil Naftolin**, podiatrist and humorist, at brunch for singles 35 or better, 11:30 a.m. Synagogue 635-5340.

ACADEMY AWARDS NIGHT

Sephardic Educational Centre Academy Awards Night, 8 p.m. at Myth Restaurant, 417 Danforth Ave. 905-669-7652, ext. 225.

WINGATE BRANCH

General Wingate branch of the Royal Canadian Legion breakfast meeting, 9 a.m., Zionist Centre, 788 Marlee Ave.

Monday, March 27

TORAH'S ACCURACY

The Accuracy of the Bible Text According to the Dead Sea Scrolls and Other Rabbinic Sources with **Prof. B. Barry Levy**, 8 p.m., Koffler Institute for Pharmacy Management, 569 Spadina Ave. 978-5301.

JEWISH PARENTING

Sarah Chana Radcliff, College of Psychologists of Ontario, discusses How to Raise a Mentsh, 8 p.m., First Narayever Synagogue, 184 Brunswick Ave. **Rona Sherebrin** 781-0282.

Tuesday, March 28

OUR SHARED HERITAGE

Cheryl Jaffee, curator at the National Library of Canada (Ottawa) lectures on Private Notes in Our Shared Heritage: A slide presentation of rare and old Hebraica and Judaica from the Jacob M. Lowy Collection, 7:30 p.m. at Beth Tzedec Congregation. Co-sponsored by the Association of Jewish Libraries – Ontario, Beth Tzedec Max and Beatrice Wolfe Library and University of Toronto. 781-3514.

THE JEWISH PEOPLE

Shaar Shalom Sisterhood presents a panel discussion of What My Form of Judaism Means To Me, moderator **Rachael Turkienicz**, panelists **Tova Kelman Gutenberg** (Orthodox), **Susan Haberb** (Conservative), **Sheila Smolkin** (Reform), 8 p.m. RSVP 905-889-4975.

CHUG TANACH

Meets at Beth David B'nai Israel Beth Am Synagogue 8 p.m. to study Jeremiah. Presenter **Dr. Joshua Langer**. Text in Hebrew, discussion in English.

Wednesday, March 29

THE AFGHAN WAR

Women of the Afghan War. Learn about women's conditions under the Talaban regime from

Continued on page 23

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Israel Matching Scholarship Fund

This scholarship fund was established in honour of the 18th anniversary of the founding of the congregation. The fund provides matching grants through eligible organizations which provide assistance to young people planning to participate in summer or full year programs under Orthodox auspices in Israel. The fund is targeting youth who:

- have had 3 years or less full time education in a Jewish day school
- demonstrate financial need
- are residents of Ontario
- between the age of 15 - 25 years
- have been approved for scholarship by an institution that meets the requirements of this fund

ORGANIZATIONS wishing to determine their eligibility for this fund are asked to fax the following information to BAYT Matching Scholarship Committee (905) 886-5103 by April 7, 2000:

- Name of Organization:
- Address
- Name and phone number of contact person
- Type of scholarship fund your organization offers

You will be contacted by a member of the committee to discuss further details.

APPLICATIONS WILL BE ACCEPTED ONLY FROM ELIGIBLE ORGANIZATIONS.

Continued from page 22

author **Deb Ellis**. Hosted by Club Dafna of Na'amat for women 35-45. RSVP **Sharon** 905-889-9785.

BOOK REVIEW

Prof. Ruby Newman reviews *The Red Tent* by **Anita Diament** 7:30 p.m., Beth Tzedec Congregation 781-3511.

SAFETY ISSUES

At Pride of Israel Synagogue, police officer **Leslie Bluestein** discusses home-proofing and other safety issues, 7:45 p.m. Admission: one non-perishable food item for the kosher food bank.

COOKING DEMO

Cooking demonstration by **Bonnie Stern** presented by Alpha Omega Auxiliary and the Heart and Stroke Foundation, 7:30 p.m., Inn on the Park. **Cheryl Chapnick** 223-7649.

ANCIENT SOURCES

Ashkenaz Foundation and the Bloor Jewish Community Centre present Ancient Sources, New Ideas, 8 p.m. at Bloor JCC. Panelists **Anton Piatigorsky, Prof. Bob Gibbs, Simon Glass, Oona Ajzenstat** and moderator **Elisa Kukla**.

LUNCH & LEARN

Holy Blossom Temple Lunch & Learn in Retirement group features Travels with Charlie: Highlights of an Artist with **Charles Pachter**. at noon. $1. Bring your lunch.

Thursday, March 30

CANADIAN JEWRY

Prof. Irving Abella lecture series, The Drama of Canadian Jewish History, continues withWhen Jews Become White, 7:30 p.m., Beth Tzedec Congregation.

PASSOVER COOKING

Beth David B'nai Israel Beth Am Sisterhood features a Passover Cooking Demonstration by Miriam's Table, 7:30 p.m. Reserve **Gloria Dadoun** 905-881-1124 or **Rose Haspel** 905-764-8141.

JUDEO-SPANISH SONGS

Dr. Judith R. Cohen and her daughter **Tamar Ilana Cohen Adams** concert is Judeo-Spanish Songs of the Sephardic Diaspora, 7:30 p.m., Holy Blossom Temple. **Anne** 789-3291, ext. 235.

AUDITIONS

Medina Theatre Ensemble auditions for a staged reading of the murder mystery *Night of January 16th* by **Ayn Rand** at B'nai Brith Building, 15 Hove St. Medina members 7-8:30 p.m., Non-members 8:35-9:55 p.m. **Susan Harssar** 485-1967.

DANCE

Beth Emeth Bais Yehudah Chai Shalom dance, music by **Mickey Lewin**. Tickets at shul office or call **Molly Dykopf** 633-1560.

And What Else Is New

MEMORIAL WEEKEND

Beth Emeth Bais Yehuda Sisterhood Ruth Kelman Memorial Weekend March 31-April 2 with Scholar-in-Residence **Prof. Lynne E. Heller** of Hebrew College, Brookline, Mass. Theme: From Here to Paternity. Friday, March 31: Services 6:35 p.m. Friday night family dinner in conjunction with Shabbat Across North America.

Saturday, April 1: Sisterhood Shabbat. Sermon by Heller: What Happens When We Love Our Children Too Much?

Sunday, April 2: Following services at 9:15 a.m., Sisterhood and Brotherhood breakfast, Between Two Worlds, Between Two Fathers. (reserve). 633-3838.

SHABBAT ACROSS CANADA

On Friday, March 31, hundreds of Jewish communities across North America will be taking part in a national Jewish event to celebrate what unifies all Jews – Shabbat!

Barrie's Jewish community, the **Simcoe County Jewish Association**, will gather to eat, relax, enjoy and celebrate Shabbat together. 705-721-6126 or 1-888-742-2228..

Or Hadash Reform Congregation, Newmarket, invites all Jewish singles, couples and families to join in its Millennium Shabbat Across Canada event, a traditional Shabbat service and meal. 905-898-2220.

SEC TORONTO

Sephardic Educational Centre Toronto welcomes **Rabbi Yosef Benarroch** of SEC Jerusalem who is in Toronto March 22-24 to promote two new programs being launched by SEC Jerusalem – a one-year joint program with the Hebrew University, and a Sephardic Woman's Midrasha program. **Yael** 905-669-7652, ext. 225 (Monday only).

Also SEC Toronto announces a new program for singles, ages 27-42. Call 905-669-7652, ext. 225.

ART AUCTION

Art Auction 2000, Sunday, April 2, 7:30 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. Artist **Dubie Arie** will be present. Preview for patrons 6:15 p.m., general preview and sildent auction 7 p.m. RSVP for tickets, synagogue office 905-889-4975 or **Carolyn Bowman** , 905-881-9056.

PESACH PROGRAM

Jewish Immigrant Aid Services is seeking Canadian Jewish families interested in hosting Russian immigrants for a seder in their homes. Contact **Dina** 630-6481, ext. 29.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. announces registration is now open for summer courses for adults, teenagers, preteens, in conversational Hebrew for beginners, intermediate and advanced students. **Joseph Klinger** 787-0197.

TRIBUTE TO OFRA HAZA

On April 1 at Earl Bales Park Community Centre, Israeli Jewish Scouts is hosting a tribute to **Ofra Haza**, a sing-along in Hebrew led by **Izhak Argaman**. $10 at door. Proceeds go to a summer camp for kids.

ATLANTIC CITY HOLIDAY

Join Adath Sholom Sisterhood in Atlantic City April 3-6 at the Tropicana Hotel and Spa. Lots of perks and extras. **Bunnie Gross** 633-9691.

FOR SENIORS

Association of Jewish Seniors Second Seder, Thursday, April 20, at the Bernard Betel Centre, 1003 Steeles Ave. W. Doors open 8 p.m., seder at 9. Tickets at the centre or Association. 530 Wilson Ave. W. **Goldie Leibman** 635-2860.

Shaarei Shomayim Friendship Club trip to Israel in the spring. Monday, April 3, at 1 p.m., musical entertainment with **Bill Berle**; June 14, *Vaudeville* King's Wharf Theatre; July 12, *Second Time Around*, Gryphon Theatre; Aug. 15, *Damn Yankees*, Drayton Festival Theatre; Sept. 20, *Fiddler on the Roof*, Stratford. **Lena** 785-5773.

LZA Seniors Club: Theatre outings: June 14, *Hello Dolly*, Stage West Dinner Theatre; Sept. 13, *Fiddler on the Roof* at Stratford. 630-9444 or **Libby** 782-2059. Dancing class Thursdays and Cultural Club 10 a.m. Tuesdays at Borochov Centre, 272 Codsell Ave.

Earl Bales Seniors' Club: April 2, Sunday dance; April 4, Bramalea City Centre; April 5, Casino Rama; June 14, *Vaudeville*, King's Wharf Theatre; Aug. 20-23, Michigan trip, $469 (Cdn); activities now in full swing. Phone 395-7881 for days and times.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 23, evening of games; March 30, free discussion evening. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Spring Recreation Programs offered in partnership with the Toronto Board of Education begin the week of April 10 and continue to June 9.

Regular programs resume the week of April 3.

An Introduction to Jewish Humour with psychotherapist **Batya Hazenbach** Tuesday, March 28, 10-11:30 a.m. **Bookie Kwart** ext. 116.

Osteoporosis Support Group meets Tuesday, March 28, 1:15-3:30 p.m. when pharmacist **Chee Ying Chiu** discusses Medications and Osteoporosis. **Joan** ext. 126.

Get Your Back, Back on Track with occupational therapist **Debbie Bauer**, 1:15 p.m., Thursday, March 30.

Movie, *The Story of Us*, Sunday, March 26, 2:30 p.m.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday for movies, lectures, dances, sing-alongs, bingo.March 28, lunch out; April 4, movie; April 11, medical lecture. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Toronto Jewish Film Society screens *September Songs: The Music of Kurt Weill* (Canada 1994) introduced by film programmer **Marc Glassman** on Sunday, March 26, Jackman Hall, Art Gallery of Ontario, 5:15 p.m. and 7:45 p.m.

Downtown Jewish Learning Council and the Michael Bernstein Chapel of Bloor JCC present **Prof. Michael Brown** of York University discussing Why Should We Be So Concerned About the Holocaust – What Was Lost?, Thursday, March 30, noon to 1 p.m., light lunch.

Seniors' Club: Thursday, March 23, 1:30 p.m., Purim celebration with **Arnie Wiskin** accompanied by **Paul Mathew.** Thursday, March 30, 2 p.m., **Blima Rhodes,** wife of **Rabbi Robert Rhodes** of Pride of Israel Synagogue speaks about The Meaning of Passover. **Judy**

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

The Fifty-Five Plus Department of Adult Services courses. Register now. **Janet** ext. 259:

Lunch 'N' Learn with **Rabbi Ronni Cahana** from Lodzer Synagogue, first Friday of each month, noon to 1 p.m. (April 7, May 5).

Co-sponsored with Toronto Board of Education, intermediate bridge, starting Wednesday, April 12, 1-3 p.m. Register at first class.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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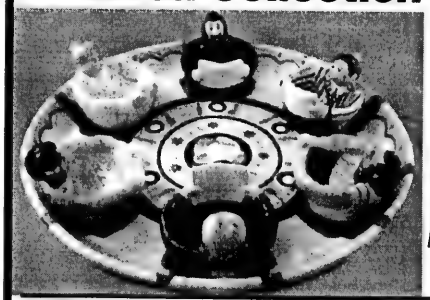

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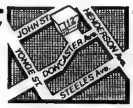

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SINGLES EVENTS

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MICHAEL at (416) 391-1836

The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

Beth Sholom Singles & Intersynagogue Singles invite you to a **Night of Live Salsa Music** at Beth Sholom's *Club Crescendo* with Juno Award Nominated **"Diego Marulanda and Pacande"** *Music, mingling & a cozy dance floor. Refreshments and cash bar* **Sat. Apr 1, 2000 at 8:30pm** Beth Sholom Synagogue 1445 Eglinton Ave. W., at Allen Rd. **Tickets: $12-adv, $15-door.** MC/Visa Accepted. Call **416-783-6103**

Large Singles Party, Sun., Mar. 26, 8pm. *Latin Fever Nightclub,* 2220 Hwy 7, at Keele St. Live band, low cash bar. First 50 people will receive a special gift. Just $10! Don't miss the chance to meet your soulmate! Call 905-764-3256.

Meet Jewish Singles of all ages. Free to register! Call 416-492-5394.

Mix & mingle house party. Refresh., snacks, music. BYOB. Sat. 3/25, 8pm. $10. Res. Sonya 416-636-0221.

www.jmatch.com 1225+ Tor. Jewish Singles. **Free to join!**

"Classic Events" presents **Spring Fling for singles 35-55.** Sun. Mar. 26 at 7:30pm. Meet at **MOSQUITO MOE'S, 130 Eglinton Ave. East. (between Yonge & Mt. Pleasant)** 416-482-2273. Dance to the Oldies - Karaoke & Sing Along - Mix & Mingle. **Cost: $12 *cash* at door.** Portion of the proceeds to "*ZAREINU*". Call: Patsi Mandelbaum - 905-886-3301 or Ferne Kirschner - 416-493-8338.

"JUST FOR DINNER" Elegant group encounters for Jewish professionals. **Mar. 29, ages 32-46. Apr. 3, ages 26-38.** www.justfordinner.com Tel: 416-789-0776.

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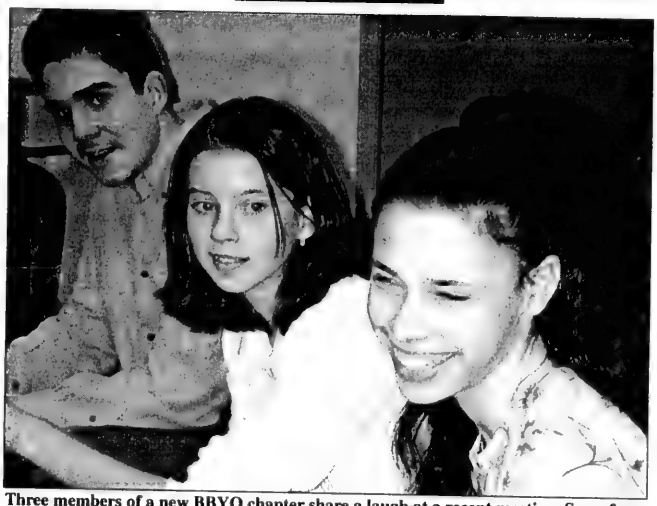

Three members of a new BBYO chapter share a laugh at a recent meeting. Seen, from left, are Daniel Bogod, Elena Kuzmin and Ola Irzak. [Simone Joseph photo]

BBYO-JIAS chapter to integrate Russian teens

By SIMONE JOSEPH
Staff Reporter

TORONTO — B'nai Brith Youth Organization and Jewish Immigrant Aid Services have joined forces to create a chapter for recent immigrants from the former Soviet Union (FSU).

One of the main goals is integration, said Dena Libman, director of development for BBYO. The recent arrivals will participate in programs with Toronto teenagers from other chapters and BBYO will work with both the Toronto and Russian teens to help them understand their cultural differences.

"I think there are a lot of stereotypes on both sides. By coming together with a common purpose – BBYO – these stereotypes will start to dissolve," Libman said.

Russian teens are sometimes stereotyped as aggressive, said Jenya Zukerfhteim, the BBYO advisor for the new chapter.

While stereotypes existed before the beating death of Matti Baranovski in November – Russian-Jewish young offenders were allegedly involved – this tragedy acted "like a trigger," Zukerfhteim said."After that, everyone started to speak about it – that there is something wrong with this community."

End to stereotypes

Zukerfhteim wants to organize a Russian culture evening to showcase Russian music and art, and to hold a round-table discussion between Russian and Canadian BBYO members.

"It is important for them [young Canadians] to know it's not just hooligans coming from Russia, but some very nice, intelligent people," she said.

In December, UJA FEDERATION approved grants for nine organizations to help integrate Russian Jews into the larger Jewish community. JIAS received $5,000 for its joint chapter with BBYO.

In January, JIAS sent Russian-language brochures about BBYO to parents of teens from the FSU. Social workers at JIAS used a list of clients they had worked with and called these parents to see if their children would be interested in joining the chapter, which is open to teenagers who have been in Canada less than three years and are between the ages of 14 and 16. The chapter now has 18 members.

Last month, the group had its first meeting and went bowling.

"It's a really nice environment. Everyone likes everyone. It's just pure fun," said Margarita Rapoport, 15.

Ola Irzak, another 15-year-old member, immigrated to Canada three years ago from Ramat Gan, but was born in Leningrad (now St. Petersburg). About 90 percent of the chapter's members are from the FSU, but have immigrated from Israel, said Zukerfhteim.

Irzak is hoping that joining the chapter will help her retain her knowledge of Hebrew and Russian.

"I'm afraid of losing the language," she said.

While the chapter's teens do not want to lose their Russian identity, they are open to Canadian culture, and want to become friends with Canadian teenagers, Zukerfhteim said.

"If they are able to create strong connections with Canadian youth, they will feel accepted."

For more information about BBYO's new chapter, call JIAS at 416-630-6481 or BBYO at 416-398-2004.

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

דערפאָלגרייכער אַשכּנז־פּעסטיוואַל

פון ש. סימכאָוויטש (טאָראָנטאָ)

דער דריטער (1999) „אַשכּנז־פּעסטיוואַל פון ניי־יאָרק, ייִדישער קולטור" איז טאָראָנטאָ איז געווען אַ גרויסער דערפאָלג. די פעסטיוואַלן ווערן איינגעאָרדנט יעדן צווייטן יאָר אין „האַרבאָרפראָנט" פאַרוויילונגס צענטער בײַם בראָג פון דער אָנטעריאָ־אָזערע. דער הויפּטקער פעסטיוואַל האָט איבערגעשטיגן די פּערזשקע סי מיטן ריכטן קינסטלעריש אינהאַלט אין סי מיטן גרויסן רושם אין שטאָט.

עס האָט זיך אָנגעהויבן דעם 30סטן אויגוסט מיט אַ גרויסן קלעזמער־קאָנצערט. **דוד בוכבינדער**, אָרטס־טשער דירעקטאָר פון אַשכּנז, האָט באַגריסט דעם ריזיקן עולם אין די 175 אָרטשטן פון צען לענדער, ווי אויך צענדליקער מיטאַרבעטער אין וואָלונטיירן. די „קלעזמער קאָנסערוואַטאָריע בענד" פון באָסטאָן האָט פאַרווילט מיט אַ ריכן פּראָגראַם, מיט גאַסט פון **דזשודי ברעסלאָר**.

די הויכפונקטן פון ייִדישן געזאַנג זיינען געווען די צווייַ קאָנצערטן פון ניי־יאָרק. צוזאַמען מיטן מאָראָנטער ייִדישן פאָלקס־כאָר האָבן זיי דורכגעפּירט אַ פּראָגראַם מיטן נאָמען „*אין ליבע און אין קאָמף: די יידישה פון ייִדישן אָרבעטער־בונד*". צוזאַמען מיט דער בוימטער סאָליסטין **עידיטן קופּער**, האָבן זיי אויך געזונגען אַ צאָל אָרבעטער־לידער. אגב, אין די געשיכטע אין דער ביטראָג פון „בונד" באַהאַנדלט געווארן אין אַ באַזונדערן פּראָגראַם, מיטן אַנטייל פון פאַרשיצער פון טאָראָנטער אָרבעטער־רינג, **אהרן פּינער**.

אויך אירפּן ליטעראַרישן געביט זיינען אָפּגעהאַלטן געווארן אַ צאָל אינטערעסאַנטע פּראָגראַמען, ווי למשל, „*פּאָרשטעלונגען פון שטעטל*", וווּ די באָקאָנטע שרייבערס **יהודה עלבערג, יפה אליאך** און **ליליין נאַסטל** האָבן פאָרגעלייענט וועגן שטעטל־לעבן. עס זיינען אויך צושטאַנד געקומען דרei עפּנטלעכע פאָרלייענונגען פון קאָנאַדער ייִדיש־ענגלישע שרייבערס אין פּאָעזיע, בי וועלכע אויך דער שרייבער פון די שורות האָט געלייענט אינזיקע פון זיינע לידער אין ייִדיש אין אינגלישער איבערזיכטונג.

כדי מסרים צו זיך דעם פעסטיוואַל זיינען אָפּגעדרוקט געווארן פלעאַלעקע אינפאָרמאַציע־בוליעטינען אין אַ בראָשור פון 78 זיינען מיט אַ באַגריסונג־ברוין פון טאָראָנטער ייִדישן ראָש־עיִרון, **מעל לאַסטמאַן**. דער אָפּקלאַנג איז שטאָט איז געווען אַ גרויסער צוליב די טעגלעכע באריכטן אין אָרטיקלען איז די ענגלישע צייטונגען אין צוליב דעם לעבעדיקן אַשכּנז פאָראַנ.

דער פעסטיוואַל, אָריגינאַל פלאַנידט פון אַ קליינער גרופּע יונגע ייִדן, איז במשך פון די פאָראַנגענע עטלעכע יאָרן אויסגעוואַקסן אין אַ סאָלידער אינסטיטוציע מיט אַן אייגענער ביורא אין אַ צאָל אָנגעשטעלטע. די ייִדישע פּעדאַראַציע פון גרויס־טאָראָנטאָ האָט געשטיצט דעם פעסטיוואַל מיט אַ גרעסערער סומע.

דער אַשכּנז־פעסטיוואַל איז געשלאָסן געווארן מיט אַ פּיַערלעכן פּינאַל אין גרויסן אַמפיטעאַטער. אויף דער בימע זיינען געווען פאָרזאַמלט די אָרגאַניזאַטאָרן און גאַסט־אָרטיסטן און מיט גזאַנג און טענץ זיך גזוגענגט מיטן עולם. פענער מיט ייִדישע אופשריפטן האָבן געפלאַטערט אין דער לופטן אין די פּריידּ אין דער הויבנקייט פון די פאָרזאַמלטע איז געווען אומגעהויער. דער דירעקטאָר, דוד בוכבינדער, האָט געווונדשן אַלע־מען זיך וויידער צו באַגעגענען בימים פערטן אַשכּנז פעסטיוואַל אין יאָר 2001. לאַמיד האָפן, אַז דער וווּנדש וועט מקוים ווערן אַז די יונגע אָרגאַניזאַטאָרן פון אָט דעם אייגנאָרטיקן פעסטיוואַל וועלן אויסנוצן די צייט בין דעמאָלט צו דערגיין נאָך טיפער צו די קוואַלן פון דער אַשכּנז־ייִדישער קולטור אוּן צו דערלערנען מער אוּן בעסער דאָס ייִדישע לשון.

Coast to Coast

Why public esteem declines

The silly season is upon us. Jews have Purim, college students have spring break and parliamentarians have...Parliament!

Item: The Senate voted a 29 percent increase in its annual budget. The increase was necessary, argued the senators, because of extra work they have been doing in committee. Sounds reasonable until one considers that the Senate voted to extend their March break by an additional week because there was nothing for them to do.

Item: Arguing that the government's Clarity Bill is undemocratic, Bloc MPs have vowed to hold the House of Commons hostage while they plod through over 400 amendments to the Bill. The manoeuvre forced the House to cancel question period and a string of debates through much of the week. With MPs heading off for bed at 6 a.m. after almost 48 hours of non-stop voting, one wonders who is really in contempt of democracy.

Item: Jake Hoeppner, the Reform MP who was ousted from his caucus for various anti-Manning infractions, originally ran for the House on a "get-tough-with-crime" ticket. He has now been charged by the RCMP with assault and will go to court next month. The victim of his alleged infraction? Fellow MP Inky Mark.

The list goes on and on, but the central theme remains constant. Elected officials have two overriding responsibilities: to practise what they preach and to make the best possible use of the time they are in Parliament. Increasingly though, we see politicians betraying those two fundamental responsibilities. It is no wonder then, that the public's esteem for politicians continues to decline.

Scene in Ottawa

By G.K. SIMCOE

MPs tell us that the overall number of calls received by their offices from constituents has dropped off substantially in the last couple of years. So have other forms of public contact with the political sector. Organizers of the upcoming Liberal convention have quietly admitted that registration levels are well below their original expectations – as were the numbers for the recent Canadian Alliance convention.

Given the ever-widening gap between politicians and their constituents, it seems to this observer that there was never a better opportunity for the Jewish community to make inroads in the political sector – at every level and in every capacity.

One could even be so bold as to suggest that some of the national Jewish organizations should be steering their constituents towards a more active profile within Canadian political life.

Coalition for Older Adults gets approval

By MYRON LOVE
Prairies Correspondent

WINNIPEG — With the approval of the proposed new Coalition for Older Adults, planning director Faye Rosenberg Cohen says that she is anxious to get started doing the actual planning.

Approved by the Jewish Federation of Winnipeg/Combined Jewish Appeal at its recent board meeting, the creation of the coalition was the central recommendation of a report by a committee on aging.

Last summer, Federation/CJA established this committee to plan for the future needs of Jewish older adults in Winnipeg. The report points out that 25 percent of the Jewish community here is over 65, compared with about 15 percent of the Canadian Jewish community as a whole.

While that figure has remained stable for the last 10 years, the percentage of those over 75 has grown by 20 percent. The over 65 age group is expected to increase again when the baby boomers hit that age in 15 to 20 years.

The new coalition structure calls for an ongoing committee to plan for continuous improvement and regularly review progress and plans. The organization envisions that boards of all agencies serving older adults will meet several times a year to share information and strategize together.

Among the areas to be addressed are outreach – bringing social and recreational programs to new locations with large concentrations of Jewish seniors; transportation – increasing the use of taxi vouchers; and supportive housing for those who are no longer able to maintain themselves independently in their own homes.

There are also proposals for an occasional seniors newsletter and a brochure describing available services to be distributed to relevant households and service providers throughout the city.

Tired of the TV? — Tune in to www.cjnews.com

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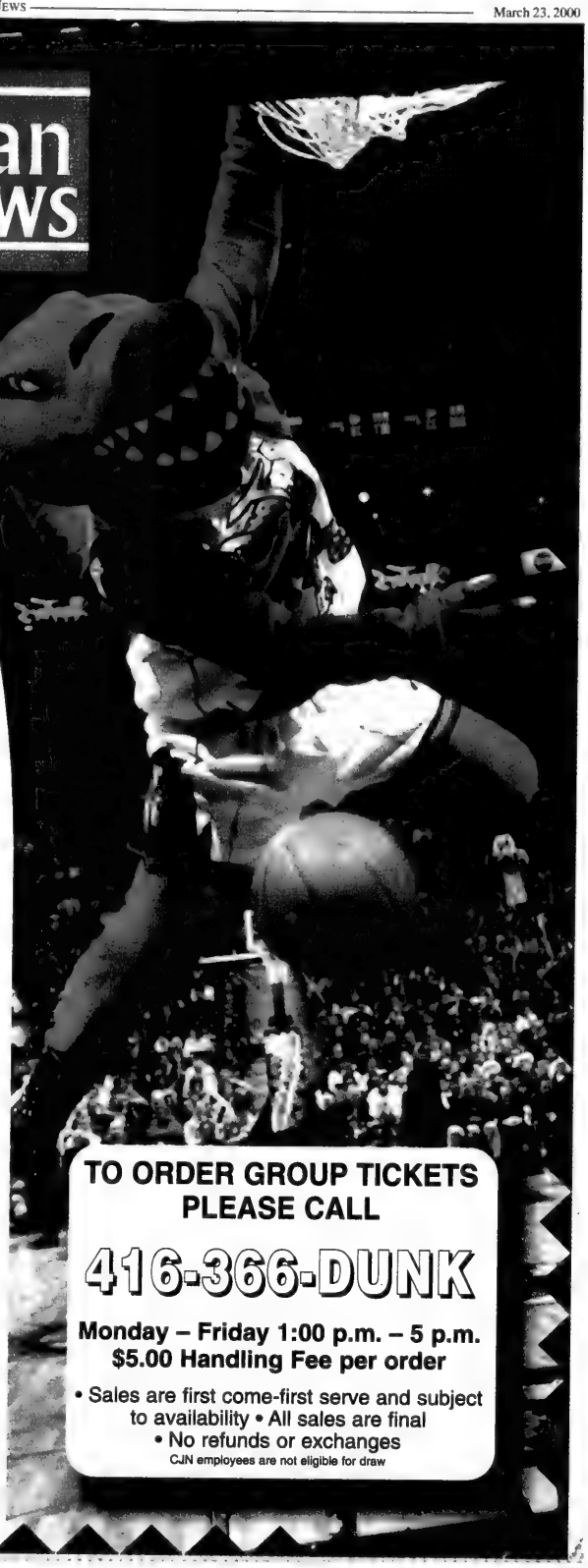

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On Campus

York students win award for political diplomacy

By SIMONE JOSEPH
Staff Reporter

TORONTO — Last month, York University student Ilana Keyes discovered how exhausting it can be to act as an international delegate.

Keyes attended the 46th annual model United Nations conference, and stayed awake late into the night writing resolutions and amendments, and meeting with delegates from other countries to discuss compromises. The third-year student averaged two hours of sleep per night.

Candice Teitlebaum

Keyes was one of 30 York University students who attended the four-day Harvard University-run conference in Boston along with students from across the globe.

The conference is an exercise which simulates the United Nations by having delegates negotiate, debate and form resolutions to global issues. Each university represents a country – York University represented the foreign policy of the United States – and each delegate was assigned to a committee.

Keyes and her partner, Alisa Hopkinson, also a third-year York University student, were part of the Commission on the Status of Women, which discussed the treatment of war crime rape victims.

The duo advocated better education including teaching civilians human rights, teaching peacekeepers to be sensitive to crimes like rape and introducing help centres for women in war-torn countries.

One of the pair's challenges was convincing the Third World nations to install emergency help centres for rape victims.

"They thought that this was imposing capitalist, American, western values, that that was going to infringe on their culture," she said.

The duo worked hard prior to the conference. They researched America's foreign policy for four weeks, learned about parliamentary procedure for four months and had meetings with York University international relations and women's studies professors to talk about their ideas and have them critiqued.

When the WTO agreed to it, Keyes was elated. "Without the funding, we were just talking garbage," she said.

But the pair's struggle to pass a resolution that strongly reflected the American perspective was not over yet.

As the end of the conference loomed closer, delegates began pushing for the passage of their own draft resolutions.

Eight resolutions were drafted of which three included the United States' perspective.

Only one resolution could pass and once a resolution is voted down, it's gone.

Things started getting ugly.

Countries began forming alliances to try to divert support from the United States.

Ilana Keyes

Russia, who had consistently rejected Japan's views, suddenly tried to form an alliance with that country.

Keyes and Hopkinson, realizing they were losing support, decided to work with Russia and Japan, while at the same time attempt to incorporate American ideas into the drafted resolution.

They ended up combining two of the most popular resolutions and forming a compromise with the two countries.

"We convinced them they needed our support," Keyes said. Many of Keyes' and Hopkinson's ideas were incorporated into the resolution.

The resolution included introducing emergency help centres for women in war-torn countries, ensuring staff in these help centres are sensitive to the country in which they are working, and measures to prevent war.

The judges analysing the delegates awarded Keyes and Hopkinson the prize of best delegate. Candice Teitlebaum, a fourth-year York University student, also won best delegate award for her participation in The Organization of American States.

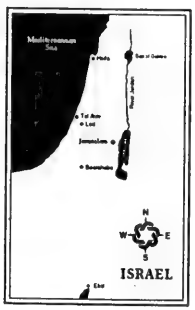
In total, two best delegate and three honourable mention awards were given to York University delegates at the conference.

Teitlebaum's committee discussed how the Americas could strengthen democracy within their own countries and how to ensure an agreement on free trade would be reached before a 2005 deadline.

Delegates from Latin America and Canada wanted Cuba to enter into a free trade agreement with the Americas but the United States was opposed to the idea. The United States' true-life stance pitted Teitlebaum against all of the other countries. But somehow, she managed to hold her ground, a feat she believes won her the best delegate award.

"I really maintained my country's position. No matter what, I still kept pushing to convince them of my point of view. Basically, it was me against 33 other countries," she said.

Arrive in time to celebrate יום העצמאות *(Israel Independence Day)*



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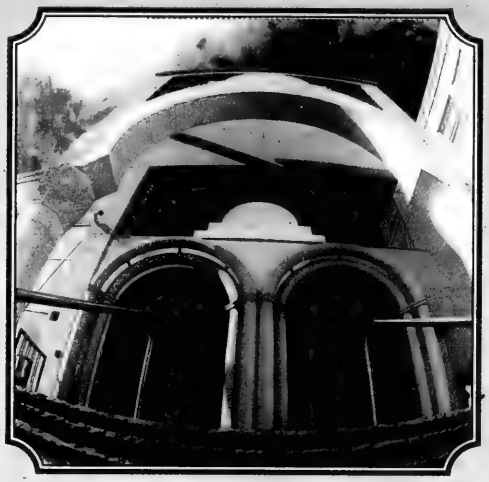

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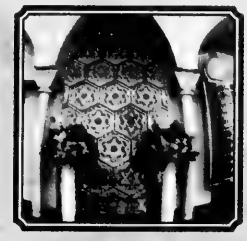

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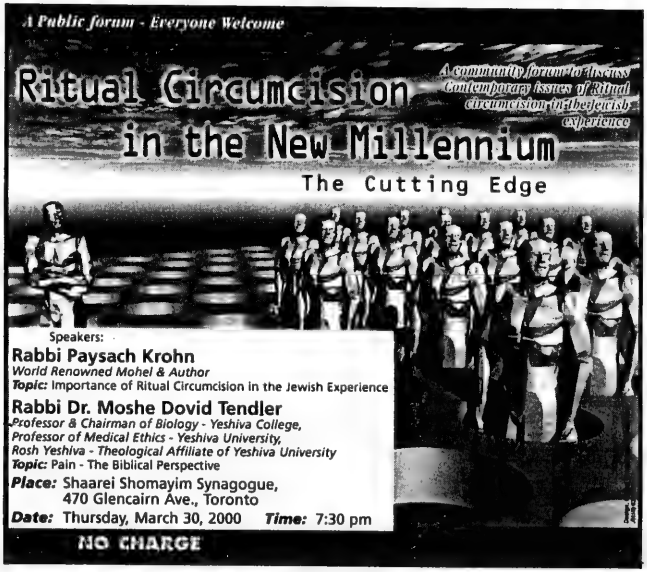
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Coast to Coast

Damage claim by former agunah may set precedent

Continued from page 1

Stephanie Bruker received a *get* from her ex-husband, Jason Marcovitz, in 1995, 14 years after their civil divorce in 1981, and only after numerous appeals from herself, rabbis and lawyers, according to court documents.

Her lawyer, Alan Stein, told the court that part of the settlement entailed both parties signing a consent in 1980 in which Marcovitz "obliged himself to appear before the rabbinical authorities in order to obtain the traditional religious *get* immediately upon the Decree Nisi of Divorce [the divorce decree from the court]."

Get withheld for 14 years

Bruker is seeking $200,000 each for the psychological damages of "having been restrained from going on with her life," from remarrying according to the Jewish faith and from having children; and $750,000 for "loss of consortium," defined as Bruker's having lost the opportunity to have "the love, affection and moral and financial support of a husband, and to have children in such a union." Bruker was 47 when Marcovitz gave her a *get* more than four years ago.

In her declaration, she cites two serious relationships with men, which might have led to marriage.

The couple was married in 1969 at Congregation Shaar Hashomayim, a Conservative synagogue. They have two daughters, both adopted. It was she who left Marcovitz.

In 1995, Marcovitz went to court to contest his child support obligations. Bruker cited section 21.1 of the Divorce Act, passed in 1990, which allows a court to dismiss any civil proceedings brought by a spouse who refuses to grant a religious divorce. Superior Court judge Diane Marcelin upheld that section. Shortly afterward, Marcovitz initiated the *get*.

In his defence, Marcovitz, who is represented by lawyer Anne-France Goldwater, calls the claim "grossly exaggerated, highly hypothetical, and requests indirect damages which are impermissible in a claim of breach of contract." He alleges she is motivated by financial rather than religious reasons.

He claims that whenever he tried to arrange a *get*, she placed the condition that he pay her "extravagant 'damages.'" He proceeded to a *get* only after he was able to directly provide financial support for his children, rather than through Bruker. He also points out that Bruker is infertile.

Marcovitz admits he agreed to give the *get* during the civil divorce, but changed his mind "for reasons of conscience." Bruker's action is "unfounded in law, as it is not within the powers of the courts to enforce an action which constitutes a matter of conscience" and is "a breach of [Marcovitz's] freedom of religion and conscience."

He went for the *get* in 1995 as "a moral obligation, and not a legal one" because such an obligation is outside the purview of civil law, Goldwater says.

"In any event, it is only the beit din which can morally determine whether the defendant has respected or transgressed his religious obligations flowing from circumstances of the breakdown of the marriage and the agreement signed thereafter..."

In her notice to the attorney general of Canada, Goldwater contends that section 21.1 is discriminatory "insofar as it was legislated specifically and solely to provide civil remedies for adherents of certain sects of the Jewish faith, without regard for the religious barriers to divorce and remarriage that adherents of other religions may face."

The state, she argues, can only be concerned with permitting citizens to divorce and remarry civilly. "The legitimacy" of the Divorce Act is "predicated upon the strict respect of the separation of church and state."

The Canadian government, she said, would not, for example, interfere with Catholic dogma, which prevents millions of Canadians from divorcing and remarrying religiously.

"Freedom of religion includes the freedom to give or receive the *get*, and to refuse to do so, and to change one's mind, and none of this is for the court to assess, examine or punish," the notice states.

The section is discriminatory also because it "deprives(s) a class of citizens of their ordinary civil recourses, solely by reason of their religious affiliation."

Referring to this case, Goldwater maintains that, despite the signed agreement, the state cannot "impede them from changing their minds, and the state cannot coerce them, directly or indirectly, to fulfil what is, in its pith and substance, a religious undertaking."

Moreover, under Jewish law, it is "impermissible to promise to give, or not give (or to receive, or not receive), a Jewish divorce... Consent to the divorce must be freely given before the rabbinical tribunal, without constraint of any kind, direct or indirect," she continues.

Claims provision unconstitutional

As long as section 21.1 remains on the books, "the door has been opened to consider all matters relating to the religious Jewish divorce as justiciable."

Goldwater concludes that it is unconstitutional for the state to intervene in matters of religious faith " to 'protect' the adherents of such religious faith from aspects of the faith which they do not accept...," pointing to the fact that the amendment was made after "Jewish lobby groups" requested it.

These groups, she says, asked for the legislation because "rabbinical authorities feel powerless in our secular society to assert and enforce their authority. This is not a justification for state intervention," according to Goldwater.

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See Page 51

Israelis, Palestinians take steps for peace

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — After a month of deadlock and mutual recriminations, the Israeli-Palestinian track is again showing distinct signs of life.

Days before the scheduled resumption of talks in the United States, Israel's cabinet approved the transfer of an additional 6.1 percent of the West Bank to Palestinian control.

The cabinet decision took place amid repeated indications that the Palestinian Authority is co-operating with Israel to clamp down on terrorism.

Over the weekend, Palestinian security officials detained several Hamas activists in the Gaza Strip who were suspected of planning to carry out terror attacks against Israel.

The officials also uncovered some 70 pounds of explosives hidden in a kindergarten in a Gaza refugee camp.

One of two Hamas activists Palestinian security forces detained last week near the West Bank town of Nablus led these forces to the explosives.

The two suspects are believed to have headed a Hamas terrorist cell that Israeli security forces uncovered earlier this month in the Israeli Arab town of Taibe. The two had been on the run since a March 2 shootout in Taibe, where members of an Israeli anti-terror squad killed four Hamas members and captured another.

Last Sunday's 16-6 cabinet vote came after the inner security cabinet, a smaller group of ministers that focuses on security issues, approved the withdrawal map specifying the 6.1 percent land transfer.

The ministers who voted against the move included members of the pro-settler National Religious Party, the haredi Shas party and the Russian immigrant Yisrael b'Aliyah party.

The Prime Minister's Office said the redeployment, originally slated to be carried out in January, would likely take place on March 21 – the same day that Israeli and Palestinian negotiators were scheduled to meet at a Washington military base.

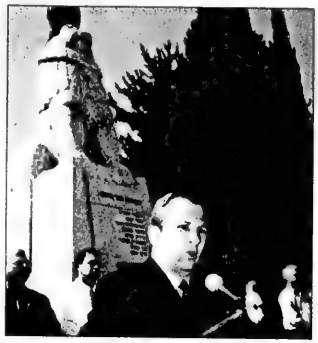
Under the withdrawal plan, 5.1 percent of the West Bank now under Palestinian civilian control and Israeli security control will be handed over to full Palestinian control. An additional one percent will go from full Israeli control to full Palestinian control.

As a result of the handover, the Palestinian Authority will have full or partial control over 39.8 percent of the West Bank, Deputy Defence Minister Ephraim Sneh said.

Sixty percent of the West Bank's Palestinian population "will be under full Palestinian authority" after the latest withdrawal, he added.

The withdrawal will include three Arab villages near Jerusalem – Zatara, Beitunia and Ubeidiya. It will also include areas near the West Bank towns of Jericho, Jenin Bethlehem and Hebron, bringing the Palestinians one step closer to achieving the territorial contiguity they want in a future state.

Prior to the cabinet vote, Jewish settlers lined a highway near Jerusalem to protest the redeployment.



Prime Minister Ehud Barak speaks at the 80th anniversary of the battle of Tel Hai last week. [Israel Sun photo]

The Palestinian Authority had rejected the redeployment maps that Israel originally submitted, claiming they did not include any densely populated Arab areas.

The Palestinians were particularly interested in areas near Jerusalem, where they want to establish the capital of a future state.

This demand triggered vigorous opposition from hawks, both in the opposition and within prime misnister Ehud Barak's governing coalition, on the grounds it would endanger Jewish areas and lead to the division of the city.

This pressure was attributed to Barak's decision last week to reverse himself and not include Anata, a West Bank village on Jerusalem's fringes, in the latest redeployment.

The decision angered dovish members of Barak's cabinet, who said Anata was never part of Jerusalem and criticized the prime minister for capitulating to pressure from the right.

When Barak initially indicated that he planned to transfer control of Anata and two other villages near Jerusalem, Israeli hardliners, including Interior Minister Natan Sharansky, flocked to Jewish settlements near Jerusalem to show their opposition to the plan.

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Israel & the Jewish World

March 13

• Israeli jets struck Palestinian guerrilla bases located near the Syrian border in Lebanon. The jets fired upon bases of the Fatah uprising and struck Hezbollah targets.

March 14

• Prime Minister Ehud Barak cancelled plans to give up a West Bank village on Jerusalem's fringes to Palestinian control. Barak's reversal came only hours after the media reported that he intended to transfer Anata and two other villages near Jerusalem.

• The spiritual leader of Hamas, Sheikh Ahmad Yassin, called upon the Pope to condemn Israel's hold over eastern Jerusalem during the upcoming papal pilgrimage.

March 15

• The Palestinian Authority said it plans to introduce Israeli literature in its schools. PA culture minister Yasser Abed Rabbo said the initiative was a response to the "racist campaign" conducted by Israeli media against the decision by Israeli education minister Yossi Sarid to include works of Palestinian poetry in the Israeli school curriculum.

March 16

• Soldiers from the Golani brigade, expected to be the last Israeli troops to serve in south Lebanon before the promised pullback in July, took up their positions, replacing a paratroops unit.

March 17

• The manhunt for Hamas terrorists involved in the recent Taibeh incident ended when three men surrendered to PA security officials. Two of the men were commanders in the terror squad. Two booby-trapped suitcases were also recovered.

Files from JTA and Ha'aretz

Denied own counsel

Continued from page 1

In addition, Dayanim said, few Iranian lawyers were willing to take the case because most Iranians believe the defendants are guilty.

Advocates for the 13, who have been hoping the defendants would receive a fair trial open to foreign observers and the media, consider the judge's latest move an ominous development.

"We are dismayed not only by this cynical manoeuvre, but by what it bodes for the trial," Lauder said.

Many believe the arrest of the 13 is part of a larger struggle between reformers and hard-liners in the Iranian government.

Although reformist forces won an overwhelming victory in Iran's Feb. 18 parliamentary elections, hard-liners still control the judiciary.

Even before learning of the judge's decision regarding the retainers, American advocates for the 13 were urging President Bill Clinton not to lift an embargo on Iranian pistachios and carpets, a move his government announced last week as a way of expressing support for the Iranian reformers.

In a related development, a group of European rabbis urged their countries' governments to pressure Iran to free the 13.

"We are urging European governments to take a strong stand," British Chief Rabbi Jonathan Sacks said last week.

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PA plans to politicize Pope's visit to refugee camp

By DAVID BEDEIN
Special to The CJN

The Palestinian Authority and the Roman Catholic Church's Latin Patriarchate of Jerusalem and Bethlehem are planning to politicize the Pope's March 21 visit to the UN refugee camp of Deheishe, just south of Bethlehem.

The Pope's intention in his visit to the camp is rooted in his genuine identification with any and all human suffering.

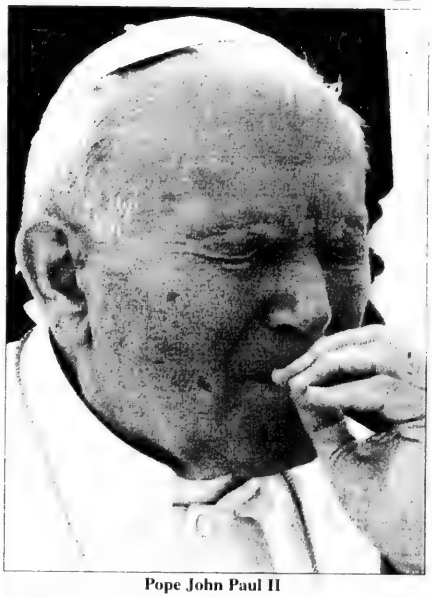
Analysis

However, Palestinian affairs correspondent Danny Rubenstein of *Ha'aretz* has written extensive reports on how Michele Sabbah, the Catholic Church's Latin Patriarch of Jerusalem and Bethlehem, in coordination with Yasser Arafat and the PA, has organized buses to transport thousands of Arab refugees to a rally in the presence of the Pope that will call for the "right of return."

Indeed, the PA has erected a three-storey monument outside of Deheishe in the shape of the full map of Palestine and dubbed it the "Palestinian Yad Vashem," to equate the plight of Palestinian Arab refugees with that of Jews who were murdered during World War II.

It is no coincidence that the Pope will visit the real Yad Vashem the next day.

The demand that Arab refugees return to their 1948 villages accords with UN Resolution 194 that has confined 3.5 million Arab refugee camps to "temporary shelters" for the past 52 years. The resolution operates under the premise and the promise of their "inalienable right of return" to villages that have been supplanted by Tel Aviv, Tzfat, Haifa, Ashkelon and more than 200 kibbutzim and moshavim.



Pope John Paul II

During the mid-1980s, the Catholic Relief Agency helped to construct more than 1,300 residences on a hill near Nablus as homes for Arab refugees. The homes stand empty because of a 1985 UN resolution that forbids Israel from moving Arab refugees out of their temporary shelters, since this would violate their "inalienable right of return" to the homes they left in 1948. The UN placed guards at the foot of the hill to prevent these homes from being taken by UN refugee camp residents.

Israel hoped that with the peace process, the PA would absorb the refugees in their state-in-the-making.

Instead, the PA's first act of legislation in 1994 declared that UN refugee camp residents must be absorbed in the pre-1967 boundaries of the State of Israel, and that the PA would deny any assistance to the UN camps to help them in the improvement of their deteriorating housing. The Palestinian Liberation Army has meanwhile established bases in each of the UN Arab refugee camps to prepare refugee residents to take back their homes by force, if necessary.

These preparations have been made with the logistical support and encouragement of the PA and the Latin Patriarch.

The campaign for the Palestinian Arab refugees to return to their homes will be launched in the presence of the Pope in an attempt to convey the impression of sacred Papal endorsement for the Palestinian Arab program for the "right of return."

In short, a genuine Papal pilgrimage that was planned to express deepest empathy for human suffering will be used by Sabbah and Arafat to advocate the dismemberment of the State of Israel.

David Bedein is media research analyst and bureau chief of the Israel Resource News Agency based in Jerusalem.

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Trial ends with claim of Jewish conspiracy

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — David Irving told the High Court in London last week that some of the world's largest Jewish organizations are involved in an international conspiracy against him.

The self-described Holocaust revisionist's claim last week was the centrepiece of his 104-page closing address at the end of a two-month libel case against American Holocaust historian, Deborah Lipstadt, and her British publisher, Penguin Books.

Irving has alleged that his reputation was damaged and his career wrecked by Lipstadt's 1994 book, *Denying the Holocaust: The Growing Assault on Truth and Memory*, which, he claims, depicted him as a Holocaust denier who distorts historical data to suit his own ideological goals.

The trial, which has attracted international attention, has been described as the most important trial involving the Holocaust since Adolf Eichmann, the chief engineer of the Holocaust, was convicted in Israel in 1961.

A ruling is expected to be delivered in about four weeks.

The plaintiff and defendant have shown sharply contrasting styles. Irving served as his own attorney and appeared to relish the spotlight; Lipstadt, a professor at Emory University in Atlanta, has sat silently throughout the proceedings.

Deborah Lipstadt

Asserting that Israeli Holocaust specialist Yehuda Bauer paid for and directed Lipstadt's book, Irving alleged that Bauer urged Lipstadt to incriminate him.

The book, Irving said, is part of a 30-year international campaign, led by the Anti-Defamation League, the American Jewish Committee, the Simon Wiesenthal Center, JTA, the Board of Deputies of British Jews and others, which had aimed to discredit him.

"It is quite evident that the ADL, in cahoots with Lipstadt, set itself the task of destroying my career," he said, asserting that "the real defendants in this case are not represented in this court."

But, he added, "We have them to thank for the spectacle that has been presented in this courtroom since January."

Without their financial assistance, he said, it is doubtful whether the expensive defence team could have "mounted this colossal assault on my name."

As a result of their campaign, he continued, Germany, Austria, Canada, Australia, New Zealand and South Africa have banned him.

Irving has represented himself – in sharp contrast to the large legal team defending Lipstadt – and he claimed that the defence case had cost some $6 million and at least 20 combined years of research.

"This blinding and expensive spotlight has been focused on the narrowest of issues," he said, "yet it has still generated more noise than illumination."

Irving was particularly scathing about JTA. He claimed the news agency provided material in 1992 for Lipstadt's assertion that Irving was to have participated in a gathering in Sweden, which was later cancelled, that would have been a "confluence between anti-Israel, anti-Semitic and Holocaust denial forces."

Among others who Lipstadt said were scheduled to attend the conference were Nation of Islam leader Louis Farrakhan, Holocaust revisionists, representatives of the Islamic fundamentalist groups Hezbollah and Hamas, and the ultranationalist Russian group Pamyat.

David Irving

Irving also claimed that a 1995 JTA report accused him of "having supplied the trigger mechanism for the Oklahoma City bomb.

"That item," Irving told the court, "was picked up by the American, and then faintly echoed by the British press. It was only months later that I found out who had started that lie."

In his 24-page closing address, defence lawyer, Richard Rampton, declared that the trial had exposed Irving's views as a "fraud."

Irving based his claim that Auschwitz was not a death camp on psuedo-scientific research, said Rampton. He noted that Irving has never travelled to Auschwitz to examine the archeological remains or the documentary evidence in its archive.

"It follows that some other reason must be sought to explain his devotion over many years to the bizarre idea that no significant numbers of people were murdered in the homicidal gas chambers at Auschwitz/Birkenau," said Rampton.

The reasons, he continued, were not hard to find: "As the evidence in this court has shown," he said, "Irving is a right-wing extremist, a racist, and, in particular, a rabid anti-Semite."

Whether anti-Semitism led him to become a Hitler apologist or vice versa was unimportant, added Rampton.

"Whether they are taken together or individually, it is clear that they have led him to prostitute his reputation as a serious historian – spurious though it can now be seen to have been – for the sake of a bogus rehabilitation of Hitler and the dissemination of his virulent anti-Semitic propaganda."

It will not be an easy wait for either Lipstadt or Irving.

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Author advises people to keep life simple

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Susan Stern has the secret to stress management: Keep life simple.

A public speaker and author of *Awakening Your Life Skills* (Capricorn Press), Stern says that people need to recognize that simplifying is the way to go.

Stern lives in a one-room apartment, buys her clothes in a thrift shop and does not own a car. "Money cannot buy health…and it won't buy love or friendship. If money is your guiding value, you might consider what you are giving up and what you are getting," she says.

"If you need an incentive [to simplify], consider the possibility of being forced to do so because of circumstances beyond your control. You might get downsized, you might get sick…the reality is that a lot of us will be facing one or both of these possibilities. Being able to face whatever life throws at you is one of the hallmarks of a happy, well-balanced life" – balance between the different spheres of your life, physical, mental, emotional, spiritual; and balance within each area.

Imagine each sphere as a spoke on a wheel, says Stern. "If they are different lengths, you have a wobbly wheel."

Stern says she wakes up each morning thankful "that I am in one piece, and thankful to be awake. Being grateful goes a long way to achieving happiness. I am grateful for being healthy, having a roof over my head, being a vegetarian and being able to exercise."

As a child survivor of the Holocaust, Stern says she is determined not to let social injustices happen again. "That is my legacy. I will not let injustices go."

She is a board member of Arts Toronto, a founding member of the Toronto Operetta Theatre and a board member of Out of the Cold. She has also been the chair of the arts and culture committee at the Bloor Jewish Community Centre, a judge at Caravan, a member of the Holy Blossom Temple AIDS committee and a fund-raising co-chair at Congregation Darchei Noam.

Susan Stern

"I volunteer for causes that need support. My philosophy is that one must be for oneself and for others as well. Giving back to the community is what it is all about."

Having lived through World War II, she says, "I feel so lucky to have life. It is amazing that my parents started life over so many times. Their drive was unbelievable. Those are the kinds of things that people do not recognize when they talk of the effects of the Holocaust."

Help others, she says, but "help yourself as well. Identify your likes and dislikes, and concentrate on what brings you joy.

"Think of yourself as a vessel filled with a wonderful substance. If you pour it all out, you will be left with an empty vessel. If you keep on replenishing it, you will always be able to share with others."

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Ultrasound can measure glucose levels

BEERSHEVA — Diabetics need to withdraw blood at least four times a day to ensure that insulin therapy is keeping their blood sugar at safe levels.

With novel ultrasound technology developed by researchers at Ben-Gurion University of the Negev (BGU) and Massachusetts Institute of Technology (MIT) near Boston, the inconvenient and annoying pricking routine may become a thing of the past.

In an article published in the March issue of *Nature Medicine*, the collaborators report on a hand-held ultrasound device that they developed.

It powerfully amplifies the ability of skin to transport body-fluid components to its outer surface. A single, brief application of ultrasound to a small area of skin allows painless, repeated measurement of the blood sugar glucose over many hours, without resorting to the testing of blood samples.

The main authors of the article include Prof. Joseph Kost of the Department of Chemical Engineering at BGU, and Prof. Robert Langer of MIT.

According to Kost, scientists have long sought painless and convenient procedures to measure blood factors in a non-invasive – or minimally invasive manner. While various approaches have been devised, none are in routine clinical use.

In the reported initial clinical testing involving four healthy and seven volunteers with Type I diabetes, a small circle of skin was treated for two minutes with low frequency ultrasound. Glucose values were obtained with accuracy comparable to that of existing methodologies.

"The work we reported on," says Kost, "is preliminary, and we already have an improved ultrasound unit that requires only 30 seconds to treat the skin.

" Our goal is the development of a patch or watch-like device that would go on the treated skin and report constantly on blood-glucose levels.

"We can even provide an alarm that would alert the patient if his sugar were too high or low, in which case he would take the appropriate action to avoid insulin shock or hyperglycemic damage.

"Since ultrasound can also be used to aid the delivery of insulin, we would like to design a device that measures glucose through the skin and automatically delivers the correct amount of insulin required by the patient."

The application of ultrasound to enhance transport of materials through biological and other membranes was first discovered by Kost and Langer in the early 1980s.

For the past 18 years, the MIT and BGU researchers have investigated various uses of ultrasound and polymers, particularly for drug delivery systems and diagnostics.

For more information about this project or other BGU research activities, please call Claire Horowitz at 416-665-8054.

Help for those with memory loss

By BEN ROSE
Staff Reporter

TORONTO — A new support for the increasing number of people with memory loss is on its way.

For eight weeks beginning Monday, April 17, a support group for eight to 10 people, will be held at Circle of Care, a non-profit agency at 530 Wilson Ave. at the corner of Faywood Avenue.

"We felt there was a gap that was not being filled," said Marilyn Gruneir, supervisor of social work and intake services.

The group is being sponsored by Circle of Care and COTA Comprehensive and Mental Health Services, with Gruneir and Pamela Goldsilver, an occupational therapist with COTA, as facilitators.

In the past, when such groups have been held by Circle of Care, 75 to 80 percent of the people attending have been Jewish, Gruneir said.

The memory loss problem is becoming more acute in Toronto, with the latest survey indicating that 20,000 people in the area suffer from some form of dementia.

Although Alzheimer's disease is the form of dementia most people are aware of, Gruneir stressed that the group is open to people of all ages who have any form of irreversible dementia and have insight awareness and a willingness to discuss it in a group setting.

"People are being diagnosed at an earlier age with memory loss and are wondering where they can go for help," she said.

Circle of Care and its predecessor, Senior Care, have had five such groups in the past. In their evaluations, people attending have said the programs have helped them.

A personal interview will be held with all those applying. The fee is $25 per person; subsidies are available. Transportation is also available from Circle of Care for those who have no other means of attending.

The sessions are held from 10.30 to 11.45 a.m. to minimize rush hour traffic problems.

For information, call Gruneir at 416-635-2860, ext. 466.

CLARIFICATION

TORONTO — The acupuncture clinic at the Wasser Pain Management Centre is a partnership between Mount Sinai Hospital and the Michener Institute for Applied Health Sciences. A story on the centre in *The CJN*, March 1, failed to mention this.

SPRING FASHION

Leadership Sinai Ball Features Hoax Couture

By CAROL WISE
Special to The CJN

The buzz at Hoax Couture on Cumberland Street in Toronto is quite stirring, with everyone getting their designs in order, to set the stage for a spectacular fashion show that will delight the guests at the second annual Leadership Sinai Ball.

Thirteen years ago, Chris Tyrell and Jim Searle teamed up to create a distinctive look defined by unusual but luxurious fabrics, great cut and flattering fit with an aggressively fashion-forward feel.

Today they are the artists behind Hoax Couture, and their timeless designs adorn such celebrities as singers Allanah Myles, Lauryn Hill, basketball star Dennis Rodman, and actors Will Smith and Jason Patric.

Readers of the Toronto weekly *Now*, recently voted the duo as best local fashion designers. Tyrell and Searle adhere to an upbeat and fun fashion philosophy under which even serious suiting has novel twists.

Hoax Couture Men's and Women's wear now sell in shops in Canada, the United States, Denmark and England.

Searle describes this year's Spring collection as "pretty" – a simple word that speaks volumes.

These gorgeous party frocks have lots of ruffles and sheer transparent layers of organza and chiffon. Delicious colours of soft pink, green and many shades of blue predominate.

The Sinai Ball runway will feature men's suits with three-quarter and full-length jackets – yes, right to the floor! Shirts and ties will be tone on tone – very unique and I must say, very sexy.

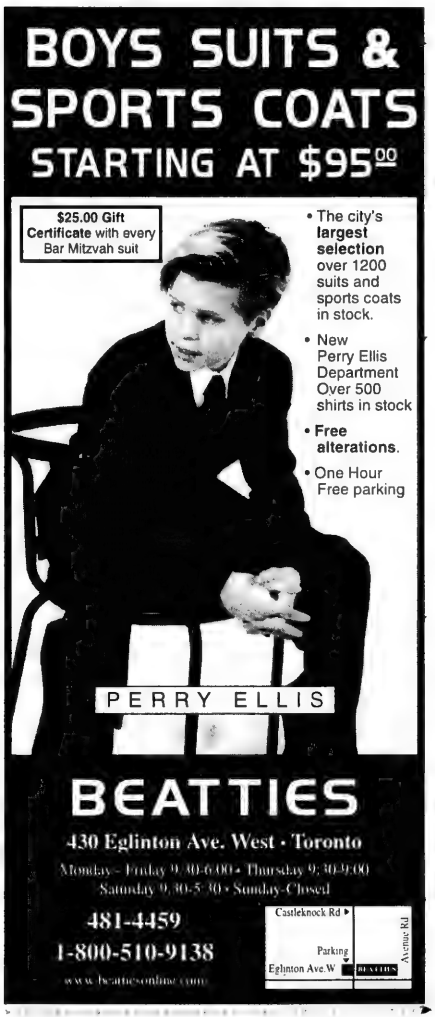
Hoax Couture design.

The Leadership Sinai Ball takes place April 1 at the Royal Ontario Museum. This year's theme is Cool Fool. Much Music's Juliet Powell joins radio personality, Rob Christie, and CFTO's Alicia Kay for the evening which includes prizes and a silent auction.

The age group targeted will be somewhere between 25 and 45. Lots of fun for singles – so be cool, creative, colourful and wear your coolest shades.

HSBC Bank is sponsoring the ball which will support Mount Sinai programs in patient care, teaching, and research for the Best Medicine Campaign. The funds will also contribute to the building of the new Leadership Sinai Centre for diabetes at Mount Sinai Hospital.

Tickets are $50 or you can order a raffle ticket for $10, which gives you a chance of winning a Cartier gift. For tickets call Mount Sinai Hospital at 416-586-8409. For more information call Michelle Levy 416-482-0577.



Spring Fashion

Wool sweaters are a worthwhile investment

By ELAINE COHEN
Special to The CJN

For years, Canadians have bundled up in sweaters to guard against chilly breezes and high-powered air conditioning systems.

Thanks to modern technology, wool has assumed a permanent place in fashion circles throughout the year. Now, wool garments are light, easy to care for and retain their shape.

Whether someone turns up the air conditioning at the office or you take an early morning stroll, a sweater comes in handy.

Perhaps that is why twin sweater sets were welcomed back in the '90s and they are still going strong. Modern women on-the-go appreciate the functional and aesthetic qualities of this fashion hit of the '50s. The versatile short-sleeved crew neck sweater teamed with a matching long-sleeved cardigan complements slacks, skirts, and suits.

Consumers have always had the option of hand laundering or professional dry cleaning; machine washing and drying is not recommended.

To avoid shrinkage and to retain the shape, manufacturers suggest hand washing in tepid water with mild detergent.

Knit won't wear out

"Never wring out the garment, simply blot out moisture and lay flat to dry," was the knitwear maven's mantra. Many advocates of this time-honoured solution, continue to practise it.

Montreal native, Ellen Grosweiner, a 67-year-old grandmother, still has a bottle green cashmere sweater her brother bought for her "sweet 16" birthday.

"It's a wee bit small on me now but that's because I've gained weight," says Grosweiner.

"People, today, make a big deal of hand washing but it really takes very little time and if you're gentle and the product is good, the knit won't wear out."

However, year 2000 techies prefer quick solutions, such as pressing the gentle cycle on the washing-machine knob. To meet consumer demands, Woolmark, Woolblendmark, Lycra and other registered firms have produced machine washable pure wool or wool blend products.

Woolmark has even taken the initiative to enlighten consumers through brochures on wool care and solutions for stain removal. Veteran consumers like Grosweiner will be happy to learn that age-old laundering care and stain removal tips are included with nuggets directed at the new millennium crowd.

Woolmark advises consumers to check the sew-in care label inside wool knitwear and to follow the instructions. These care instructions vary, according to the specific wool type, the way the yarn has been processed, and the technical treatments applied to give added benefits to the knitwear.

The symbols are your guide to the cleaning methods most appropriate to maintain the garment's appearance, texture and shape.

Now advanced technology has been developed which means that some Woolmark knitwear can be machine washed and even tumble dried at home.

"Check whether the care label in your knitwear carries the machine wash symbol," Woolmark advises. For best results, turn the garment inside out to protect any loose fibres on the surface. Do not pre-soak. Select the approved Woolmark program or the equivalent 40 degree C wool wash cycle on the washing machine.

This ensures that the garment will be washed at the right temperature using a much reduced mechanical action. Choose mild, bleach-free detergent.

Always dry flat. Line drying is not recommended. If a "swing ticket" is sewn on the garment, that means it's "Total Easy Care" knitwear. It can be machine washed using a gentle cycle and once the short spin is complete the specially treated knitwear may be tumble dried on the low heat setting.

Nothing is more annoying than going out to dinner and staining a brand new garment the first time it's worn.

Fortunately, stain-removal remedies solve the problem. Dealing with stains on wool knitwear requires swift action, Woolmark notes. "Fortunately, wool is one of nature's most forgiving fibres, thanks to its natural protective coating which makes each fibre resistant to dust and dirt."

Decide whether you have the confidence to treat the stain yourself or prefer to take the knitwear to a dry cleaner. Whichever way, when something is spilt on wool, you should first place a clean, dry, absorbent cloth over the affected area to soak up any residue.

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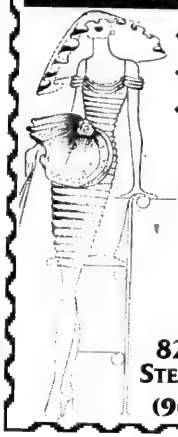
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Spring Fashion

Tattoos don't have to be permanent

By SIMONE JOSEPH
Staff Reporter

Melanie Marcus, owner of Little Miss Henna Inc., wears henna to advertise her company but also sports the body art for personal reasons.

"It's safe, it's fun and it's temporary. One week, I can have a tattoo that is a sun and the following week, I can have a rose."

Henna is a plant whose leaves yield a dye which can be used to create designs on hands, feet, the back or other parts of the body.

In India, brides sometimes have their bodies, hands and feet painted for their wedding day. The Talmud mentions henna as a remedy for a disease of the urinary organs.

In the last two years, Marcus has noticed an increased interest in henna. Even Hollywood stars are wearing these designs, she said.

Jennifer Love Hewitt, the actress best known for her role as Sarah in the drama series *Party of Five* and the spinoff *Time of Your Life* had henna adorning her ankle in an issue of *In Style* magazine. This month's *Cosmopolitan* contains a photo of blonde actress Renée Zellweger, who starred opposite Tom Cruise in the movie *Jerry Maguire,* with a henna back tattoo that reads "Jimmy Gene" for Jim Carrey.

As more and more people have become aware of henna patterns, tastes have changed, Marcus says.

When she first began her business, girls were asking for little butterfly and flower designs. Now, Marcus has noticed that henna patterns in the form of anklets and bracelets are all the rage.

While boys used to ask for yin yang and Nike symbols, now she has noticed that celtic arm bands and suns are "in."

Marcus began her business two years ago and applies henna at corporate events, social gatherings, or individual appointments.

In December 1998, she decorated the hands of a Morrocan Jewish bride. The design included a big flower in the middle of both palms and fine, intricate lines, dots and spirals running down each finger. It took twenty minutes in total for her to decorate both hands with the delicate design using black henna.

When Marcus first became interested in the art of henna, she spoke with Sephardi Jews, Morrocan Jews and people of Indian descent.

One myth she was told about is that when brides are adorned with henna, it is believed that the darker the henna on the hands and feet, the stronger the love for the husband.

Marcus's technique of applying henna demands little time and minimal mess. She applies brown or black henna in a paste-like form from a bottle and it takes ten to fifteen minutes to dry. Then the henna crumbles or peels off and a tattoo remains underneath.

No dyes or colouring are added to the henna to make it black, Marcus said. In Egypt, a black rock is taken from the Nile River and sifted in with the henna leaves, she said.

The amount of time Marcus spends applying henna depends on the intricacy of the design. A small butterfly might only take 30 seconds to apply while a celtic arm band would take her at least two minutes or more.

The temporary body art lasts between a couple of days and two weeks, she said.

For more information on Little Miss Henna Inc., call 905-731-0067.

Melanie Marcus applies the finishing touch.

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Spring Fashion

Designer Tryna is a real gem

By JOYCE SINGER D'APRILE
Special to The CJN

After struggling to find her own niche creatively, Tryna, a hot new talent on the fashion front, is thrilled that her artistic foray into jewelry design, is such a success.

Fans of her funky baubles include actress Jennifer Podemski, who wore them to the Gemini Awards, and pop sensation Lorraine Lawson, who sported them in her video *If I Could*.

Professionally known only by her first name, Tryna has been featured on various TV shows, including *Images* on the Life Channel. Although beading has long been popular among those who do crafts, Tryna's delicate-looking yet sturdy pieces combine intricate, original artwork, with high quality semi-precious stones, sterling silver and freshwater pearls.

For several years, Tryna was the cantor's secretary at Holy Blossom Temple. A self-taught artist, she says, "I've done retail, I've done secretarial, but I've always done something in the arts. I hand-painted clothing for a long time, and I did craft shows at Na'amat, and the Richmond Hill Country Club, etc., while working full time. I did murals in babies' rooms. I've hand-painted furniture.

"It's almost like I need to…I must have creativity in my life."

Five years ago, Tryna's husband, Shalom, suggested amalgamating their careers. At that time, he was importing trendy costume jewelry for such top clients as Shoppers Drug Mart. Because Tryna was brimming with her own artistic ideas, Shalom provided her with some beads to work with.

"We were doing trade shows, and I brought along a few of my items and actually sold a few pieces."

Tryna

After leaving Holy Blossom, she worked for the New Israel Fund for awhile. Then, about four years ago, "I was in a terrible car accident that took me out of work," she says. "I had serious whiplash and I had to go to physio every single day. I ended up losing my job. I never felt sorry for myself, because I believe everything happens for a reason. When I lost my job, I started to do this full time."

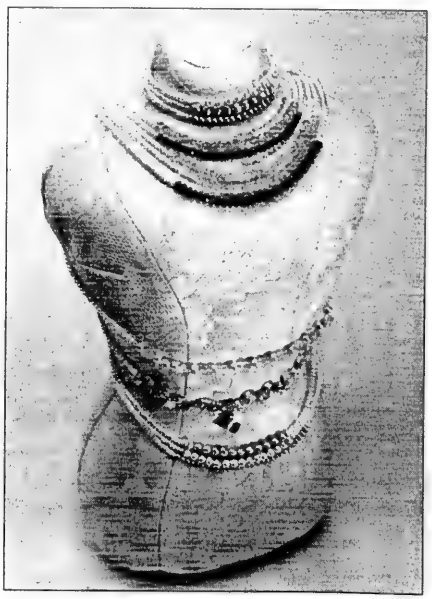
She's enterprising, and like most working moms, she's busy balancing work and family. Working mainly from home, Tryna and Shalom are able to keep tabs on their energetic 2½-year-old son, Jonah.

Tryna's high profile accounts include Holt Renfrew and many chic boutiques across North America, including Accessity in Toronto; the Shayne Gallerie in Montreal; the Theatre Store in Stratford; and Nicolina of New York. Happily, these days she is able to devote most of her time to her unique designs.

Her hard-earned success allows her to delegate her order filling to hand-picked assistants. Tryna still looks forward to the day she can travel directly to India, rather than New York, on buying sprees for the best quality Indian gems.

In the future she'd also love to expand to beaded accessories like bags or belts. Otherwise, it seems that everything she's ever hoped for professionally has come true.

Tryna has donated some of her jewelry to such charitable organizations as the Breast Cancer Research Fund and the Israel Cancer Research Fund – proving that she herself is a true gem.



Tryna's pieces contain stones, silver and pearls.

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Spring Fashion

Book on cosmetic surgery has important information on procedure

By CAROL WISE
Special to The CJN

One of the latest publications in the arena of cosmetic surgery is a book called *Cosmetic Surgery: Are You Ready?* This little, easy to read book is a helpful resource guide if you are considering a cosmetic procedure. Education and realistic expectations are the core of decision-making says the author, Wendy Levin.

Levin brings forth insightful information from her own "not-so-positive" personal experience and years of research. She did her master of education thesis on cosmetic surgery and has a reputation for providing current information and raising awareness in the cosmetic surgery industry.

She has also recently launched a new business called Cosmetic Confidence where she will provide men and women with myriad data on post and pre-operative surgery.

Cosmetic surgery is a vastly growing area of medical specialization, with thousands of dedicated practitioners helping patients regain confidence and pride in their faces and bodies. According to the Canadian Society for Cosmetic and Plastic Surgeons, cosmetic surgery has increased 30 percent since 1997.

Wendy Levin

However, getting-in-the-know is essential as these elective procedures can often carry with them potential for disappointment.

Choosing to make a surgical change on your body or face is a huge decision. Today, there are so many choices it is hard to know which method is best for you.

Sometimes a simple injectable like collagen, restilene or botox can create great results and delay a surgical procedure for a few years or perhaps forever, according to Levin.

Cosmetic Surgery: Are You Really Ready? is an easy-to-follow format that will provide you with important surgical decision-making information, such as:

- self assessment;
- Insights on realistic expectations;
- How to choose the best doctor for you;
- Three essential points on patient/doctor communication;
- The most commonly asked questions;
- Choosing the best procedure for you;
- Getting the results you want;
- Post-operative recovery – expectations and tips.

So, if you are in the throes of making a monumental decision or simply thinking about making a change in your appearance, *Cosmetic Surgery: Are You Really Ready?* would definitely be an interesting read.

It's time again for Tom's annual spring JCC sale

The Bloor Jewish Community Centre (JCC) is hosting its annual Tom's Place Spring Warehouse Sale April 6 to 9.

A portion of the sale proceeds will be donated to the JCC. Money raised goes to reduce the centre's mortgage, upgrade athletic equipment, fund renovations and facilitate new programs.

This is the fifth year of the warehouse sale. The spacious shopping area at the JCC gives Tom's Place an opportunity to bring in large quantities of designer clothes for men and women.

The emphasis is on business attire for men and women and prices are up to 80 percent off regular retail.

"We try to make it easy and affordable to build a wardrobe by offering customers a vast selection of styles, a complete range of sizes and plenty of colour choices," Tom Mihalik says.

The Bloor JCC is at 750 Spadina Ave. For more information call 416-924-6211.

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Are you wearing the right bra?

Liliana Mann

Research shows that about 80 percent of women wear the wrong size or style of bra.

Liliana Mann, owner of Linea Intima, says to find the right bra it's important to take the correct measurements, then address individual figure concerns, lifestyle needs and personal style. The entire process can take anywear from 30 to 60 minutes and a thorough fitting shouldn't be rushed.

Even if someone is in the lucky 20 percent who wear the right size, Mann advises having a proper fitting once a year. "The breast is not a muscle, but delicate glandular tissue. It needs to be properly supported, especially as we age."

Mann maintains a proper fitting bra can help reduce back pain and headaches for large-breasted women and can improve posture, overall appearance and enhance self-esteem for all women.

Mann, who's been in the lingerie business for 18 years, believes that the right undergarment plays an important part in how clothes fit and look on the body.

Liliana Mann's bra-fitting tips

To achieve the proper fit:

1. The bra band should lie straight around the front and back of the body.
2. The centre of the bra should lie flat against the breastbone (including wires if any) and the bottom of the band should fit comfortably but not allow a finger to slip underneath easily.
3. The top of the bra should lie flat, separating the breasts.
4. The sides should lie smoothly without binding or cutting; if wired – wires shouldn't hurt.
5. The straps should support comfortably without slipping off or cutting into the shoulders.
6. The cups should fit smoothly without wrinkles or any overflow effect.
7. Put on the bra by bending forward and "wiggle" breasts into cups.

It's time for a fitting when:

1. You can't wait to take your bra off at night!
2. The wires hurt – the band is too small or the bra sits too low on the ribcage.
3. The wires poke on the side – a larger band or cup size is needed.
4. The middle front rides up away from the body – cups are too small.
5. The shoulders hurt – more support is needed (smaller band and larger cups); needs a style with wider or padded straps.
6. Straps fall off shoulders – they need to be tightened; they have lost their elasticity; shoulders may be sloped, requiring a bra with straps that are closer together at the back.
7. The band rides up – it's either too big or has lost elasticity.

A properly-fitted bra can help reduce back pain.

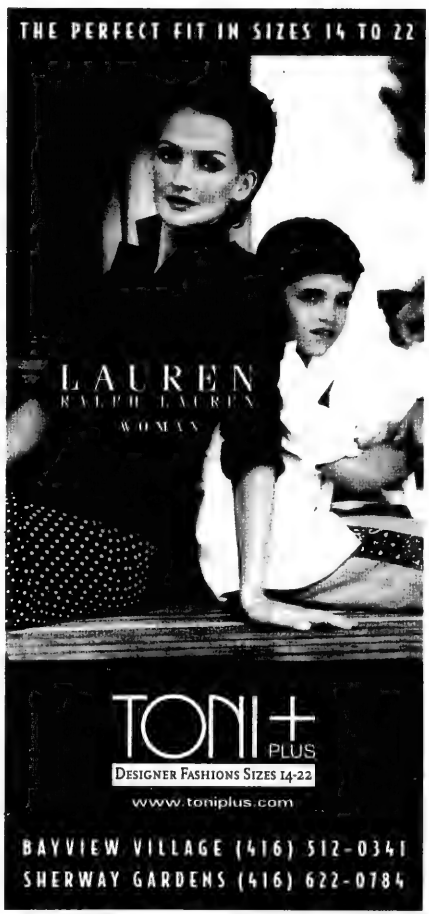
A history of the bra

Since 2000 BCE, women have been trying to improve and enhance their figures. The first bra was made in the 1920s by a Frenchwoman named Keston. It was no more than two handkerchiefs folded into triangles and attached with ribbon and buttons. It had no shape or suppórt, but it sold.

It wasn't until the 1930s that designers started to realize that breasts need to be shaped and supported. During this time, bras were made with cotton or rayon fabrics and ribbon straps.

Later, elastic was put through the sides and back to give extra support. The invention of Lycra by DuPont during the Second World War was the turning point for the lingerie industry. Undergarments that were lightweight, easy to care for and offered extra support became popular.

During the 1940s, bras evolved into styles that were similar to what we see on the market today.



Things to consider when shopping for clothes

Before we plunk down a bundle for a chic new ensemble, a lot of factors enter our minds. Will I get enough wear from this outfit to warrant the price? Does the material breathe? Is the fabric easy to wash? Will the style be in next year or is it a trendy number that will appear dated? Is the colour becoming? Will this outfit take me everywhere or will it have limited possibilities?

If you are designer-conscious, you may also question the designer label as well as the country where the garment is manufactured. Queried on the leading decision-influences when buying apparel, Cotton Incorporated's Lifestyle Monitor released the following information:

Price takes priority. Cleaning/care instructions and fibre content rank two and three respectively. Price, according to 52.4 percent of respondents, is the number one consideration when it comes to buying apparel, while 39.2 percent siad it was "somewhat important."

Among women, 57.8 percent said price was a very important consideration.

Women between 16 and 24, while not placing as heavy an emphasis on price as the total sample, nonetheless showed some concern for the price tag. Forty-four percent said price is the number one factor before buying.

According to Ady Gluck-Frankel, president of junior sportswear manufacturer Necessary Objects, young women expect to pay the same for clothes this year as last.

"She'll pay more for jewelry, music CDs and videos, but not clothes. That's a real challenge to us."

For the 16-24-year-old woman, 41.3 percent said the care instructions were very important. "In the springtime, clothes are generally made of fabrics that will be laundered, such as cotton, cotton/polyester blends, etc." said Bruce Rittner, vice-president of product research at Gerber Garment Technology. "That's where the quality issue comes in. And that's also where price may go to loggerheads with laundering concerns."

Rittner asserts consumers get what they pay for. "A $12.99 dress may not hold up as well in the wash as a better-constructed model," he said.

More than 34 percent of respondents said knowing the fibre content was very important when purchasing a garment, while a full 40 percent said it was somewhat important. As for the importance consumers placed on designer or manufacturers' labels only 10 percent of women said it was very important.

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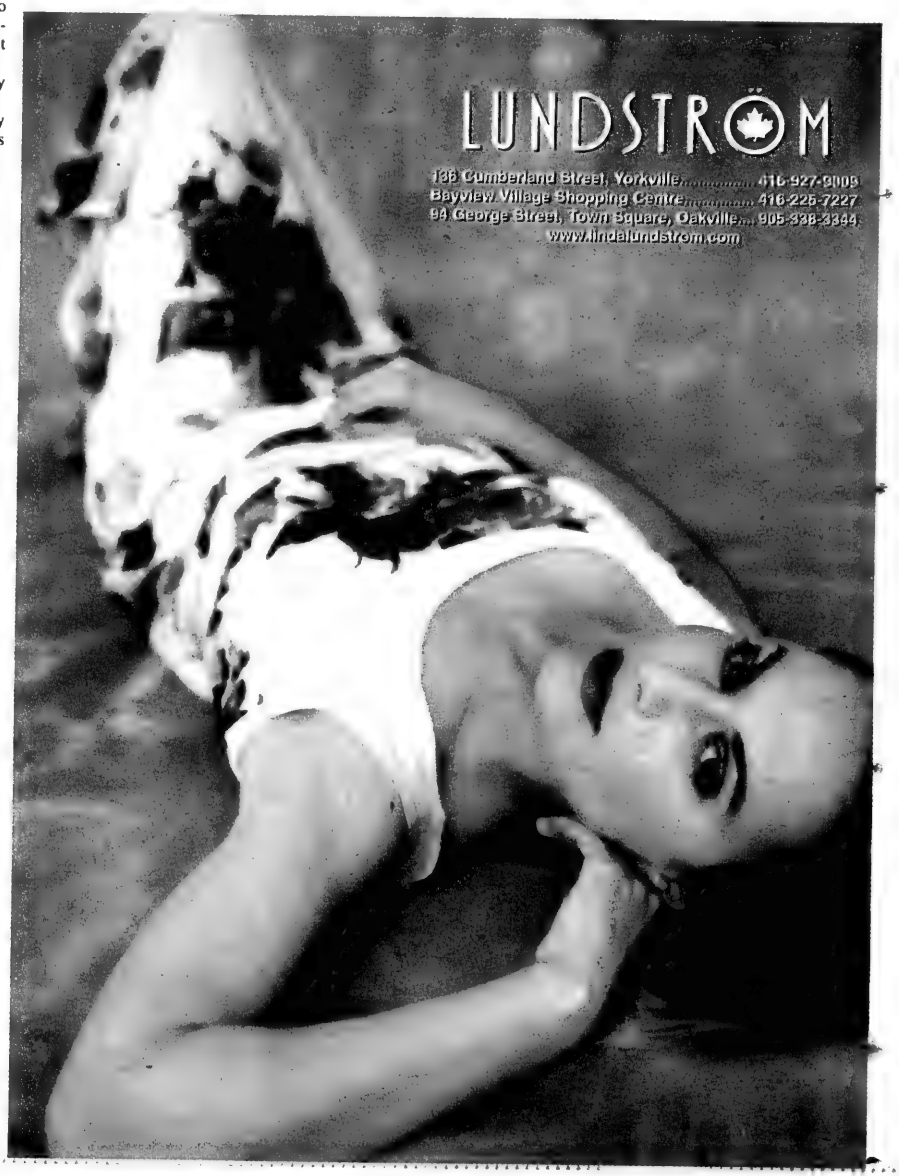

Spring Fashion

BEAUTY SHOP By Carol Wise

NEWSFLASH! She was painted by Salvador Dali, she lunched with Pablo Picasso, and she was internationally revered among the beauty cognoscenti – her name, Helena Rubenstein. Her gorgeous medley of makeup will once again adorn Canada's cosmetic world, delighting us not only with colour, but with skin care that works. This is truly the marriage of science and beauty. The renewal of this incredible collection is thrilling. Even the packaging is artform – like exquisite jewelry. Watch closely, as in the next couple of months, she will be in full view.

SPRING 2000

Makeup collectibles this spring are simply fabulous. An array of spectacular colours spring off palettes, creating sunshine for lips, eyes and cheeks. Colours sing and dance while your face leads the melody. Whether your look is sexy, fresh or whimsical, everything goes.

It is time to lighten up your skin care regime. Humidity returning to the atmosphere is truly a welcome addition, but you should be aware that you can now move from your rich creams to lotions, depending on your skin type.

Exfoliating your face and body will create that springtime glow. Turn your bathroom into a spa or go for a professional facial and body scrub. Treat yourself – it's spring.

Wearing sun block every day is the answer to keeping your skin protected from the sun. Skin damage occurs each time you are exposed to sunlight. Moisturizers and foundations often contain protection, so check them out. Bronzing gel or self-tanners work well if you want that sun-kissed look.

Lotions from Christian Dior.

Get into shape with a good exercise plan. Do 30 minutes of cardio at least three times a week. Every day do stretch and tone exercises for about 20 minutes, and if you are ambitious, lift some weights every other day. If you go for a walk, then *walk*. Strolling will do little for your waistline. Don't fool yourself if you want to see a difference – move.

CAROL'S TIPS

Skin Care: *Elizabeth Arden* launches four new sun products – three excellent self-tanners for face and body and a triple protection face block SPF30.

Estee Lauder comes forward this spring with Go Bronze Tinted Self-Tanner for Body – great on the legs and Bronze Booster Moisturizing Tan Builder – to help your tan last longer.

Christian Dior skin care.

Christian Dior's new skin care collection includes purifying cleansers, refreshing waters and gels, softening cleansing milk, creams and lotions, complete with an amazing exfoliating cream and cleansing mask. All products are injected with a hydra-vitamin complex designed for their specific purpose.

Biotherm introduces two star products: Draine Minceur Skin Firming Body Massage and Draine Up Lifteur Skin Firming Contouring Gel. The first refines, tones and smooths, while the later exerts a lifting and firming effect over the immediate skin surface – very nice.

Foundation: Swivel up foundation sticks seem to be popular this season. *Clinique's* New City Stick SPF 15 is fast and filled with nutrients. Use all over your face, as a cover-up or touch up. It's water, humidity and sweat resistant – beauty correction on the go. *L'Oreal* introduces Line Minimizing Powder and Eye Line Minimizing Concealer. These products not only cover imperfections, they claim to improve the quality of the skin.

Lancôme's Huile Pollen is a shimmering face and body oil. It's a non-greasy oil specked with golden pearl. This liquid gold in a bottle has a hydrating, no-transfer formula that leaves the skin silky and glowing with light – very seductive.

Light Shimmering Face Makeup from *Lancaster* bathes the skin in a sheer, luminous veil of pearly pink and gold. *L'Oreal's* On-the-Loose luminous powder for face and body in Peach Soleil highlights the skin ever so softly.

Bronze Goddess Soft Matte Bronzer, a jumbo-sized sleek powder compact from *Estee Lauder* has a unique oil-control complex that keeps you bronzed and shine free all day.

Sweet Cheeks: *L'Oreal's* Sunsign collection captures that sun-kissed look at three moments of the day. Try Quick Stick a Face and Body Blush that gleams in Sunrise, Sunny Honey and Twighlight Rose – morning, noon or night, you are gorgeous.

A silky cream-to-powder blush from *Elizabeth Arden* is a sheer wash of colour that you can apply lightly for a natural touch or increase the intensity for a more coloured cheek.

Quo's new Cheeky Blush slips on barely visible colour in blush pink – a matte counterpoint to all that glistens.

Create a "just pinched" look with *Bobbi Brown* ColorOption's Artstick. This is a two-in-one chunky pencil for both lips and cheeks – a great traveller. *Bobbi Brown* is available at Holt Renfrew.

Eye Candy: *Estee Lauder's* Playful colour collection for spring brings us a palette of citrus greens and sunshine yellows. Have some fun with two-in-one Eyeshadow Quaud – you will love it.

Le Regard Laque/Eye Lacquer is one of *Chanel's* more unique treats this season. It's a duo of glittering red and black shades intensified by an interesting ultra gloss effect. Define your eyes with *Chanel's* Ligne Extreme a luminous deep silver eye liner that is extremely easy to apply

Exclusive to *Lancaster* are six dazzling cream-to-powder eye shadows packaged in a precision pen that delivers a velvety shadow – easy to apply and stays on all day.

Elizabeth Arden's Cream to Powder Eyeshadow Duos are exquisite, be sure to look at the pale green and cobalt.

Kissable Lips: Gorgeous mauve shades from *Estee Lauder's* Playful Laugh collection are a must and look great topped up with HighShine Lip Lacquer in Lilac Shine. *Lauder* finishes the look with palest pink on nails with High Gloss Lacquer in White Petal.

Continued on page 48

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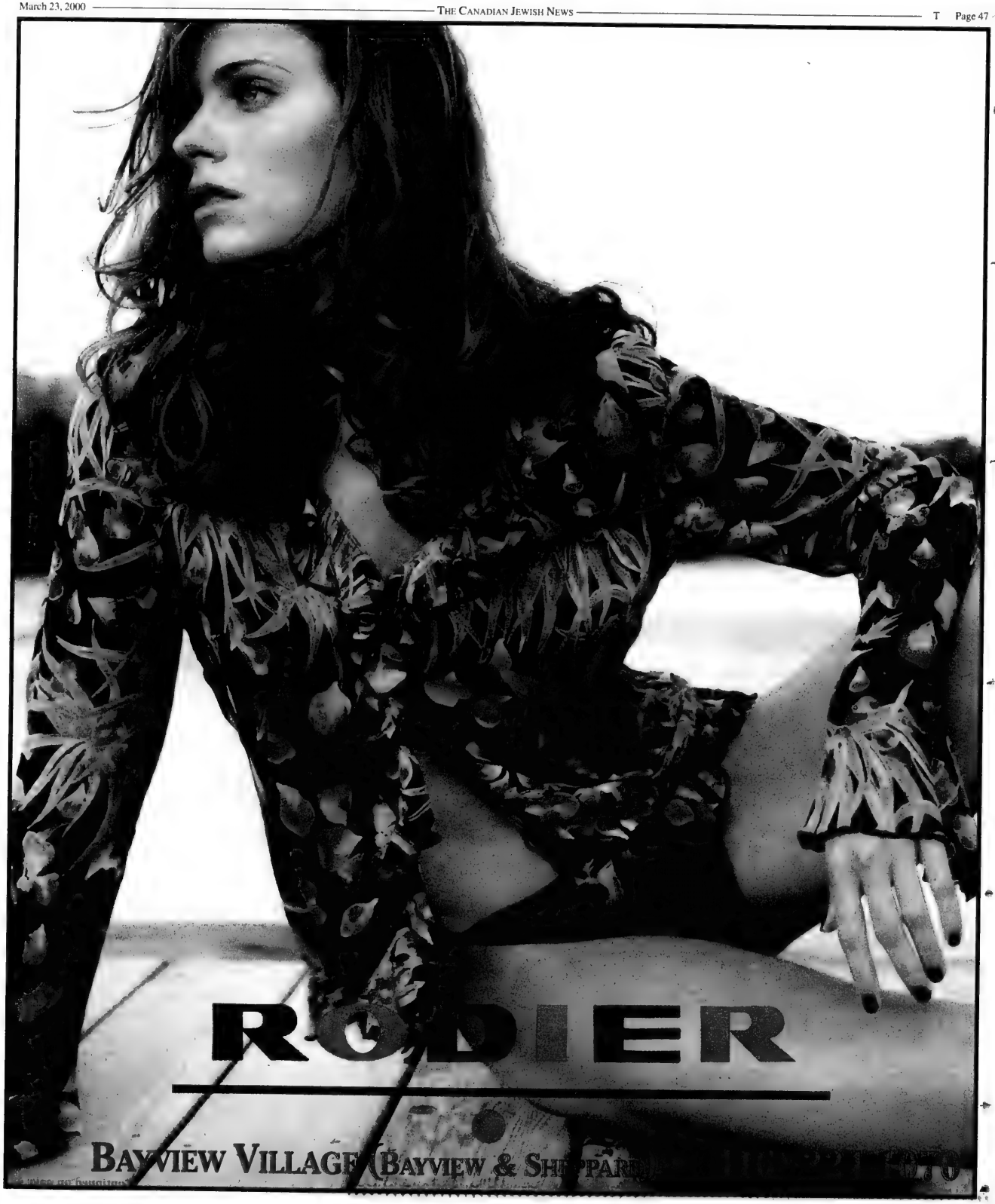
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Continued from page 46

Wait until you see the surprise from *Chanel* this season. Imagine, a lipstick that combines two different materials, metal and colour. It's magical, lips light up with a polished metal – the name – Rouge Lumiere in four exciting shades.

Be sure to see the matching metallic nail colour housed in the most exquisite bottle, it's a must for your bottle collection or makeup tray.

Shimmer your lips with *Chanel's* limited edition Blizzard and Igloo Lip Gloss – wear alone or glisten any lip shade. Making a strong comeback this season is the colour "orange."

Allure by Chanel.

Lancôme's Pollen collection is covering nails with orange nail gloss and colouring lips with shimmering orange Sanguine. *Bobbi Brown's* Liplaquer in Tangerine is great and check out *Mac's* Heutopia lipstick and lipglass in the colour Succulent – orange and more orange. And, while at the *Mac* counter, look at the lipglass in Squirt, fun, fun and check out Jungle Juice.

Hair: *Redken* introduces Traction 4, an instant texture and body spray for your hair. It makes backcombing and styling so much easier. I have used many products that promise volume and texture, but this is one of the few that really work!

Scissored hair cuts enhance volume and create a natural easy flow, says hair designer Daniel of *Salon Daniel* (79 Yorkville Ave., Toronto). Large waves are hot and steamy this season and perfect for those sexy evenings with your special guy, says Daniel.

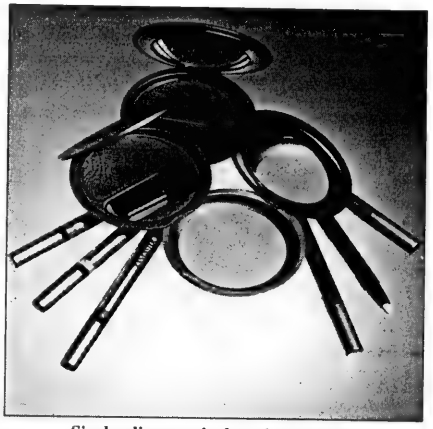
Fragrance: Welcome four new Allure bath and grooming men's products from *Chanel*. This simple, yet comprehensive range is devoted to help your special guy find the allure that suits him best. This scent smells like confidence.

Davidoff GoodLife offers our men a face and body soap with matching shaving gel that is non-irritating and helps to reduce redness after shaving – and they have a refreshing flirty scent.

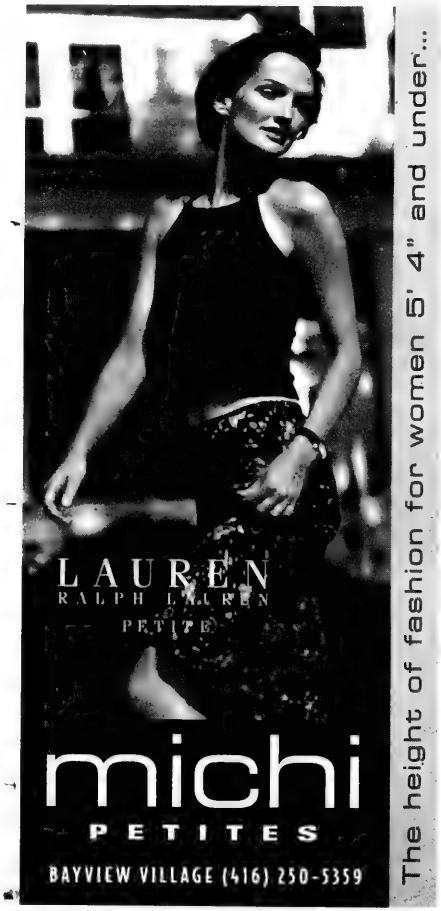
Parfums Cacharel Canada

A clear expression of sensuality awaits us in the scent Organza Indecence from *Givenchy*. Numerous aphrodisiacs combine to alert our senses. This sexy fragrance incorporates exotic woods and warm spices with no floral at all. The bottle, well, it is the pièce de résistance – revealing the sensual woman beneath the dress.

NOA, from *Cacharel* is another fabulous scent and beautiful bottle. It smells as if you are in a magical garden with white peony flowers in the midst of a bed of white musks – fresh and mysterious!



Six dazzling eye shadows from Lancaster.



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Humour in Jakob is down to earth

By LARRY ANKLEWICZ
Special to The CJN

The release of *Jakob The Liar* on video brings up a number of issues. First of all, who would have expected a Robin Williams film to do so poorly at the box office? *Jakob The Liar* took in some $5 million, which is considerably less than it cost the studio to promote the film, let alone the cost of actually producing it.

Secondly, there has been a great deal of controversy regarding the whole concept of Holocaust comedies and whether such films are in good taste. All of this began with the release of *Life Is Beautiful.* Then along came *Jakob The Liar* and *Train of Life.*

Personally I have no objection to comedies set during the Holocaust, provided they are done with taste and sensitivity. One of the best black comedies ever produced was Ernst Lubitsch's *To Be Or Not To Be*, a 1942 film that foreshadowed the tragedy experienced by European Jewry.

Jakob The Liar was originally conceived as a screenplay for East German television. When plans for the TV show fell through, Jurek Becker, a survivor of the Lodz Ghetto, rewrote it as a novel. The book sold well internationally and was made into a German-language film in 1974.

Peter Kassovitz, the director of the 1999 film, grew up in Nazi-occupied Hungary. While visiting his parents in Budapest in 1990, Kassovitz came across Becker's novel. After reading it, Kassovitz purchased an option for the English-language rights.

A new screenplay was written and sent to Robin Williams who enthusiastically agreed to play the part of Jakob Heym.

The film's story is rather simple and straight forward, although the moral questions it addresses are not. Jakob, a former café owner who specialized in making latkes, accidentally overhears a German radio broadcast stating that the Soviet Army was only 400 kilometres away from the ghetto.

Jakob hesitatingly tells the news to his friend Mischa and the information quickly makes its way through the ghetto. Suddenly, with prospects of liberation rising, the suicide rate in the ghetto drops to zero and hope for a better future increases.

But Jakob is afraid the Germans will find out about the non-existing radio and execute him. At the same time, he does not want to spread false hope.

Robin Williams as Jakob

Williams gives a very controlled and very sensitive performance. He never lets his manic side take over. The humour is down to earth and based on reality.

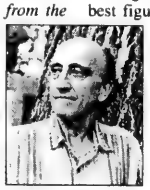
The supporting cast is superb. Hannah Taylor Gordon, who previously appeared in *Four Weddings and a Funeral*, was perfectly cast as Lina, the young girl who escapes from a train headed for the death camps, and who is taken in by Jakob. Her dark soulful eyes say more than any dialogue ever can.

Liev Schreiber, a young veteran of stage and screen, plays an ex-boxer who allows Jakob's secret out of the bag. Alan Arkin, Bob Balaban, Armin Mueller-Stahl and Nina Siemaszko all give powerful performances.

Epic poem on Caribbean exodus

By BILL GLADSTONE
Special to The CJN

TORONTO — American poet Laurence Lieberman, who has written a historical epic poem about the expulsion of Jews from the Caribbean island of St. Eustatius, read from his 12th volume of poetry, *Flight from the Mother Stone* (University of Arkansas Press) recently at Toronto's Harbourfront, the University of Toronto and McMaster University.



Laurence Lieberman

Lieberman's long poem *Dark Songs: Slave House and Synagogue*, which was published four years ago in a collection of the same name, tells the story of the little-known incident in which the Dutch Jewish community of St. Eustatius was forceably deported to the nearby island of St. Kitts in the era of the American Revolution.

A Haman-like figure in the British service, Rear Admiral Rodney, had convinced himself that the Jews were secretly assisting the Americans in their fight with the British. Seeking revenge, Rodney arranged a surprise police raid on the synagogue in the Upper Town of Oranjusted at the height of services on a Friday night.

In the poet's well-researched telling of the tale, all of the Jews were herded aboard a ship and deported within minutes.

"There is some question about the number," says Lieberman, a professor of English at the University of Illinois in Champaign-Urbana, who wrote the 25-stanza poem after visiting the ruins of the synagogue. "The best figure I could get was about 300. I'm surprised that this incident is not more widely known," he says.

Lieberman lived in St. Thomas for four years in the 1960s and has returned often to the Caribbean, which, he says, "has become a kind of spiritual homeland for me." He writes often about the Caribbean and is editor of a magazine, *The Caribbean Writer*, published in St. Croix.

"I have a particular interest in visiting the islands with a particular connection to Jewish history," he says. He has also written poems involving Jewish themes about the islands of Curacao, Aruba, Grenada and St. Thomas, among others.

Dark Songs: Slave House and Synagogue, which also evokes the horrors of the slave trade, was included in an anthology of *Best American Poetry*. It is to be reprinted in *American Diaspora: Poets in Exile*, an anthology due for publication later this year by the University of Iowa Press.

Web browsing by the book!
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on our website
cjnews.com

ICONS OF WAR: This famous photograph of a Soviet soldier raising the hammer and sickle over the Reichstag, one of a series taken after Soviet forces captured Berlin in 1945, was taken by Russian-Jewish war photographer Yevgeny Khaldei. It is part of a collection in *Icons of War* published in conjunction with the exhibition Icons of War at Beth Hatefusoth, Tel Aviv.

Resolution for Palestinian refugees difficult, two films show

By SHELDON KIRSHNER
Staff Reporter

As the on-again, off-again Middle East peace process lurches one step forward and another step backward, the Palestinian refugee problem simmers, being one of the most vexing and intractable flashpoints confronting Israel and the Palestinians.

By one estimate, there are four million Palestinians still living in refugee camps in the Arab world. It's clear that their grievances may block a diplomatic settlement of the seething Arab-Israeli conflict.

David Ridgen, a Toronto filmmaker, has made two documentaries about this issue. They will be screened on Vision TV next month.

On the Borders of Gardens: Lebanon and *On the Borders of Gardens: Israel* will be aired on April 5 and April 12 at 9 p.m., respectively. The broadcasts honour United Nations Refugee Rights Day on April 4.

The films try to achieve a measure of objectivity, but ultimately, they are skewed slightly in favour of the Palestinians, the dispossessed in this case.

During the 1948 War of Independence, which pitted the newly formed state of Israel against several Arab armies and Palestinian irregulars, Palestinians by the tens of thousands fled. In some instances, they left voluntarily, occasionally at the urging of their leaders. At other times, they were pushed out, never to return again. The Palestinian Arabs who remained were granted Israeli citizenship.

Ridgen walks headlong into this political and human minefield with the aplomb of an inquiring reporter. He asks a number of explosive questions which animate his modus operandi: Who is responsible for creating the Palestinian refugee problem? Should the Palestinians be permitted to return?

There are no hard-and-fast answers or solutions, but the debate is never less than interesting.

On the Israeli side, revisionist Jewish historians such Benny Morris and Ilan Pappe are solicited for their views. Among others, Shimon Peres – the former prime minister – and Yoske Nachmias – an Irgun fighter – are also interviewed.

The Palestinians and their sympathizers in the West, academics ranging from Noam Chomsky to Norman Finkelstein, are given plenty of play.

And as the films unfold, a viewer is taken to refugee camps in Lebanon, given tours of former Arab homes and villages in Israel, and shown Israeli military positions in its self-declared security zone in southern Lebanon.

Although Morris accuses Israel of having practised "benign ethnic cleansing" during the first Arab-Israeli war, he pours cold water on the notion that the refugees can go back to their homes.

Calling it an absurd and impractical idea, he explains that millions of Palestinians cannot be absorbed by Israeli society. Putting it in the starkest possible terms, he says that they can only return if Israel is destroyed. Seconding this view, Rex Bryden, a McGill University professor, declares that their return is simply unfeasible and, in effect, unattainable.

In a similar vein, Peres points out that Israel's Jewish character would be subverted by a wholesale return of Palestinians. "Forget it," Israel, he declares, won't commit suicide.

Pappe claims that Israel deliberately kicked out the Palestinians, but according to Peres' recollections, David Ben-Gurion, the first prime minister, instructed Israeli commanders not to displace them.

Casting aspersions on his claim, Morris asserts that Peres' memories are distorted and in defiance of the newest archival documents. Nachmias counters that the Palestinians were encouraged to leave by their elite. "My heart bleeds for them, but I can't have them back."

Continued on page 51

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 P	2 A	3 L	4 S	■	■	5 S	6 T	7 E	8 M	■	9 O	10 D	11 O	12 R	13 S
14 A	L	O	E	■	15 H	I	R	E	■	16 F	A	R	S	I	■
17 S	T	A	R	■	18 I	D	I	D	■	19 F	R	E	T	S	■
20 T	I	F	F	21 A	N	Y	C	O	22 H	E	N	■	■	■	■
■	■	■	■	23 N	E	U	■	■	24 A	N	I	25 T	26 A	■	■
■	■	27 M	28 Y	E	R	P	29 R	30 I	N	S	T	E	I	31 N	■
32 S	33 C	O	O	T	■	■	34 E	D	G	E	■	35 E	M	U	■
36 P	O	N	D	■	37 M	38 I	T	E	S	■	39 D	I	E	T	■
40 A	L	A	■	41 S	C	A	R	■	■	42 S	A	N	D	S	■
43 S	A	M	44 U	E	L	M	O	45 S	46 B	E	R	G	■	■	■
■	47 S	I	N	A	I	■	■	48 A	Y	E	■	■	■	■	■
■	■	■	49 I	R	V	50 I	51 N	G	J	A	52 F	53 F	54 E	55 E	■
56 P	57 E	58 P	S	I	■	59 T	O	G	O	■	60 R	O	M	A	■
61 A	A	R	O	N	■	62 E	L	E	V	■	63 A	C	E	S	■
64 W	R	O	N	G	■	65 M	O	D	E	■	66 N	I	T	E	■

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The Diary of Anne Frank GIVEAWAY

The CJN is giving away 18 pairs of tickets to *The Diary of Anne Frank* for

June 18, 2000 at 2:00 p.m.

at the Stratford Festival in Stratford, Ontario.

Rules: Please print your full name, address and daytime and evening telephone numbers on a piece of paper along with the answer to this question:

In what city did the Frank family hide from the Nazis?

Send your response to: "Anne Frank" Contest, The Canadian Jewish News, 1500 Don Mills Rd. #205, North York, Ontario M3B 3K4, or fax it to "Anne Frank" Contest 416-391-0949.
Entries limited to one per person.

All correct answers received by noon on Monday, June 5, 2000 are eligible. The winning entries will be randomly selected at The CJN offices. Eighteen names will be drawn and each will receive a pair of tickets to the play. All winners will be notified by phone on Tuesday, June 6. Winners must be able to pick up their prize at the CJN offices by 4:00 p.m. on June 14. The CJN will not mail tickets out. Odds of winning depends on the number of correct entries received. The CJN will not enter into any other correspondence with contestants.

Employees and immediate family members of The Canadian Jewish News *are ineligible to enter.*

Hint: Answer to question can be found somewhere in this issue.

HOLOCAUST DRAMA BY RYERSON STUDENTS

Between Stages and Rita Productions present a script reading and live Internet broadcast of the radio drama *Patience Rita*, a new work by five graduating students from Ryerson's radio and television arts program.

Patience Rita focuses on the love story of two German Jews separated during the Holocaust, as told through the actual letters of **Herbert Muller** and **Rita Klein**.

In 1939, Muller, a Jewish factory owner living in Berlin, escaped to England, leaving behind everyone he loved, including his secretary and lover Klein, a married Jewish woman with a child.

Arts & Letters Club, 14 Elm St., Toronto. (One block south of Gerrard, just west of Yonge). March 30, 8 p.m. Admission free. 416-929-1988. Web site www. rcc.ryerson.ca/rta/spirit

* * *

Eye on Arts

By Bill Gladstone

Music, Art, Drama

• The paintings of **Vivian Felsen** are on view at the Robert Mede Gallery in an exhibit titled The Nude. Other artists displayed include **Bruno Cassinari, Hermann Lipot, Henri Masson, Henry Moore** and **Goodridge Roberts**. Until March 30. 321 Davenport Rd. 416-966-9362.

• Ashkenaz and the Cultural Arts Group of the Bloor JCC present Ancient Sources, New Ideas, a panel discussion on the use of classical Jewish texts as the inspiration for innovative contemporary work in both art and scholarship. Free. Bloor JCC, 750 Spadina Ave. March 29, 8 p.m. 416-703-6892.

• Medina Theatre Ensemble is holding auditions for a staged reading of the murder mystery *Night of January 16th*, by **Ayn Rand**. Medina members, 7 to 8:30 p.m., non-members, 8:35 to 9:55 p.m. March 30, B'nai Brith Building., 15 Hove St. 416-485-1967.

• The Workmen's Circle presents a gala Yiddishland Cafe evening in celebration of 1,000 years of Yiddish. Featuring **Miriam Eskin, Michael Mandel, Lenka Lichtenberg, Nina Shapilsky, Martin van de Ven** and **Sasha Luminsky**. $12 in advance, $15 at the door. April 2, 7:30 p.m. 471 Lawrence Ave. W. 416-635-0720 or 416-787-2081.

• Winnipeg Jewish Theatre presents *Cote Saint Joe*, a play by **Daniel Libman**. Set near Montreal, the drama examines the tension between two people who once thought of themselves as Quebecois: one is Jewish, the other French-Canadian.

Libman, a former Montrealer, has been living in Calgary since 1982. Adults $20-$28. Berney Theatre, Asper JCC, Winnipeg. March 23 to April 1. 204-477-7478.

•**Neil Sedaka** performs at Roy Thomson Hall, April 3, 8 p.m. $39.50 to $76.50. 416-872-4255.

* * *

In the Spotlight: Dahl Bronia Steinberg plays the principle role in the MOTUS O Dance Theatre's upcoming production of *The Little Prince* in Markham.

Steinberg graduated from Unionville High School (UHS) as a drama major, then attended the School of Toronto Dance Theatre from which she graduated in 1998. She returned to UHS to teach contact improvisation and movement for drama students.

The Little Prince is a classic literary fable about a small prince on a tiny planet who travels to earth to learn about what is really important in life. This production blends dance and video projection for a 60-minute family show. The evening also features performances by local dance studios.

April 7, 7:30 p.m. Adults $15, children $11.75. Markham Theatre, 171 Town Centre Blvd., Markham. 905-305-7469.

French Holocaust film strikes a strong chord

By SHELDON KIRSHNER
Staff Reporter

I'm Alive and I Love You, Roger Kahane's film that takes place during the Holocaust, will be screened at the Cumberland 4 theatre on Sunday, March 26, at 5:15 p.m.

It's one of 20 movies that will be shown at Cinefranco, the four-day film festival dedicated to French films starting on March 23. All the films have English subtitles.

Set in 1944, the last year of Nazi Germany's occupation of France, *I'm Alive and I Love You* turns on a note written by a Jew. The message accidentally falls into the hands of an unwitting French railway worker.

As he inspects a stretch of track, Julien finds a piece of paper under a deportation train crammed with hapless Jews. It reads, "I'm alive and I love you."

It is signed by Sarah, a Jewish woman who has been separated from her cute four-year-old son, Thibault.

The normally phlegmatic Julien is touched by the message. He attempts to deliver the note to Sarah's parents, but discovers that they, too, have been deported by the Germans.

Julien looks for Sarah, but before he can locate her, the train she is on pulls out of the station. Yet another Jew has been supposedly doomed by the Final Solution.

By chance, Julien stumbles across Thibault. He asks a neighbour to care for the boy, but is rebuffed. Left with no alternative, the kindly Julien decides to shelter him from the Germans.

Julien can identity with Thibault the orphan. His own father, a soldier, was killed in World War I, leaving him fatherless.

Throwing caution to the wind, Julien embarks on a long, tender trip with Thibault, hoping to ride out the storm.

The film, which at times is poignantly simple and unadorned, is a celebration of the human spirit under duress.

There are moments when it is frustratingly vague and confusing, but they pass quickly and a viewer regains his bearings.

I'm Alive and I Love You is anything but a great film, but it touches a deep-seated chord.

For information, call 416-928-6595.

Refugee issue yet to be faced

Continued from page 50

Amira Hass, an Israeli journalist whose parents were Holocaust survivors and refugees, believes that Israelis have suppressed the issue. The director of an Israeli civil rights organization describes it as "the last taboo."

Finkelstein says that they have a right to return, while Chomsky fumes that the Olso peace process has offered the refugees zilch.

The Palestinians themselves are divided. Some yearn for the day they can return, while others are resigned to their fate. Hanan Ashrawi, a Palestinian spokesperson, suggests that Israel should admit them. Assad Rahman, a PLO official, likens the Palestinian refugees to victims and characterizes them as "the new Jews of the world."

Judging by these documentaries, the full complexity of the Palestinian refugee imbroglio has yet to be faced by Israel and the Palestinians.

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Arts & Travel

Actor sisters star with Sigourney Weaver in film

By FRANCES KRAFT
Staff Reporter

TORONTO — Kayla Perlmutter's fifth birthday party was a typical celebration, complete with candles, cake and presents. The location, however, was somewhat unusual.

In fact, the local actress, now "six-and-a-quarter" years old, was *on* location, with her family and the cast and crew of the recently released movie, *A Map of the World*, starring Sigourney Weaver, David Strathairn and Julianne Moore.

Kayla and her sister Dara, now 10, play Weaver's daughters in the drama about a woman (Weaver) who becomes a pariah in her Midwestern town after her friend's child drowns in a tragic accident while in her care. Things get worse before they get better, when Weaver's character is falsely accused of child molestation and jailed.

For Dara and Kayla, however, playing Emma and Claire in the movie was a very positive experience.

"I like acting, because I get to see myself on TV," giggled Kayla in a recent interview at the Perlmutter kitchen table.

She also liked playing with Dara between scenes, but definitely didn't like being licked by a cow during the movie's filming outside Toronto. "I only like doggies like [family pet] Casper," she said firmly.

Kayla (left) and her sister Dara Perlmutter star in *Map of the World*.

"I like meeting new people," said Dara, "and being able to experience different ways you can act."

Dara's three-year professional career includes more than a dozen television and film credits. Her roles in *Teacher Ate My Homework* and the *Jacqueline Susann Story* (as the younger version of Michelle Lee, who played Susann) earned her nominations for Young Artists Awards of Hollywood.

Kayla has played Dara's younger sister or a younger version of Dara's character in four productions, including *Seasons of Love*, a mini-series in which she shared a scene with Hume Cronyn.

The girls share their love of acting with older sister Mindy, 12, an extra in *Map* who also performs in community musical theatre. They have appeared together on *Skinnamarink TV*, with Sharon, Lois & Bram.

The girls originally became involved in acting through a synagogue play. Dara and Mindy now sing in the Renanim Children's Chorus, for which their mother Robin is the piano accompanist. All three girls are also dancers.

Dara's role in *Map of the World* presented new challenges for her. "In other movies I haven't really screamed at my [screen] mom that loud...between the shoots I was always drinking water."

Offscreen, the tension vanished. "She [Weaver] helped me with my lines between shoots sometimes," Dara said.

Dara would like to pursue a career as an actress or a teacher, she said. Kayla wants to be a teacher and a singer.

The girls missed about four weeks of school for filming, but kept up with their work under the supervision of a tutor.

"Acting is a sideline," said the girls' father, Ron. "Going to school and being with friends is the main agenda."

Acting is "more of an extra-curricular activity," explained Robin.

But, added Dara, it's her favourite one.

Anne Frank.....

Before being captured by the Nazis, Anne Frank and her family hid in Amsterdam in quarters behind what had been the Franks' business premises prior to the occupation of Holland. The Anne Frank Museum now stands on that site. It addition to being a museum, it is a meeting place for young people.

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Arts & Travel

Breathless in Bolivia: Fascinating Jewish connections

By GERRY SCHWARTZ
Special to The CJN

With visions of the photos and exotic words from my Grade 4 geography book back in the'50s, I found myself on the midnight flight from Miami to La Paz, Bolivia, last October.

Scenes of ladies in bowler hats with herds of llama and alpaca, the islands of Lake Titicaca and exotic subtropical villages danced in my head as the plane descended to El Alto Airport on the flat altiplano between the Andean peaks above La Paz. La Paz is one of the highest major cities in the world.

Landing at 6:30 a.m., one could see only the "moonscape" of the high plateau of the Andes and the snow-capped Mt. Illimani.

Bolivia, with only about eight million inhabitants, proved to be a land of contrasts and extremes.

Physically, both the topography and weather undergo many changes in very short distances. The scenery ranges from the high Andean plateaus to the subtropical and jungle-like Amazon to the sacred islands of the highest large navigable lake in the world – Lago Titicaca.

First to be explored is the unique city of La Paz, with over 1.2 million inhabitants – mainly indigenous people of the Quechua and Aymara speaking groups.

La Paz is located a few thousand feet below the international airport at the bottom of a V-shaped canyon with its main street called "El Prado" at the very bottom.

One is usually climbing up to get somewhere in La Paz and stopping to catch your breath. The women of the highlands called Cholas – in their colourful shawls and headgear – sell every product imaginable on the streets, from Chiclets to clothing to pots and pans.

Calle Sagarnaga is a colourful market street while Calle Jaen is the best for colonial architecture and museums. Entering La Paz at night from the surrounding higher plateaus is a wondrous sight.

Some 45 minutes from La Paz, by car, are the ancient Inca mystical ruins of Tiahuanaco.

A bus and short ferry ride in another direction is the town of Copacabana on the Bolivian side of Lake Titicaca.

This is the sacred lake of the Inca containing numerous islands including those of the sun and moon (Isla del Sol and Isla de la Luna) and it can be reached by ferryboat from the town.

While altitude sickness, or siroche, proved to be no problem for me, the intense sun off the lake did affect me for a few days.

About 40 percent of the lake lies in Bolivia with the balance in Peru. Besides Peru, Bolivia also has land borders with Chile, Argentina, Paraguay and Brazil.

A three-and-a-half-hour bus-ride from La Paz – over the crest of the Andes at some 4,800 metres, and down to some 600 metres – brings one to the subtropical Yungas region of Bolivia, midway to the Amazon basin in the eastern part of the country.

Getting to the main village of Coroico from La Paz along switchback unpaved roads just wide enough for a narrow bus or truck to squeeze by (with a few pulloffs) is an interesting trip and all in all, not too hair-raising, though it is not for the faint of heart.

At the end of the ride, one is rewarded with a beautiful village clinging to a hillside with ideal climate, hospitable people and beautiful flora.

I stayed at a former retreat of a Bolivian president that had been converted to a hotel, and even found a restaurant above the village run by a couple from France which had fantastic crepes.

The Jewish history in Bolivia is quite recent and unique. The present population has dwindled from an estimated onetime high in the '40s of some 15,000 to a current estimate of somewhere between 500 and 1,000 people.

They live mainly in La Paz, and are represented by an umbrella group called Circulo Israelita.

It is thought that some Spanish Conversos – Jews in Spain forced to convert during the Inquisition – were the first to reach Bolivia.

However, the first modern arrivals came about 1905 from Eastern Europe and were supplemented by refugees from Austria and Germany from 1938-41. Bolivia was one of the only countries in the world to admit Jews after Kristallnacht in 1938.

Moritz (Don Mauricio) Hochschild (1881-1965), an early settler in Bolivia, was a pioneer in tin mining. He personally rescued thousands of Jews from Germany by providing work permits, and tried to establish an agricultural community of Jews called Buena Terra in the Yungas region.

This project was abandoned in the '50s with the emigration of the Jewish population due to economic and political instability, the harsh climate and the lack of opportunities in higher education. There is still a Jewish community centre in La Paz as well as an Israeli embassy.

Bolivia has been home to both the famous and infamous. Among the former: Simon Patino, a tin mining magnate, and Jaime Escalante, an educator now residing in the United States and the subject of the film *Stand and Deliver*.

Among the latter non-Bolivians are Butch Cassidy and the Sundance Kid, who were bank robbers, Che Guevara, a doctor and revolutionary figure; and Klaus Barbie, the Gestapo chief known as the "Butcher of Lyon" who was responsible for the torture and death of many, including the deportation to Auschwitz of 44 Jewish children hidden in the mountain village of Izieu in France.

As Klaus Altmann, Barbie lived unmolested in Bolivia until he was finally deported back to France in 1987 where he died in prison in 1991.

There is a fascinating book, *Hotel Bolivia*, by Leo Spitzer. Spitzer was born in 1939 in La Paz and is the child of Austrian refugees from Nazism. His book chronicles the life and times of Jews in Bolivia in the '40s and '50s.

Though a bit remote and lacking the tourist infrastructure of other destinations, Bolivia is well worth a visit for its breathtaking scenery and hospitable people.

Most tourists enter from Peru but there are direct flights to La Paz on both LAB (Lloyd Aereo Boliviano) and American Airlines.

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LET'S FALL IN LOVE

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SERIOUS RELATIONSHIP

Single Jewish female, widow, attractive, 50, intelligent, European. Seeking a male, honest, kind, well established, to share love and life. AD#1522

MAN OF MY DREAMS

Single Jewish female, petite, brown eyes, cute red hair, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 54-65, professional, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1256

SEARCHING FOR SOULMATE

Divorced professional female, 50, long brown hair, hazel eyes, attractive, charming,m strong headed, twin girls age 22, enjoy dining, country on weekends, camping, travelling, movies, reading. Seeking a male, family oriented, or has a family, understanding, happy for soulmate. AD#1347

KIDS ARE WELCOME

Divorced Jewish female, non practicing, tall, dark hair and eyes, honest, secure, independent, sense of humour, love cottage life, beach, cooking, theater, travelling. Seeking a tall, handsome male, employed, emotionally available, sincere, spontaneous, for serious long term relationship. AD#1436

BE MY SUNSHINE

Single Jewish female, attractive, 5'5" brown hair and eyes, fit, non smoker, kind, sincere, emotionally stable, good natured. Seeking a single Jewish male, traditional, 45-55, around 6', handsome, exiting, established, honest, sensitive, kind, funny, caring, non smoker, children welcome. AD#1609

SINGLE MOM

Single Jewish mom of 10yr old son, 40, attractive, slim, employed, going to school, enjoy dining, dancing, movies, family life. Seeking a male, 40-44, with similar interests and qualities. AD#1475

GOOD TIMES AHEAD

Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HONEST AND SINCERE

Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

SEEKING KNIGHT IN SHINING ARMOR

Single female, attractive, slim, 5'4" brunette, professional, employed, enjoy camping, fine dining, dancing, theater, country life. Seeking a male, 37-45, intelligent, loves to travel, very sincere, single or divorced, do not want anyone who is separated. AD#1285

LET'S TALK

Single Jewish female, 29, attractive, long straight hair, brown eyes, enjoy travelling, the outdoors, love all animals. Seeking a male, established, good sense of humour, easy to talk to. AD#1049

LET'S MEET

Single Jewish female, very attractive, 33, have some learning difficulties, enjoy movies, dining, dancing, family oriented. Seeking a male, 29-39, gentle, understanding, who also has some learning difficulties but can drive a car. AD#1538

CALL ME

Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

FRIENDS FIRST

Single female, educated in Israel and Canada, professional, slim, pretty, young looking, good sense of humour, honest, thoughtful, kind, outgoing, enjoy classical music, walking, galleries, travel, reading. Seeking a male, 59-65, financially secure, similar interests, for friends first relationship. AD#1166

BE MY SUNSHINE

Single Jewish female, 33, professional, attractive, enjoy movies, music, dining, dancing, reading. Seeking Jewish male, 30's-40's, non smoker, intelligent, honest, caring, stable, for long term relationship. AD#1466

LET'S HAVE COFFEE

Single female, 35, slim, brown hair and eyes, 5'8", kind, canng, sincere, good sense of humour, enjoy movies, TV, sports, cottage life. Seeking a male with similar interests, for long term relationship. AD#1116

LOVELY LADY

Single female, 39, 5'7", very attractive, professional, intelligent, warm hearted, sincere, spiritual, modern, Orthodox, a wide variety of interests. Seeking a male with similar interests and qualities, for family oriented relationship. AD#1155

CREATIVE MIND

Single female, widow, mid 40's, attractive, an artist, have 2 adorable kids, enjoy music, art, love to travel. Seeking a male, intelligent, to share love and life. AD#1102

NEEDLE IN A HAYSTACK

Single female, 5'6", blue eyes, short dark hair, attractive, has everything in the right place, romantic, sensual, spiritual, down to earth, positive attitude, enjoy sports, music, outdoors. Seeking a male, non smoker, established, with a zest for love and life. AD#1412

CALL ME

Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

LET'S TALK

Single Jewish female, attractive, 33, with slight difficulty, enjoy movies, dancing, family. Seeking a male, 29-39. AD#1535

VERY OUTGOING

Single female, very attractive, energetic, 25, 5'4", enjoy going out, dancing, sports. Seeking a male, 27-35, with similar interests. AD#1651

MAN OF MY DREAMS

Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1253

LET'S SHARE LIFE

Single female, 50, attractive, kind, warm hearted, enjoy nature walks, painting, art, reading, dining, dancing, movies, theater. Seeking a male, giving, kind, similar interests. AD#1275

BE MY VALENTINE

Single female, fabulous, romantic, mid 50's, 5'6", attractive, sensual, independent, fit, spontaneous, sociable, humorous, loyal, open minded, warm, kind hearted. Seeking established male companion, over 5'8", with positive attitude, non smoker, good communicator. AD#1459

SEEKING SOULMATE

Single female, semi retired, professional, slim, attractive, shapely, caring, 5'4", good sense of humour, enjoy theater, movies, music, dining, dancing. Seeking male, established, sincere, non smoker, who loves life and laughter. AD#1169

COMPANIONSHIP AND ADVENTURE

Single female, seeking a male, 60ish, intelligent, single, with strong ties to Israel. AD#1448

LET'S SHARE LIFE

Single Jewish female, 50, young looking, 5'4", attractive, kind, warm hearted, loving, love life, nature, art, movies, theater, music, reading, dining, dancing. Seeking a male with similar qualities & interests. AD#1209

LET'S CHAT

Divorced female, 44, 5'4", 135lbs, no children, not religious. Seeking a male, Canadian, professional, with a good head on his shoulders, and a deep soul. AD#1180

HEART OF GOLD

Single female, retired, professional, intelligent, religious, warm hearted, many interests. Seeking a male with similar qualities for friendship, possible marriage. AD#1042

HEART OF GOLD

Single female, professional, retired, Russian born, intelligent, honest, loving, kind, religious, with a variety of interests. Seeking a male, 70-75, with similar qualities and interests. AD#1650

FRIENDSHIP

Divorced female, European born, resided in Canada for 43yrs, have 2 married children, educated, employed, no dependents. Seeking a male, fun to be with, for friendship and to share the rest of my life with. AD#1543

SERIOUS REPLY ONLY

Single female, fashion designer, variety of interests, dining, dancing, movies. Seeking a male, 45-55, for long term relationship. AD#1268

FUTURE DEVELOPMENTS

Divorced female, 53, attractive, fit, bright, young looking, 3 grown children, good sense of humour, strong Orthodox values. Seeking a male, healthy, bright, educated, established, fit, interested in being my best friend, possible marriage. AD#1674

TRADITIONAL VALUES

Single Jewish female, 5'5", brown hair, brown hazel eyes, non smoker, kind, sincere, attractive, exciting. Seeking a tall, Jewish male, 6`, 45-55, handsome, funny, honest, caring, sensitive, non smoker, single Dads OK. AD#1122

CLASSY LADY

Single female, 37, attractive, outgoing, enjoy movies, music, dining, dancing, sports. Seeking a male, down to earth, with similar interests and qualities. AD#1282

NO GAMES LADY

Single Jewish female, 52, 5'6", businesswoman, educated, sophisticated, warm hearted, giving, sensual, adventurous, enjoy music, sports, good company and conversations. Seeking a male, honest, open, passionate, warm hearted, humorous, sensual, to share fun and interesting times. AD#1073

LET'S CONNECT

Single Jewish female, divorced, have children, 5'4", brunette, hazel eyes, attractive, kind, loving, non smoker, enjoy sports, working out, movies, dining, dancing. Seeking a divorced Jewish male with kids, 5'8"+, attractive, kind, considerate, emotionally stable, outgoing, non smoker. AD#1006

LET'S SHARE LIFE

Single Jewish female, attractive, kind, warm hearted, intelligent, loving, enjoy nature walks, panting, reading, dancing, theater. Seeking a male, 50+, with similar interests to share life to the fullest. AD#1089

LAUGHTER AND TEARS

Single Jewish female, young looking, spirited, 50, 5'4", auburn hair, hazel eyes, compassionate, voluptuous, nice smile, enjoy talking and listening to people. Seeking a Jewish male to share laughter and tears with. AD#1488

LET'S MEET

Single female, 65, 5'1", European background, attractive, love animals, cultural events, theater, concerts, movies. Seeking a gentleman, not too old, heavy or short, with similar interests. AD#1261

GREAT FRIENDSHIP

Single female, 55, recently widowed, employed, seeking a male to go out on weekends, dining, dancing, and especially friendship. AD#1149

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GOOD MAN

Divorced male, 53, no children, good hearted, good looking, good sense of humour, seeking a female to share life with. AD#1178

SERIOUS RELATIONSHIP

Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship. AD#1189

WANT FAMILY LIFE

Single Jewish semi-retired business man in beauty supply, 50, 5'6", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME

Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

LIVE LIFE FULLY

Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

HOUSE OF TORRAH

Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology. Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

FAMILY ORIENTED

Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

SOULMATE

Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC

Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, kind, loving, caring, romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

LET'S GET TOGETHER

Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR

Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

MARRIAGE MINDED

Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!

Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OPEN YOUR HEART

Single white male, 57, warm, loving, romantic, self employed, business man. Seeking a female, similar qualities and interests. AD#1426

VERY ACCEPTING

Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

OCEANS OF LOVE

Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compabble and understanding relationship. AD#1177

ROMANTIC AT HEART

Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

BE MY SPECIAL SOMEONE

Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO

Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

SHARE MY WORLD

Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

ARE YOU OUT THERE?

Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

CULTURED AND AERODITED

Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK

Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE

Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ARE YOU FOR ME

Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cookng, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

BE MY SABBATH QUEEN

Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT

Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

MAKE MY DREAMS COME TRUE

Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

LASTING RELATIONSHIP

Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music,travelling, long walks. Seeking a Jewish female, attractive, down to earth, long term relationship. AD#1484

BLIND DATE

Single Jewish male, tall, seeking a young lady to go on a blind date, dining, art gallery, stroll around, get to know each other. AD#1342

LASTING RELATIONSHIP

Single male, 44, 5'8", brown hair and eyes, fairly fit, honest, sincere, open minded, loyal, humorous, compromising, enjoy winning and dining, movies, music, comedy shows, walks, dancing, travelling. Seeking a Jewish female, attractive, honest, down to earth. AD#1471

GREAT CATCH

Single Jewish male, 42, brown hair and eyes, height/weight proportionate, employed, own condominium, non smoker, attractive, honest, family oriented, no dependents, allergic to pets, enjoy movies, travelling, baseball, walking. Seeking a Jewish female, 32-43, petite, attractive, similar qualities and interests. AD#1755

MY ROSE PETAL

Single Jewish male, 37, good sense of humour, enjoy dancing, dining, talking, having fun. Seeking a female to do various things together. AD#1384

SERIOUS RELATIONSHIP

Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, who wants to settle down and enjoy life, not into head games. AD#1090

BE MY SHABUT QUEEN

Single male, professional, focused, spiritual, ambitious, warm, compassionate, enjoy good conversation, dining and dancing, travelling. Seeking a female, cheerful, independent, ambitious, flexible, thoughtful, stable. AD#1002

START AS FRIENDS

Single male, easy to talk to, interested in a romantic, attractive, quality, compassionate female, a friend to share love, understanding and caring. AD#1251

SIMPLICITY

Single male, early 40's, slight disability, polite, kind, caring, enjoy quiet evenings, TV, stereo. Seeking a Jewish female who enjoys the simple things in life. AD#1694

IT TAKES TWO

Single Jewish male, late 40's, 5'10", blue-gray eyes, gentle, warm, sincere, compassionate, good sense of humour, enjoy theater, long walks, bowling, tennis, cookng. Seeking a single or widowed female, 32-44, Orthodox preferred, similar personality and interests. AD#1350

MARRIAGE MINDED

Single male, 6', fit, healthy in mind, body and spirit, sensitive, have a variety of interests, consultant by trade, hold a Masters degree, great sense of humour, believe good relationship helps each other to grow. Seeking a female, attractive, with strong Jewish values. AD#2077

CALL ME

Single male, 43, enjoy sports, taking walks, dining, dancing. Seeking a female, 30-43. AD#1098

REAL DEAL

Single male, attractive, honest, sincere, athletic, real soulmate, enjoy dancing, music, movies, long walks. Seeking a female, considerate, warm, caring, kind, enjoys outdoors, to enrich and fulfill life and to share dreams with. AD#1313

LET'S MEET

Single male, 32, cheerful, humorous, good communicator, nice, sincere, kind, friendly. Seeking a female, caring, warm, humorous, who enjoys dancing, dining, movies, outdoors and other activities. AD#1551

LET'S CONNECT

Single male, 46, conservative looking, no children, non smoker, humorous, enjoy dancing, old movies, especially Alfred Hitchcock's, walks, classical music. Seeking a female, sincere, kind, children OK, prefer non smoker. AD#1091

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Sports & Leisure

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For new owner, Argos are all in the family

By PAUL LUNGEN
Staff Reporter

TORONTO — In a lot of ways, Sherwood Schwarz is like a throwback to the good ol' days of sports ownership. You remember the type, the self-made businessman, idiosyncratic, likes to run things himself.

A far cry from the days, not so long ago, when the Toronto Argonauts were controlled by a faceless corporation headquartered in Belgium. Or even from the time before that when the glamour trio of John Candy, Wayne Gretzky and Bruce McNall called the Argos' shots.

Unlike those ownership situations, Schwarz plans to be here for a long, long time. A native of New York City, Schwarz maintains that his commitment to Toronto is "ongoing. I expect the next person to run the franchise will be my grandson, who's 12 years old."

Schwarz wants to make clear he's no fly-by-nighter and that his commitment to Toronto is strong. With the season still three months away, he's already made Toronto his second home, spending two days a week here. His daughter, Carrie, plans to be married in the Royal Ontario Museum in mid April and Schwarz, who has numerous community affiliations in New York, hopes to create ties to the local Jewish community as well.

But right now, boosting the Argos' profile, drumming up interest and filling the seats at SkyDome are his top priorities.

For the life of him, he can't understand why there's so much negativity associated with the Argos. They're an institution in this town, more than 100 years old, he points out. They play exciting football and, with the changes he is bringing to the organization, SkyDome will be *the* place to be during the summer and autumn months.

Last week, the Argos unveiled their plans to fill the stands. The Argos will appeal to younger fans by offering tailgate parties prior to each game, complete with exciting young bands, he said.

Sherwood Schwarz

The team announced it is reducing ticket prices and, in perhaps its most innovative new promotion, the team will hold a draw at the end of the third quarter, announce the attendance and offer the winner one looney for every fan at the game. With the prospect of a $20,000, $30,000, $40,000 or $50,000 prize, "it'll create a buzz" around the Argos, Schwarz believes.

The Argos plan to heighten community interest in the team through player outreach programs to schools, minor league teams and charities. Michael "Pinball" Clemons and Paul Masotti – two very popular players – will be added to the team's front office. To build player loyalty, the team will also offer athletes the services of a career counsellor to help them plan for the transition from pro sports to life after football.

Meanwhile, Schwarz is busy trying to recruit broad corporate support for the team. "Once people realize they can get in on the ground floor and will get more than their money's worth, they'll climb on board," he believes.

Ever the optimist, Schwarz can't understand why people aren't ready to jump on the Argos bandwagon and why the new football management team (J.I. Albrecht, John Huard) has been so severely criticized in the media before the season even kicks off.

Schwarz believes the public and the media ought to give Huard and Albrecht the benefit of the doubt and let them do their jobs before rushing to judgment. "Why not wait until we play and see how we play?"

Schwarz is expecting the changes he's brought to the Argos will pay off in the first year, with the team immediately generating a profit.

"I don't take a negative approach. You don't go from a 300-square-foot apartment to ownership of a team by thinking negative," he said.

Schwarz, who was born in Manhattan's lower east side, played basketball in high school after a brief and unsuccessful stab at football. After the six-foot-three end experienced his first hit, he decided hoops was a safer sport.

Following his military service, Schwarz got into the life insurance business, turning it into a successful enterprise.

A longstanding New York Jets season ticket holder, he never conceived of owning his own sports team – especially considering the prohibitive costs involved. The Jets, he pointed out, sold for $650 million US.

His longtime friend, J.I. Albrecht, talked him into looking at the Argos. Schwarz flew up to Toronto, saw his first live CFL game and then met with league executives.

He acquired the team for "a fair price." He won't be more specific.

"I'd heard about the Argos. It's like, if you had the opportunity to buy the New York Giants, how can you turn it down. It's an institution.

"There are three hot buttons," he continued, "sports, entertainment, politics.

"Everybody wants to be involved... You can be involved in a play, a movie deal that turned out well. But they're only one-shot deals. There's no comparison between that and owning a sports franchise."

Schwarz boasts numerous community interests. He's headed a financing campaign for Temple Israel in Great Neck, Long Island. He's been involved with Camp Simcha, a camp for terminally ill Jewish children. He's on the board of the National Yiddish Book Centre in Amherst, N.Y. and he's served on the board of the Weizmann Institute of Science.

Schwarz plans to bring a little piece of Yiddishkeit to the Argos as well. "The Argos don't play on Rosh Hashanah or Yom Kippur" and the executive offices will be closed on those days as well, he said.

Chess prodigy became Canada's first Grand Master

By MYRON LOVE
Prairies Correspondent

WINNIPEG — With the passing of Abe Yanofsky on March 5, Canada has lost its greatest chess player and Winnipeg has lost a man who gave much to the city in a political career that spanned 25 years. Yanofsky died of cancer at age 74.

Chess and civic politics were the two major pillars of his life.

Yanofsky earned the title of Grand Master in 1964 at an Olympiad in Tel Aviv. Other highlights of his chess career include bringing a Pan Am chess tournament to Winnipeg in 1974 and participating in an Olympiad in Haifa in 1976.

Yanofsky's political career began in 1961, when he was elected an alderman in West Kildonan, Winnipeg's northwest suburb at the time. He later became mayor of West Kildonan.

As mayor, he was a strong advocate of Unicity – the amalgamation of all of Winnipeg's municipal councils into one city-wide council – and served as a Winnipeg city councillor from 1971 until he stepped down in 1986. During that period, he also served as finance chair.

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Purimshpiel 5760 news items from around the Jewish world

Last Laugh

By JORDAN MAX

NEW YORK — Following the recent "amutot" (charitable association) scandal, for which Israel's One Israel Party was fined $3.2 million, Prime Minister Ehud Barak and some of his cabinet colleagues have apparently signed up to be contestants on the hit U.S. TV show *Who Wants to be A Millionaire* on their next visit to the United States.

In a related story, Ehud and Nava Barak recently held a garage sale outside their Kochav Yair home. Some of the major items for sale included the Golan Heights, the Lebanese Security Zone, a few Jerusalem neighbourhoods, a few cabinet ministers and the Temple Mount, plus numerous expensive paperweights received from foreign leaders, unspecified French objects donated by President Ezer Weizman, and several Pokemon cards. Business was brisk. According to unconfirmed press reports, while Barak was willing to give away the Golan and Lebanon to "the right buyer, at the right price," he was unable to get anything more than vague guarantees of payment from a mysterious agent who only identified himself as "Damascus Dan."

PARIS, France — At this week's fall fashion shows, the hottest designs highlighted Spirituality, filled with head coverings, fringes, shawls, one-sleeve jackets and, most interestingly, small leather boxes meant to be strapped to forearms and foreheads. Designer Ralph Lauren (aka Raphael Livshitz) was quoted as saying "This is a radically new, totally original approach to fashion accessories that are now incorporated into the main garment, and which emphasize personal spirituality that a person can put on and take off as easily as he or she changes clothes."

LONDON, England — Maverick Rabbi Shmueli Boteach, jet-setting author of the best-selling *Kosher Sex*, has announced he plans to write several other how-to books dealing with common recreational pursuits. The series, some of which are to be co-authored with American Martha Stewart, will include such titles as *Kosher Drinking*, *Kosher Lawn & Garden Maintenance*, *Kosher Indoor & Outdoor Sports*, *Kosher Television Watching*, *Kosher Hunting & Fishing*, *Kosher Car Repair*, *Kosher Gambling*, *Kosher Gossiping* and *Kosher Computing*.

CHICAGO — TaeBo inventor Billy Blankstein released *Shokkelrobics*, his latest workout video, to capitalize on the exercise craze that is already sweeping the nation's health clubs. Blankstein was quoted as saying that "Shokkelrobics combines the rhythmic intensity of davening with more traditional exercise, which is more gentle than boxing, but definitely more, uh, spiritual."

For those who want an even more extreme excrcise program, he also released *ShulKiddushBo*, which involves extensive sharp elbow work and rapid forearm action, combined with quick eating for efficient caloric consumption.

TEL AVIV — Plans are quickly being finalized for Pope John Paul II's historic visit to Israel this month. The 79-year old Pope has apparently expressed an interest in meeting Israeli teenagers. His itinerary now includes a visit to an undisclosed nightclub, hacking into the Vatican archives on the Net, and even a bit of time at the beach.

TORONTO — This year's KosherFest trade show featured a record number of new products and exhibitors. The Most Original Product Award was given to Shmuel Grepsman of Lakewood, N.J., for his Cholent Pops. Grepsman, who was disappointed with the poor response to his Herring-flavoured chewing gum last year, was elated with the award, but would rather have had some interested buyers for his cholent-flavoured popsicles. The "cool way to enjoy cholent any time, any place," he said, comes in three varieties – chicken, beef and vegetarian. Grepsman promised, to the organizers' horror, to be back next year, with even more innovative new product ideas.

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SAVORY SWEET POTATO STICKS

- 3 med. sweet potatoes, cut into 1/2" strips
- 3 cups rice krispies, crushed
- 1/2 tsp. garlic salt
- 1/4 tsp. onion salt
- 1/8 tsp. cayenne pepper
- 1/2 cup flour
- 2 egg whites
- 2 tblsp. water
- salsa (optional)
- vegetable cooking spray

Combine cereal with spices in shallow dish. Set aside.
Put flour in shallow dish. Set aside.
Beat together egg whites and water. Set aside.
Coat potato strips in flour, shaking off excess. Dip in egg mixture and then in cereal mixture. Place in single layer on foil-lined baking sheet coated with cooking spray.
Bake at 400°F about 30 minutes or until lightly browned. Serve with salsa as a dip.

About Teens

Dear Karilani,

I have a big problem. I'm in Grade 8 this year, and I have to decide which high school to go to next year. My choices are a Jewish school or the gifted program at another school. I have been putting off this decision for as long as I can, but lately my parents have been pressuring me to make a decision. They say they will support whichever decision I make, but I have to be the one to make the decision. I will have friends at both schools.

I feel that if I go to the gifted program, I will really develop intellectually; however, I also don't want to abandon my Jewish studies. I am really in a bind right now, and I don't know what to do. Please help me.

Undecided about High School

Dear Undecided About High School,

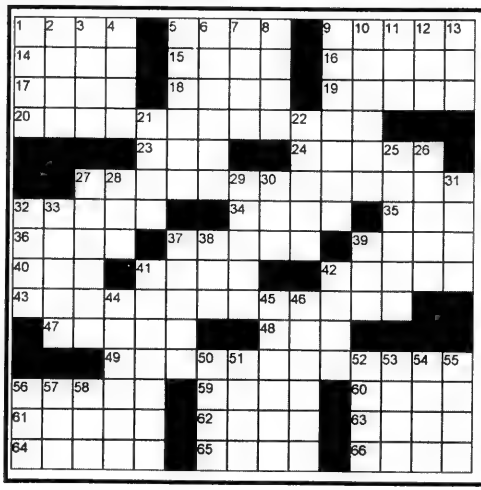
This is a difficult decision that many Grade 8 students have to make. If you are really pulled equally in both directions, then it is necessary to take certain steps to help you decide.

Make a list of pros and cons for both schools. Be as critical and as honest as you can. During this process, it might be helpful to speak to graduates or people attending both the high schools. These people will give you different insights into the different programs at the respective schools and will personally tell you how they feel about their school in general. This will help you understand more about the school from people who have personally experienced it.

Hopefully this will help you make your decision; however, if you still do not know where to go, speak to your parents about it. They have already told you that they will support you completely wherever you decide to go, so it cannot hurt to ask for their advice.

You know there are special and unique things about both schools. We realize that this makes the decision harder, but what it comes down to is that you have to follow what is in your heart. We are confident in the decision you will make. Have confidence in yourself and that you know what will be best for you. Good luck.

Karilani is a composite name for three girls, who are close friends and in Grade 12 in Toronto



The Canadian Jewish news

CROSSWORD PUZZLE

Going for the Gold

By Matt Gaffney
and David Bianco
(QSyndicate@aol.com)

Across

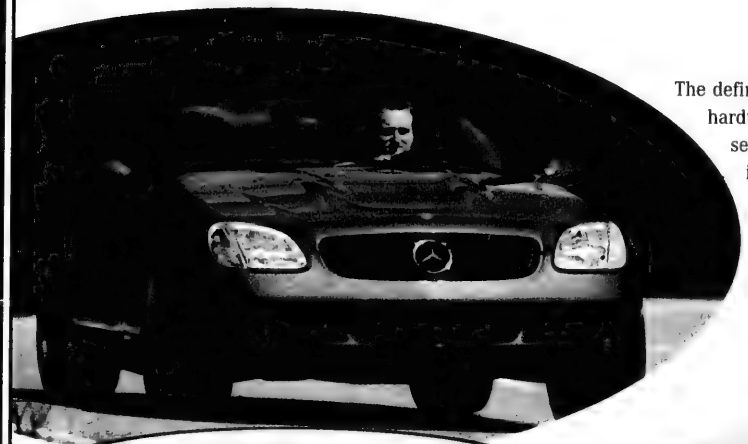
1 George, Jerry, Elaine, and Kramer, for instance
5 Wineglass part
9 Nose stimuli
14 Herb used in lotions
15 Take on
16 Iranian language
17 Hoffman or Hackman
18 "___ it" (admission of guilt)
19 Markers for Dylan
20 Swimming gold medalist of 1984
23 New, in Nuremberg
24 Singer Baker
27 Long jump gold medalist of 1904 & triple jump gold medalist of 1900 and 1904
32 "Get along!"
34 Small margin of victory
35 Aussie bird
36 Little lake
37 Annoying bugs
39 Kosher, for example
40 With 65-across, with ice cream
41 Feature of Frankenstein's monster
42 Eilat sights
43 Boxing gold medalist of 1920
47 Campaign locale of 1956
48 Yes, at sea
49 Speed skating gold meda list of 1932
56 Coke rival
59 Words heard in a deli
60 Capital of *Italia*
61 Composer Copland
62 Mountain's ht.
63 King killers
64 Injustice
65 See 40-across
66 Marquee word

Down

1 Arthur Schlesigner concern
2 High, in combinations
3 Challah amount
4 Feudal laborer
5 Result from a fight with 43-across, perhaps
6 Make neat
7 1980 speed skating gold medalist Heiden
8 "Love ___" (Beatles' hit)
9 Quarterback's crew
10 "Shucks!"
11 Shaft stuff
12 Q followers
13 Miriam, to Moses
21 "Ten animals I slam in ___" (palindrome)
22 Puts up some paintings
25 Preparing to drive, with "up"
26 Got ready to fire
27 Darling, to de Gaulle
28 Tenth letter
29 Evoking nostalgia
30 Ending for cyan
31 Streisand film
32 Slimming-down spots
33 "War" participants of the 1980's
37 1154, to Titus
38 Simon & Garfunkel's "___ a Rock"
39 ___ es Salaam
41 Like some heat
42 "Can I ___ show of hands?"
44 Oneness
45 Got droopy
46 "Ay gevalt!"
50 Agenda part
51 ___ *contendere*
52 "The Nanny" Drescher
53 Points
54 ___ *V'Emunah* (Conservative Judaism tract)
55 Simplicity
56 Dog's offering
57 Anvil's home
58 Big Leagues player

(This week's answers are on page 50.)

Decisions. Decisions.



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C-1	PEUGEOT 306	217
C-2	MITSUBISHI CARISMA	238
NT	MINIBUS 8 SEATS	490
MA	MINIBUS 10 SEATS	518
	AUTOMATIC CARS+A.C	
D	KIA PRIDE / DAIHATSU SIRION	210
E	DAEWOO LANOS	245
F	* NISSAN ALMERA	294
G	* MAZDA LANTIS 1.8	315
K-1	* GMC SAVANA	798
X	* CITROEN XANTIA	350
XL	* MAZDA 626 / PEUGEOT 406 2.0	385
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2000	Jan 1	Mar 8	Mar 21	Apr 20-27	Apr 21	Apr 23	May 10	June 9-10	Sep 30-Oct 1	Oct 9	Oct 14-22	Dec 22-29	Dec 25
2001	Jan 1	Feb 28	Mar 9	Apr 8-16	Apr 13	Apr 15	Apr 28	June 28-29	Sep 17-18	Sep 27	Oct 1-10	Dec 10-17	Dec 25
2002	Jan 1	Feb 13	Feb 26	Apr 1-9	Mar 29	Mar 31	Apr 17	May 17-18	Sep 7-8	Sep 16	Sep 21	Dec 1-7	Dec 25

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Tuna Fish	Soup
Mayonnaise	Oil
Jam	Honey
Grape Juice	Wine
Cookies	Cake Mix
Latke Mix	Jello
Apple Sauce	Canned Fruit

National Council of Jewish Women of Canada, Toronto Section - 17th Passover Food Drive

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When? Please make your food donation between March 27 and April 13, 2000. Our delivery of the food will take place on April 16, 2000.

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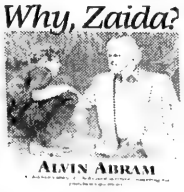

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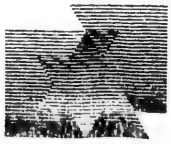

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This Week

National

Two kosher bakeries closed in inspection blitz. *Page 3*

Special garbage pick-up set for erev Passover. *Page 6*

Jewish students win anti-racism awards. *Page 15*

Health & Lifestyles

Women have become society's caregivers, Baycrest Foundation prez says. *Page 49*

Arts

Senior musicians never retire, they just keep on playing. *Page 50*

Sports

Teen athlete raises human rights issues. *Page 58*

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The Pope places a note in the Western Wall. The visit to the Temple Mount area on Sunday was the Pope's last official act before he left for Ben Gurion airport and the El Al aircraft that returned him to Rome.

Pope's visit ends at Kotel

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Pope John Paul II prayed at Judaism's holiest site as he concluded a week-long pilgrimage to the Holy Land.

When he visited the Western Wall last Sunday, the Pope rested his hands against the stones and prayed.

Reflecting a Jewish tradition, he placed a note in the Wall expressing sorrow over Jewish suffering at Christian hands over the centuries. After placing it there, he made the sign of the cross.

'The Wall touched him'

"We are deeply saddened by the behaviour of those who, in the course of history, have caused these children of yours to suffer and, asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the People of the Covenant," said the Pope's typed, signed note.

Israeli cabinet minister Rabbi Michael Melchior, who welcomed the Pope at the Western Wall, said the Pope's visit there reflected the Roman Catholic Church's desire to end the era of "hatred, humiliation and persecution of the Jewish people."

Rabbi Melchior pledged that Israel would seek to keep Jerusalem out of the political fray.

"We commit ourselves to end the manipulation of the sanctity of Jerusalem for political gain. Jerusalem must reject hatred, struggle and bloodshed, and be again the city of peace and a source of holiness," Rabbi Melchior said.

Continued on page 47

Greater Toronto Area

Shabbat HaChodesh: Shemini
Candlelighting: 6:25
Havdallah: 7:30

Clinton 'gloomy' after meeting Assad — please see page 45

The News in Brief

CANADA

Museum Welcomed

OTTAWA — Canadian Jewish Congress has welcomed the announcement by Heritage Minister Sheila Copps that the government will spend $58 million for a Canadian War Museum. With a new war museum now on surer footing, CJC says Ottawa should turn its attention to fulfilling its commitment to establish a museum dedicated to the Holocaust.

JWIC Slams Budget

TORONTO — While garnering praise in established Jewish fund-raising circles for having given charities tax breaks, the recent federal budget "squandered valuable resources which must be invested in children and their families," according to Paula Mittleman, president of Jewish Women International of Canada. She called on Ottawa to establish a target date for reducing poverty among the 1.4 million poor children and their families in Canada.

ISRAEL

Christian Centre

JERUSALEM — The Hebrew University has established what is believed to be the first Christian study centre at an Israeli university. Research at the Centre for the Study of Christianity, established with a grant from a Christian family from Belgium, will emphasize the role of Christianity in the Holy Land and the historic relationship between Christianity and Judaism.

Japanese Arrested

JERUSALEM — Israeli media reported last week that Japan has arrested four members of a terrorist group who took part in a 1972 attack at Lod airport that killed 24 people. The four members of the Japanese Red Army were deported from Lebanon.

Algeria Interested?

JERUSALEM — Algeria's president is reportedly interested in purchasing defence equipment from Israel, according to the Israeli daily *Yediot Achronot*. The paper said the Algerians made contact with a private company previously headed by Danny Yatom, who left the firm nearly a year ago to become Prime Minister Ehud Barak's chief security and political adviser.

WORLD

Trial Stops

LONDON — The trial of an aging doctor accused in the deaths of nine children in a Nazi-run euthanasia facility has been suspended indefinitely after a psychiatrist testified the defendant was suffering from dementia. The trial of Heinrich Gross, 84, closed about half an hour after it began, and it appeared unlikely that proceedings will resume.

Shul Reopens

KIEV — The Great Synagogue of Kiev is slated to reopen this week after years of reconstruction financed by local Jewish leaders. Built in 1898, the synagogue in the Ukrainian capital was confiscated by the Soviets in 1926. Under the Nazi occupation, it was used as a stable. After World War II, it was used as a puppet theatre before being returned to the community.

Talks Could End

BERLIN — Germany's chief negotiator said in talks aimed at distributing a $5.2 German compensation fund to Holocaust-era slave labourers that he is hopeful a final plan will be worked out this week. Otto Lambsdorff's comments came before the talks were slated to resume in Berlin.

Looted Painting

NEW YORK — The Metropolitan Museum of Art has admitted that it has a Nazi-looted painting in its collection. Museum officials said the Nazis likely looted *Guardroom With the Deliverance of Saint Peter* by the 17th-century Flemish painter David Teniers the Younger, in Vienna in 1938.

Balkan Jews Organize

SKOPJE, Macedonia — Jews from half a dozen Balkan states met here this month to discuss a possible umbrella group. "There are very few Jews in the Balkans," said Viktor Mizrachi, the president of the 200-member Jewish community of Macedonia. "Each can love his own country, but we have to form a fist or we will disappear."

Rabbi Heads Group

PARIS — A European rabbinical group elected France's chief rabbi as its president, marking the first time a non-British rabbi has headed the group. The Conference of European Rabbis' election of French Chief Rabbi Yosef Sitruck is also believed to mark the first time the group has had a Sephardi rabbi as its leader.

Much Ado About *Gornisht*

OTTAWA (JTA) — The recent use of Yiddish in the House of Commons can only be described as *mishugah*.

Reform party MP Lee Morrison stated earlier this month that a government minister was mishandling her responsibilities with a great deal of *chutzpah*.

Although that Yiddish word has slipped into common parlance in recent decades, Morrison mispronounced it.

Deputy Prime Minister Herb Gray immediately jumped to his feet and offered additional Yiddish words to describe Morrison's question.

"Mr. Speaker," Gray said, "if the honorable member wants to ask a sensible question, I will give him two other words which more accurately describe his question and the questions of the Reform party.

"His questions are all *gornisht* [nothing] and absolute *narishkeit* [foolishness]."

Although it is doubtful they understood his Yiddish phrases, some of Gray's Liberal colleagues shouted "Hear, hear" in mirthful agreement.

"Order, please," said the Speaker. "I have no way of knowing whether or not those words are parliamentary."

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Vol. XXX, No. 13 (1,440)*

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2 bakeries closed in health blitz

By LEILA SPEISMAN
Staff Reporter

TORONTO — Two kosher bakeries were closed earlier this month by the department of public health as part of the highly publicized blitz on food establishments in the city of Toronto.

Isaac's Bakery on Bathurst Street was ordered closed on Friday, March 17, while Carmel Bakery was closed three days later on the day before Purim. Both were found to have mouse infestations and unsanitary conditions.

Isaac's has since reopened. As of the time of this writing, Carmel remains closed.

The closures raised questions by many in the community about the role of the Kashruth Council (COR) in maintaining the cleanliness of facilities under its supervision.

In an interview with *The CJN*, Rabbi Mordechai Levin, executive director of COR, said that the organization operates under the assumption that before an establishment opens, it has fulfilled all public health requirements, and that it is inspected on a regular basis to ensure compliance with the requirements.

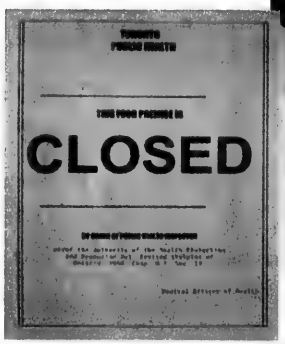
"Where has the public health department been all this time?" he demanded. "I'm appalled."

According to COR, kashruth inspection visits are conducted with varying frequency, depending on several factors, including the kind of premises it is, and what foods are involved. When the COR mashgichim inspect kosher premises, they are looking mainly for proper ingredients and procedures.

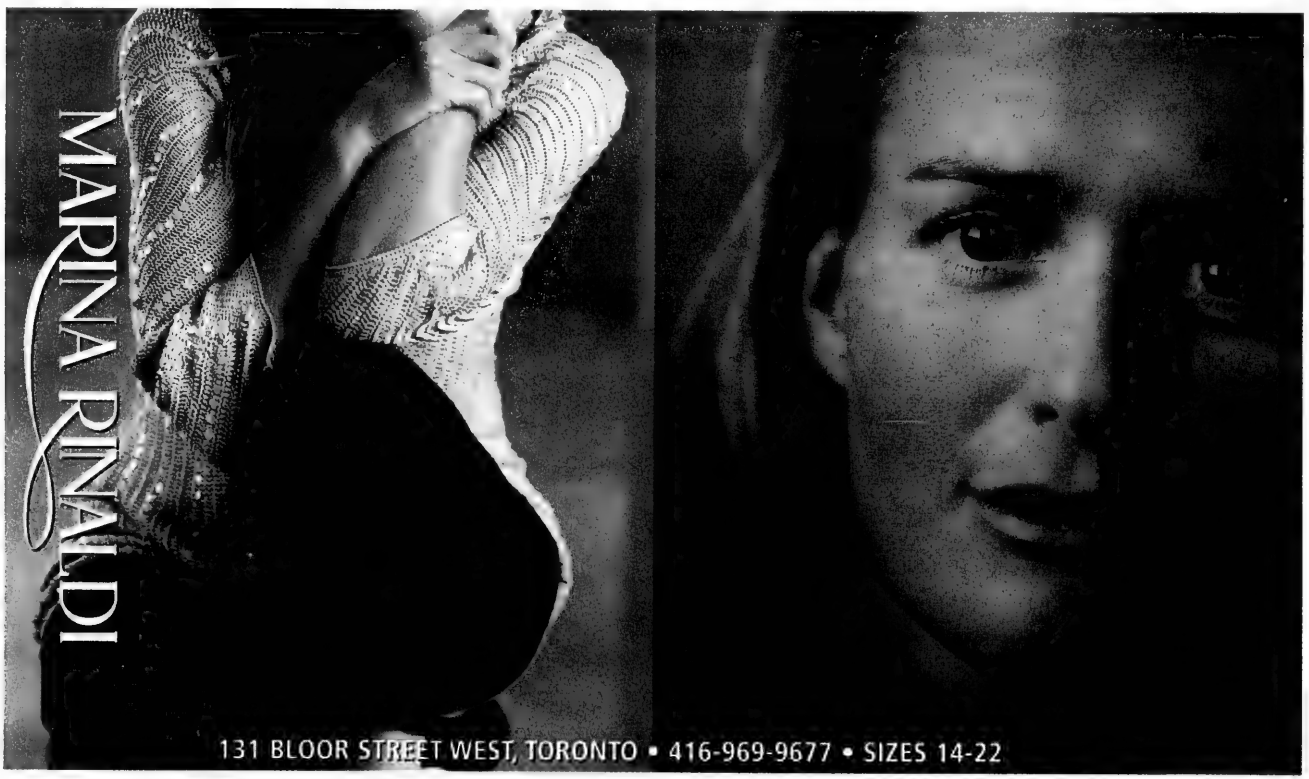
"They are not trained as health inspectors – they are rabbis," Rabbi Levin said. "Of course, if they see something that is not acceptable, like cockroaches or mice or something, they are expected to bring it to the attention of the owners."

This may have to change, according to Rabbi Levin, suggesting that "we may have to look at special training [in these matters]."

Continued on page 43



A worker cleans up Carmel Bakery after it was recently closed by health inspectors.
[Leila Speisman photo]



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The heart of the city

Uri Amedi is an imposing man. His eyes – large, warm brown orbs – immediately pin you against the wall of your own conscience and convey the certainty that he has seen a great deal in his life; his calm, quiet comportment conveys the certainty that he has understood a great deal of what he has seen; and his thoughtful but forthright conversation conveys the equal certainty that he draws upon this understanding with insight and wisdom.

Amedi was born in Jerusalem almost 50 years ago. It is the place he knows best on earth. It is the place he loves best on earth; and it the place he is trying to make the best on earth.

He is the manager of the Nachla'ot Community Centre in an inner city Jerusalem development called *Lev Ha'ir*, which literally means inner city or the heart of the city.

Late last month, he met with a handful of foreign journalists who were in Jerusalem to attend the Eighth International Conference of the Jewish Media. The journalists were on a field trip to Lev Ha'ir as part of the conference.

To understand the story of Lev Ha'ir, one must know where it is, what it once was and what it is today.

The anchor of the Lev Ha'ir community is Machane Yehuda, the exotic, colourful, noisy, outdoor, covered market whose thoroughfares and alleyways fill to overflowing with shoppers and onlookers before Shabbat and holidays.

But the community comprises much more than the market. It is a dense mix of diverse peoples, encompassing the widest of societal cross-sections: haredi and secular, Ashkenazi and Sephardi, new immigrants and Jerusalemites-for-generations; commercial and residential; poor and middle class.

It is one of the oldest neighbourhoods in "new" Jerusalem, founded through the generosity of Moses Montefiore in the late 19th century. Two of the sub-neighbourhoods within Lev Ha'ir today even bear his name: Mazkeret Moshe and Ohel Moshe, originally Ashkenazi and Sephardi streets respectively. If one looks carefully at the markings and the stonework throughout the neighbourhood one will see 16 distinct gates. For those readers familiar with the geography of Jerusalem, it is bounded by Jaffa Street in the north, Bezalel Street in the south; the Sacher Garden in the west and the King George area in the east.

From the editor's desk

In the early 1970s, the area was a social and urban blight in the city. Even though abandoned by large numbers of residents for cleaner, more spacious premises in the expanding outer skirts of the city, the area was cramped and crowded with more than 17,000 residents.

Neglected by the municipality, the inner city became a hangout by day for the idle, and a haven by night for dangerous criminals and desperate drug addicts.

A decade later, fed up with the crime, the neglect, the squalor, the lack of opportunity and the distressing pessimism of the area, Uri Amedi decided to act. He approached the merchants of Machane Yehuda with the idea that to make things better for everyone, they would have to show leadership, organize and improve the neighbourhood.

Some two years after that, in 1988, the seed of social action that was planted and germinated by Amedi caught the imagination of the Keren Hayesod and then the Jewish Agency for Israel. Within the framework of Project Renewal, they resolved to help rebuild the social infrastructure of the inner city neighbourhood.

Today, the area is one of the most sought after in the city, transformed into a healthy, thriving dynamic place by dint of grassroots initiative, courageous local commitment, generous but careful philanthropy and effective planning and implementation.

The Nachla'ot Community Centre which Amedi manages, provides a number of vital services to the residents of the neighbourhood: a learning centre for specialized extra-curricular, private, educational help to about 50 elementary students; a wide variety of services for the elderly; cultural and recreational activities for all local residents and activities for people with special needs.

Outside the centre there are separate premises for: a youth sports club, operating out of a converted bomb shelter; an early childhood centre; and a heritage centre. There is also the Sacher Gardens.

More than 6,000 people live in the area alongside 1,000 commercial enterprises.

"The level of crime has significantly dropped in the last 10 years," Amedi tells us. "More important," he says, "everyone meets here. As they meet, they talk to each other and as they talk they get to know each other and try to resolve problems together, but not necessarily to do away with their differences.

"There are 54 synagogues in the neighbourhood. The haredi community is unlike its counterpart in other parts of the city in that it is part of the larger whole. It shares in the burdens of the entire neighbourhood."

Just before our visit ended, we met a six-person panel representative of the neighbourhood. Its composition was an eloquent rallying cry for the hope that we all harbour: an Israeli-born merchant from Machane Yehuda, a haredi woman social worker, an Arab social worker, a young immigrant from Miami, a senior resident originally from Yugoslavia and the spokesperson, originally from Uruguay.

Of course, the area, like all areas everywhere, still has its problems. But in many respects it is a microcosm of the very best in urban living; of mutual respect and tolerance; and of the possibility that, standing side by side in common cause, we can find solutions.

MBD

SEE JN

THE MOHEL WAS A VIKING ON PURIM: Dr. Aaron Jesin performs a brit milah on young Ephrem Mincer last week during the holiday of Purim. Rabbi Moshe Stern assists the baby. Proud father, Harvey, looks on as the sandak, Morris Weinstein of Sarasota, Florida, keeps a firm grip. [Julius Ciss photo]

Community leader described as 'everybody's friend'

By FRANCES KRAFT
Staff Reporter

TORONTO — As a high-level volunteer in over a dozen organizations, Ralph Snow was one of Toronto's most active Jewish community leaders. He died of cancer last week at his home. He was 78.

Obituary

A native of Trzemysl, Poland, Snow (né Raphael Schneebaum) was the son of a lawyer. His own law studies were cut short by World War II, during which he was incarcerated at several concentration camps. His father had died when Snow was a teenager. Other family members did not survive the Holocaust.

"We never concentrated on the past," Snow's longtime friend and fellow survivor Mike Rosenberg told *The CJN*. "We concentrated more on the present and what we could do to make life better for our children and for klal Yisrael."

Rosenberg, who knew Snow for 40 years, worked with him for several groups including B'nai Brith Canada, Israel Bonds, and the societies (landsmanshaften) division of UJA FEDERATION of Greater Toronto (which they co-chaired). Recently they were among the founding members of Jewish Holocaust Survivors in Canada.

"At that time," recalled Rosenberg, "he was already not well, but he felt he had something to contribute."

Rosenberg remembers his friend as "a unique individual" for his commitment to family, friends and community. "I did not lose a friend. I lost a brother," he said tearfully.

Snow rebuilt his life after the war. He met his wife Isabella in Budapest, and they immigrated to Toronto in 1951 after initial plans to make aliyah did not work out.

He began to work in Toronto as a milkman for Alliance Dairy, and worked his way up to supervisor before becoming a partner in the business.

When Alliance was sold to Sealtest, Snow stayed on for a year before entering the restaurant/tavern business, first in Whitby and then in Toronto as co-owner of the Nag's Head.

Snow loved learning, reading, travel and the arts, said his son-in-law Irv Feferman, in his eulogy at Snow's funeral last Friday at Beth Emeth Bais Yehuda Synagogue. "He was a versatile man [who] really taught me a lot about life."

Ralph Snow

When Snow's children were young, he would take them to the opera and the symphony, but also to hockey games, Feferman said. In later years, he became a role model and friend to his grandchildren, he added.

A Beth Emeth member for 35 years, Snow served as president for two years. He was a trusted confidant of Rabbi Joseph Kelman, the congregation's rabbi emeritus, who officiated at the funeral.

Rabbis need, in a congregation, "a sound, sensitive, intelligent ear and mind that you can speak to confidentially, someone you can trust," Rabbi Kelman said.

"For many years Ralph was my voice of reason, at times to encourage me, at other times to tell me to hold back…For me personally it's a great loss."

Lawrence Hart, national president of B'nai Brith Canada, paid tribute to Snow, who served as president in the late 1980s, in a news release. "I was constantly in awe of his energy, his tremendous insight and his belief in B'nai Brith Canada and the entire Jewish community," said Hart, who worked closely with Snow.

Snow was "an outstanding communal leader, totally committed to the welfare of the Jewish people," added Frank Dimant, the organization's executive vice-president.

A UJA FEDERATION news release described Snow as a "tireless" campaigner. He was "a gentle man who symbolized tzedakah," said Alan Sandler, UJA FEDERATION vice-president.

Snow was a "ball of fire" with the energy of a 20-year-old, said Toby Feldberg, who succeeded him as president of Beit Halochem Canada two years ago. Much of his work was behind the scenes, she added.

As well as serving as president of Beit Halochem Canada, Snow chaired the Jewish chapel campaign at Sunnybrook Health Sciences Centre and was active in Canadian Friends of Tel Aviv University, the Pardes Shalom Cemetery board, the Jewish National Fund, the Toronto Jewish Music Society, the Community Hebrew Academy of Toronto, the Canadian Society for Yad Vashem, the Reena Foundation, Canadian Jewish Congress, Ontario region, and the Jewish Russian Community Centre (JRCC), among others.

Igor Korenzvit, who knew Snow as a founding member of the JRCC's board of governors, said Snow did not lend just his name, but also his time and support.

"Everybody thought they were his friend – and they were," Korenzvit said.

"He had more friends in this community than anybody else."

Snow leaves Isabella, his wife of 54 years, their daughter Margot Feferman and her husband Irv, son Alan of Seattle, and three grandchildren.

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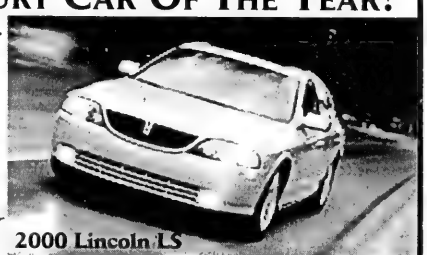
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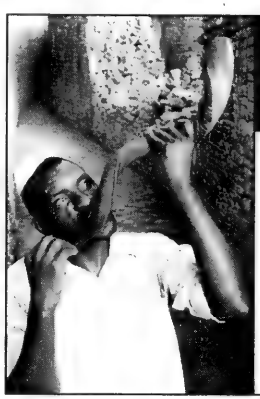
In the Blood:
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Driman to oversee Holocaust Centre expansion

By FRANCES KRAFT
Staff Reporter

TORONTO — Bookcases behind overfilled bookcases line the back wall of a modest multi-purpose room at the entrance to the offices of the Holocaust Education and Memorial Centre (HEMC).

This summer, as part of an expansion that's been in the works for a year, the room will be renovated as a lounge and the books will be relocated to the museum's new resource centre. The lounge will be named for the late Robert Engel, a long-time Holocaust educator and community volunteer who died in December.

Howard Driman

Howard Driman, who recently took over from Michael Herman as chair of the 15-year-old centre, will oversee the expansion.

A 900-square-foot resource centre, to be located in the Albert Latner Library across the hall from the HEMC in the Lipa Green Building, will have books, tapes and new computers.

The idea, said Driman, is "for this to be the main repository for Holocaust information in the city, so that anybody doing research can come here and find whatever they need. We want to try and have as wide a selection of Holocaust materials as possible."

The resource centre is being funded in part by Frank Ekstein (through UJA FEDERATION, which funds the HEMC's day-to-day operations) in honour of his wife Anita, a survivor and active volunteer.

The museum will operate as usual during the renovations. Visitors tour the facility with a volunteer docent and are addressed by a survivor. About 60 survivors share their stories at the museum and at schools.

Each year, the HEMC hosts at least 25,000 schoolchildren of all religious backgrounds, said Driman, a Toronto accountant who became involved about seven years ago. He called the HEMC to volunteer his services after visiting the U.S. Holocaust Memorial Museum in Washington, D.C.

"I suppose that was the spark that motivated me," said Driman, who has served on the Yom HaShoah committee, as a March of the Living chaperone and as a three-time chair of Holocaust Education Week.

To the best of his knowledge, none of his relatives were murdered – the word he prefers to lost or perished – in the Holocaust. A native of Durban, South Africa who immigrated here in 1978, Driman is the grandson of Russian and English (originally Polish) immigrants.

At one time, the vast majority of Holocaust Education Week committee members were survivors or children of survivors, he noted. That is no longer the case, a change Driman finds very gratifying.

Other initiatives in which he will be involved over his three-year term as chair include an international conference for child survivors and hidden children to be held here in 2002, outreach to the Rwandan community who are learning how Holocaust survivors rebuilt their lives, and a program called Continuing Voices, which pairs young people with survivor speakers, so that the young people can carry on the testimony.

Special garbage pick-up set for erev Passover

By RON CSILLAG
Staff Reporter

TORONTO — The City of Toronto has agreed to a one-time pilot project to collect chametz from Jewish homes on the day of erev Passover.

Through the efforts of Coun. Anne Johnston, the city's works and emergency department will provide special garbage pick-ups on Wednesday, April 19, so that Jewish homes can be completely rid of their chametz before Passover.

The pick-ups will take place between 9 and 10:30 a.m. Garbage trucks will be waiting in the parking lots of the following locations:

Torah Emeth Jewish Centre, 1 Viewmount Ave.; Yeshiva Yesodei Hatorah, 77 Glen Rush Rd.; Agudath Israel of Toronto, 129 McGillivray Ave.; Clanton Park Synagogue, 11 Lowesmoor Ave.; and B'nai Torah Congregation, 465 Patricia Ave.

The service was instituted following queries by Johnston about the special needs of the Orthodox community in the Bathurst-Lawrence area. She consulted with one of her constituents, Anthony Heller, a member of the Boat Shul on Bathurst Street.

In a meeting with Toronto's director of solid waste collections, Heller pointed out that Jewish law dictates that all bread and related products must be removed from Jewish homes as well as their properties before sunset on the day before Passover begins.

Normally, garbage collection in the area is Thursdays. It used to be twice a week prior to the amalgamation of the old City of Toronto and surrounding municipalities.

The city says the special pick-up will be reviewed in the future, with consideration given to when Passover falls.

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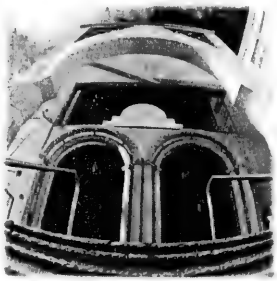

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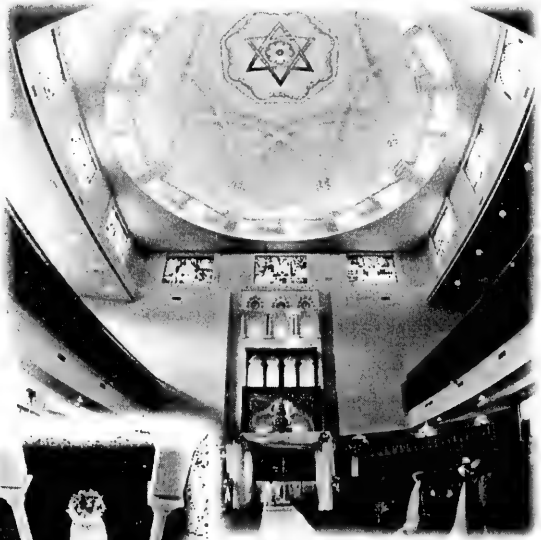

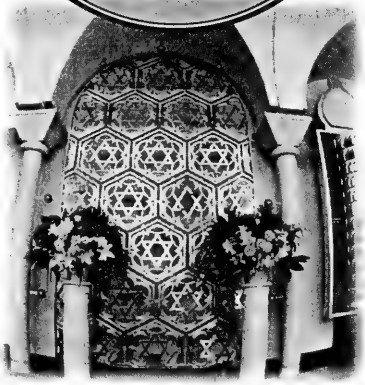

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An historic visit

Though we barely notice, the wheel of history turns inexorably, leaving its furrowed impression in the scarred, dark earth of time, sometimes along a path to a better place; sometimes, alas, along a path toward night and fog.

Three and a half decades ago, the Bishop of Rome, Pope Paul VI visited Israel by the back door, as it were, for only the briefest flicker of time. He could not even bring himself to pronounce the word Israel. Nor did he address the Jewish people, or speak to the prime minister or to any Jewish religious leaders.

Last week, the Bishop of Rome, John Paul II, inclined his head toward the stones of the Western Wall and placed the words of his plea for forgiveness from the people of Israel between the seams of the ancient stones. It was the last day of an exhausting six-day visit to Israel in which the Pope met with the Jewish state's political and religious leaders and was protected everywhere he went by its best young soldiers.

Earlier in the week at Yad Vashem, the Pope spent what may have been the most emotional and dramatic moments of his tour in Israel. He met there with a childhood friend, with someone whose life he had saved and with a group of survivors from his hometown. "In this place of solemn remembrance," the Pope intoned, "I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews." All who were there, including the prime minister of Israel, were visibly moved by the painful poignance of the moment.

Some people dispute the true purpose and substantive impact of the Pope's measured, deliberate behaviour in Israel. After all, they validly point out, "the tragedy" of which he spoke at Yad Vashem would have been reduced if not even possibly averted, had the Catholic Church formally condemned the perpetrators of the tragedy. Moreover, during his tour of Israel, the same people remind us, the Pope extended his hand toward the Palestinians as well.

It is indeed true that major issues still exist between Judaism and Roman Catholicism, between the Jewish people and the Catholic Church, and between Israel and the Catholic Church. But it is also true that the Pope's six-day visit was indeed historic, unimaginable just 3½ decades ago.

At the Western Wall, Judaism's most cherished spot on earth and indisputably, the spot most widely recognized around the world as the embodiment of the Jewish people's sovereign return to modern history, the leader of the Roman Catholic Church stood, not in defiance of Jewish sensibilities but in deference to them.

We hope and pray that history's wheel is indeed turning along a path to a better place.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Dry Bones

SCIENTISTS ARE PLANNING TO USE GENETICALLY MODIFIED PIGS...
...AS A SOURCE OF ORGANS FOR HUMAN TRANSPLANTS.
WOW!
THIS WILL GIVE NEW MEANING TO THE PHRASE...
"ARE YOU KOSHER?"

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More kudos for Birthright Israel

Last fall as we sat in shul listening to our rabbi speak from the pulpit, it was the first time I heard about Birthright Israel. I thought it was a wonderful idea, but since my children had been to Israel several times, including one having had his bar mitzvah at the Wall and two of them having studied for one year at the Hebrew University, I didn't give it any more thought.

In November, my daughter called me all excited. She was asked to be one of the group tour guides. Her only concern was that her exams were set for the 10 days following her return from Israel. How would it affect her marks? We encouraged her to go since she is a conscientious student. We felt that her experiences in Israel would stay with her long after anything she studied for that particular set of exams.

Nervously she left for Israel. She returned, having participated in a most unusual opportunity. She did well in her exams, but most importantly, she has wonderful memories and made many new friends.

The program launched by Charles Bronfman and Michael Steinhardt to bring young Jews from the Diaspora to Israel is a fantastic concept. I agree with a previous letter-writer that this program has allowed young people to develop a new enthusiasm for Judaism, has encouraged them to become more involved in their Jewish community and will stay with them long into the future as they participate in many different ways, contributing to the Jewish community and to Israel.

Bronfman and Steinhardt must be recognized for more than assisting a thousand young unaffiliated Jews to get a "free ride" to Israel.

Marion Feld
Thornhill, Ont.

* * *

The game proceeded in Israel too

With regard to Gidi Koren's latest Hebrew article (*CJN*, March 16) citing the lack of sensitivity of Ontarians who ignored the death of a bystander and went on with the hockey game, Koren went on to contrast this behaviour with the land where he was born, where such a thing "could not possibly happen."

But since arrogance, I'm sure he'll agree, is a universal trait, I must remind him that when the bridge collapsed at the Maccabiah Games in Israel, the opening ceremony went on in spite of the deaths and injuries of many more. Or perhaps he wishes, as we all do, to forget that chapter in our own Israel and imagine that we would be better in similar circumstances.

Moshe Sadeh
Montreal

* * *

Purim part of Iranian history

In your March 16 issue you feature an article about Purim in Iran. Your contributor, Shanaz Keypour, is mistaken in stating that there is no trace of the Purim story in ancient Iranian history. I was invited to the home of a recent Iranian immigrant to the United States and his wife, who were living in Miami, Fla.

While sitting in their living room waiting for dinner to be served, my wife noticed a massive illustrated volume on the coffee table. We leafed through the book, which was an illustrated work of Persian history. Much to our surprise, we came upon a chapter titled *Queen Esther*. It was prefaced by a gorgeous oil painting of Esther before she became the chosen of King Achashverosh. The story told the events of the time, mentioning all the names that we are familiar with from our Megillah.

Needless to say, we really enjoyed our dinner with the young Iranian and his wife, knowing that an important part of Jewish history was also part of Persian/Iranian history.

Ted Nashman
Montreal

* * *

Book on mother-child bond

My mother died when I was six, leaving me with deep regrets and empty places. I wish I had a clear recollection of her. It hurts that I cannot remember the sound of her voice, the shape of her hands, the ring of her laugh, the strength of her arms.

I am compiling an anthology of combined voices trying to make sense of the mystery of the mother-child bond. I hope to publish this collection, which will be a gift to me and to those who wonder in their quietest moments, "What is it like to have a mother?"

Rita Barris
123 Regina Avenue
Toronto M6A 1R8
416-787-6662

* * *

Machal not just from Toronto

This letter is further to Lou Vandelman's letter of Feb. 17 on the subject of Machal (Israel's War of Independence) veterans. We are veterans of Jewish origin who fought for Canada in World War II. In Toronto, we are the General Wingate Branch #256 of the Royal Canadian Legion. Across Canada, we are the Maccabee Branch #343 in Hamilton; the Balfour Branch #362 in Windsor; the Gen. Monash Branch #115 in Winnipeg; the Shalom Branch #178 in Vancouver; and the Brig.-Gen. Frederic Kitsch Branch #97 in Montreal.

All of these are patriotic branches, not lodges or outposts, of the Royal Canadian Legion. Since the majority of our living Canadian Jewish war veterans are members of these branches, it may be reasonably assumed that most, though by no means all, of the Machal could be found therein.

Samuel Ross
Executive Committee
General Wingate Branch #256
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'Pray for the peace of Jerusalem'

The following are excerpts from the text of Prime Minister Ehud Barak's speech last week at Yad Vashem, for the visit by Pope John Paul II:

In the name of the Jewish people, in the name of the State of Israel and in the name of all the citizens of Israel – Christians, Muslims, Druze and Jews – I welcome you with a greeting of friendship, brotherhood and peace, in Jerusalem, the capital of Israel, the eternal city and the city of peace…

Your Holiness, we meet today in this sanctuary of memory for the Jewish people and for all humanity. Yad Vashem – literally, a place and a name – for the six million brothers and sisters, for the 1.5 million children, victims of the barbarian evil of Nazism.

When the darkness of Nazism descended, and my people were led from all over Christian Europe to the crematoria and the gas chambers, it seemed that no longer could one place any hope in God or man; that in the words of the prophet Joel: "The sun and the moon darkened and the stars withdrew their luster."

And the silence was not only from the heavens. During that time, here in the Land of Israel, the poet Natan Alterman wrote these searing, tormented words: "As the children cried underneath the gallows, the wrath of the world we did not hear."

Your Holiness, from the depths of that "long night of the Shoah," as you called it, we saw the flickers of light, shining like beacons against the utter blackness around them. They were the righteous gentiles, mostly children of your faith, who secretly risked their lives to save the lives of others. Their names are inscribed on the wall around us here at Yad Vashem; they are forever inscribed on the tablets of our hearts.

You, Your Holiness, were a young witness to the tragedy. And as you wrote to your Jewish childhood friend, you felt, in some sense, as if you yourself experienced the fate of Polish Jewry. When my grandparents, Elka and Shmuel Godin, mounted the death trains at Umschlagplatz near their home in Warsaw, headed toward their fate at Treblinka – the fate of three million Jews from your homeland – you were there, and you remembered.

You have done more than anyone else to bring about the historic change in the attitude of the Church toward the Jewish people, initiated by the good Pope John XXIII, and to dress the gaping wounds that festered over many bitter centuries.

And I can say, Your Holiness, that your coming here today, to the Tent of Remembrance at Yad Vashem, is a climax of this historic journey of healing. Here, right now, time itself has come to a standstill – this very moment holds within it 2,000 years of history. And their weight is almost too much to bear…

Your Holiness, mine is a nation that remembers. However onerous the burden of memory, we may not avoid it, because without memory there can be neither culture nor conscience.

The establishment of the State of Israel against all odds – and the ingathering of the exiles – not only has restored to the Jewish people its honour and mastery over its fate; it is the definitive, permanent answer to Auschwitz. We have returned home, and since then, no Jew will ever remain helpless or be stripped of the last shred of human dignity.

Here, at the cradle of our civilization, we have rebuilt our home, so that it may thrive in peace and security. Defending our state has claimed a very heavy toll.

We are now resolved to find paths to historical reconciliation. We are in the midst of an enormous effort to secure comprehensive peace with our Palestinian neighbours, with Syria and Lebanon and with the entire Arab world.

Your Holiness, we have noted with appreciation your words about the unique bond of the Jewish people to Jerusalem that I quote you: "Jews love Jerusalem with a passion" from the days of David, who chose it as a capital, and from the days of Solomon, who built the Temple there. Therefore they turn to it in their prayers every day, and point to it as a symbol of their nation.

I would like to reiterate our absolute commitment to protect all rights and properties of the Catholic Church, as well as those of the Christian and Muslim institutions; to continue to ensure full freedom of worship to members of all faiths equally; and to keep united Jerusalem open and free, as never before, to all who love her. I know that you pray, as we do, for this unity and peace of Jerusalem:

"Pray for the peace of Jerusalem: Peace be within thy walls and prosperity within thy palaces, for my brethren and companions' sake, I will now say, peace be within thee."

Your Holiness, you have come on a mission of brotherhood, of remembrance and of peace. And we say to you: Blessed are you in Israel.

The Pope at the eternal flame at Yad Vashem.
[Israel photo]

'Memory makes us cry out'

The following are excerpts from the text of Pope John Paul II's speech last week at the Yad Vashem Holocaust Memorial, as transcribed by the Associated Press:

In this place of memories, the mind and heart and soul feel an extreme need for silence. Silence in which to remember. Silence in which to try to make some sense of the memories which come flooding back. Silence because there are no words strong enough to deplore the terrible tragedy of the Shoah.

My own personal memories are of all that happened when the Nazis occupied Poland during the war. I remember my Jewish friends and neighbours, some of whom perished, while others survived. I have come to Yad Vashem to pay homage to the millions of Jewish people who, stripped of everything, especially of human dignity, were murdered in the Holocaust. More than half a century has passed, but the memories remain.

'No one can forget'

Here, as at Auschwitz and many other places in Europe, we are overcome by the echo of the heart-rending laments of so many. Men, women and children cry out to us from the depths of the horror that they knew. How can we fail to heed their cry? No one can forget or ignore what happened. No one can diminish its scale. We wish to remember. But we wish to remember for a purpose, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a godless ideology could plan and carry out the extermination of a whole people.

The honour given to the righteous gentiles by the State of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is every light extinguished. That is why the Psalms and the entire Bible, though well aware of the human capacity for evil, also proclaim that evil will not have the last word. Out of the depths of pain and sorrow, the believer's heart cries out: "I trust in You, O Lord: I say, 'You are my God.'" (Psalms 31:14)

Jews and Christians share an immense spiritual patrimony, flowing from God's self-revelation. Our religious teachings and our spiritual experience demand that we overcome evil with good. We remember, but not with any desire for vengeance or as an incentive to hatred. For us, to remember is to pray for peace and justice and to commit ourselves to their cause. Only a world at peace, with justice for all, can avoid repeating the mistakes and terrible crimes of the past.

As Bishop of Rome and successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place.

The Church rejects racism in any form as a denial of the image of the Creator inherent in every human being. In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Christian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord and look to Abraham as our common father in faith.

The world must heed the warning that comes to us from the victims of the Holocaust and the testimony of the survivors. Here at Yad Vashem, the memory lives on and burns itself onto our souls. It makes us cry out: "I hear the whispering of many – terror on every side – but I trust in You, O Lord: I say, 'You are my God.'"

Standing up to the Nazis

It is a long-held belief that during the 12 years of Nazi rule, it was too dangerous to oppose government policy and therefore out of the question to do so. Standing up to the Nazis was impossible.

Rabbi Gunther Plaut in Toronto

In consequence, so we are led to conclude, any disagreement with the treatment of Jews would have been construed as a plot to overthrow the government, and therefore there was none until July 1944. Wrong, says a book by Nathan Stolzfus.

The event that the author describes occurred in early 1943, when the killings at Auschwitz were already in full gear. It was a time when the Nazi authorities decided to do something about the Jewish men who had married gentile women and were therefore considered to have committed "racial desecration" (so called *Rassenschande*). In one fell swoop, the majority of these Jews were rounded up in Berlin and transportation was readied to ship them eastward.

The government had not reckoned with the wives of these men, who, in fact, had for the last eight years refused to divorce their Jewish husbands and had thus already shown their courage.

The revolt of the women came shortly after Hitler had given an address in Munich in which he predicted the war would soon be over, because the destruction of European Jewry was at hand. (It was in fact the first public announcement of Germany's Holocaust program, but the world still did not believe it.)

Berlin was now under bombardment by the Allies, the defeat at Stalingrad was becoming public knowledge, and in this mixed atmosphere, 1,500 women demonstrated in the capital. They were the wives of the incarcerated husbands, and they – pure Aryans – demonstrated in order to save 1,500 Jews. The brave Bishop of Muenster, Count von Galen, supported the women.

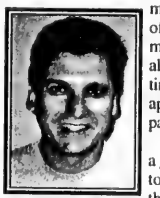
Now, the unimaginable happened. None other than the unspeakable minister of propaganda and chief of Berlin, Joseph Paul Goebbels, announced that the 1,500 Jews would be freed, and in fact – unbelievable as it now appears – some of those who had already been shipped out to Auschwitz were hauled back to join their families. In addition, the children of these mixed marriages, who themselves were in danger of annihilation, were given a reprieve.

This particular aspect of German resistance was certainly undertaken by people for their own benefit. But it was courage nonetheless, and it leads one to the inevitable conclusion: If there had been more Germans who had banded together to resist the evil, they might not have defeated it, but might have blunted its terrible efficiency.

The *New York Times* of Feb. 13 has an article about those who resisted and did save Jews.

Who are you going to call?

As Israeli newscasts go, the images of rioting the other day were nothing extraordinary. Far more noteworthy was what prompted the unrest. Behind the burning barricades and clashes with police was not the usual bitter labour dispute, religious-secular controversy or Palestinian outrage over the latest Jewish settlement expansion.



Robert Sarner in Jerusalem

Instead, residents of the northern Druze town of Isfiya had taken to the streets against a modern scourge spreading throughout the country. In a loud, unequivocal voice, the people of Isfiya said they had had enough of what they consider a major health hazard threatening their community.

Their protest was directed at the latest intrusion by cellphone companies, which, in the past ten years, have installed scores of transmission antennas in Isfiya and thousands of others elsewhere in Israel. Police had to intervene in the town, situated southeast of Haifa, after youths forcibly prevented the Motorola company from erecting more antennas there and tore down others already in place. Their actions were sparked by fears that the transmitters could cause cancer.

Due to its high position on Mount Carmel, Isfiya has become a favoured site for cellphone companies to place antennas in, resulting in an especially heavy concentration of transmitters in a relatively small area. Residents say the village has suffered an inordinate number of cancer cases in recent years, which they blame largely on radiation emissions from the antennas.

Last year, Isfiya appealed to government authorities to limit the number of antennas in the town. The request fell on deaf ears. Finally this month after receiving no help from official channels, residents took the matter into their own hands – literally. Their activism, albeit violent at times, was in marked contrast to the apathy of most of their Jewish compatriots about environmental matters.

Given such complacency, it's not a great surprise that such issues rarely top Israel's public agenda. If once this was to be a land of milk and honey, today it's more a nation of antennas. From Metulla to Eilat, no region is spared these imposing metal poles topped by transmission boxes. Like so many exclamation marks on the skyline, transmitters – and the cellphones that depend on them – have become one of the defining symbols of modern Israeli life.

Everywhere you look, both in the city and in the countryside, on top of buildings or in fields, another antenna stands erect, quietly transmitting many of the phone conversations of the nation. And there's no letup in sight. With Israel's now famous passion for cellphones seemingly insatiable, and their use expanding at an exponential rate, the demand for reliable, clear service is greater than ever. To ensure such growth, there's no mystery about what is needed: more and bigger antennas on the horizon.

Faced with the choice between convenience and a potential health risk, the former usually rules the day, especially in Israel, where people consider it their inalienable right to converse anywhere, any time and at any cost on their mobile phones. Nothing must get in the way.

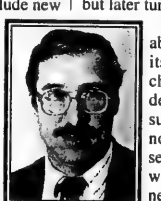
Admittedly, there is still no definitive scientific proof that the antennas cause cancer. The Environment Ministry, which conducted tests in Isfiya last year, insists the antennas there do not exceed the permitted international standard for radiation emissions set by the World Health Organization. But numerous experts dispute the WHO claim, seriously questioning the safety of such transmitters – and the cellphones to which they're linked.

Surprisingly, many Israelis seem oblivious to the antennas despite their ubiquitous presence throughout the country. Their rapid proliferation seems to have snuck up on the national consciousness too often diverted by the Big Issues of the Day.

That's why there was something refreshing about what happened in Isfiya this month. Beyond the politics and diplomacy that usually dominate public life in Israel, the residents of one town put their foot down, placing their health ahead of everything else. If such thinking catches on here, the day may come when it will no longer be enough for cellphone companies to simply provide better reception to their customers. In which case, the disturbances in Isfiya will have been a noisy but much-needed wake-up call to everybody.

Israel as the 51st state

In the effort to persuade Israelis to give up the Golan and sign an agreement with Syria, the Bill Clinton administration is offering an unprecedented security co-operation package. The components include new strategic weapons, such as Tomahawk cruise missiles, tens of billions of dollars in aid to pay for relocating bases, research programs and perhaps also an official mutual defence treaty. This will create a much more intense security relationship between Washington and Israel.



Gerald Steinberg in Jerusalem

However, the implications are not all positive, and the downside of such an agreement should be carefully considered.

For the past 52 years, Israel and the Jewish people have taken pride in our ability to defend ourselves. Despite the difficult situations, no foreign military forces (as distinct from volunteers in the Machal groups) were ever requested or sent to fight on behalf of Israel. This ability to stand on our own feet and defend our nation has been a central element of Zionism and the rebirth of Jewish national sovereignty. It should not and will not be given up easily.

Israel's self-reliance has also earned a high level of respect. As a result, when assistance was needed in terms of weapons or money, this was forthcoming as a means of helping Israel to defend herself. In some cases, such as the Menachem Begin government's decision to destroy the Iraqi nuclear reactor in 1981, Israel acted against the wishes of the Americans and other "friendly" governments, but later turned out to have been correct.

In contrast, if Israel is no longer able to act independently to defend its vital interests, all of this will change. The U.S. government, despite all of its power, and assuming the best of intentions, will not always agree with Israeli assessments, and will preach restraint when pre-emptive action may be necessary (as in 1967 or 1981). In 1991, the George Bush administration persuaded Israel not to retaliate after it was struck by Iraqi SCUD missiles, promising instead that the Americans would take care of the problem. Almost 10 years later, Saddam Hussein continues to threaten Israel and the world.

An Israeli withdrawal from the Golan Heights could increase the need for the type of pre-emptive military actions that the United States generally opposes.

If the Syrian border is returned to or near the old ceasefire lines that existed until 1967 and Syria begins to move troops towards the border or arms its missiles with warheads, the Israeli and American governments will have very little time to decide how to respond. While the danger would naturally be felt by Israel, Washington, with its global interests and domestic political concerns, is likely to prevaricate, as was the case in 1967, 1973 and 1990.

Similarly, in the event of terrorism launched from or supported by Syria, the United States would counsel caution and oppose Israeli retaliation. As long as Israeli and not American lives are endangered, the degree of commitment will remain uneven, and as a result of a defence alliance, the credibility of the Israeli deterrence capability would be eroded. Rather than providing a force multiplier, the Americans would be seen as a force restrainer.

In addition, a mutual defence treaty and the proposal to provide tens of billions of dollars in U.S. military aid to Israel would have the effect of turning Israel from a strategic asset and ally into a burden. A request for tens of billions of dollars in military aid to convince Israelis to support a peace treaty is not likely to go over well in most of the United States.

As a result of these factors, it is important to separate any proposed peace agreement with Syria, and withdrawal from the Golan Heights, from the negotiation of a new defence relationship with the United States. If withdrawal from the Golan renews the threat to Israeli security and national survival, a defence treaty with the United States will not provide compensation, and might even harm American support for Israel in the future.

The Kirshner File

The greatest theft in history

He describes it, purely and simply, as "the greatest theft in history."

"If you saw an opportunity to grab, you grabbed," said Richard Chesnoff, author of *Pack of Thieves* (Doubleday), a blistering account of the wholesale robbery by governments and individuals of money, property and art from European Jews before and during the Holocaust. "It was a mitzvah to steal from Jews."

Sheldon Kirshner in Toronto

Chesnoff, here recently to promote his book, estimates that European Jewish communities were robbed of $120 billion (US) in today's terms.

As he puts it: "In every nation of Europe where the genocidal Nazi machine dragged Jews away to their deaths, there were upstanding local citizens wanting to loot what was left – art dealers in Paris, hotelkeepers in Budapest, stockbrokers in Amsterdam, grocers in Lyons, department store owners in Brussels, manufacturers in Oslo, peasant farmers from Latvia to Transylvania, and everywhere bankers, lawyers and financiers, all barely able to contain themselves at the prospect of picking at the bones of their Jewish neighbours."

By his reckoning, no one was innocent.

Axis powers, notably Germany and Italy, committed the original sin. Neutrals – Switzerland, Sweden and Portugal – reaped enormous profits from the process. The Allies, after the war, turned a blind eye to the crying injustice.

Chesnoff, a 62-year-old American journalist, decided to write the book following an interview with the president of the World Jewish Congress, Edgar Bronfman. They had talked about the burgeoning scandal concerning dormant Jewish accounts in Swiss banks and the related question of restitution.

"That got me thinking," recalled Chesnoff, a *U.S. News & World Report* correspondent and a *New York Daily News* columnist who divides his time between New York City and a village in France. "I realized that there was a discernible pattern of plunder, not only on the part of the Nazis, but by others."

Switzerland, in other words, was merely the tip of a deeply submerged iceberg.

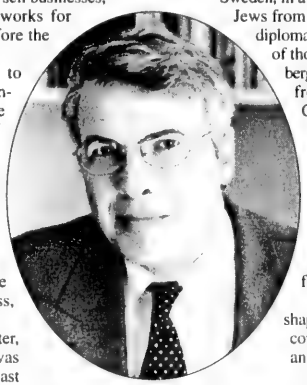
Chesnoff, who has covered stories as diverse as the Six Day War and the fall of the Berlin wall, spent five years researching and writing *Pack of Thieves*, which Bronfman, in a testimonial on the dustjacket, has called "electrifying."

Travelling to more than a dozen nations, he pored over hitherto classified files and interviewed scores of Holocaust survivors, families of victims and officials. He also drew on the knowledge of investigative reporters like Hector Feliciano (*The Lost Museum: The Nazi Conspiracy to Steal the World's Greatest Works of Art*, Basic Books), and read a mountain of secondary sources ranging from Philippe Burrin's *France Under the Germans* to Saul Friedlander's *Nazi Germany and the Jews*.

Despite the wealth of information in his book, Chesnoff is modest about its scope. It is not intended to be an encyclopedic or definitive record of what transpired. Nor is it an academic tract. It is, rather, a journalist's report, tracking human greed and/or indifference in 14 countries and the Vatican.

Chesnoff, naturally, begins with Germany, where the Nazi regime forced Jews to sell businesses, land, stocks, jewels and art works for grossly unfair prices even before the outbreak of World War II.

From there, he segues to Austria, where 26,236 Jewish-owned enterprises were Aryanized in the aftermath of the 1938 Anschluss.



Richard Chesnoff

In Holland, a country which has benefited from its association with Anne Frank, many Dutch Jews turned over assets to Christian neighbours, business partners and lawyers for safekeeping. Much of the property, however, was never returned. Postwar petitions from Jews were often met with ambivalence and coolness, according to Chesnoff.

Jews in Norway did not fare much better, even after the war. A reparation board was supposed to return Jewish funds, but at least 70 percent of assets had been looted before they could be registered. "Everything that belonged to Jews was confiscated by quislings and sold at auctions at discounted prices," noted Chesnoff.

The plunder of internationally significant art in France originally in the possession of Jews was staggering. Nazi records indicate that 21,903 truly great works of art were shipped from France to Germany from 1940 to 1944.

In Poland, where Jews were heavily involved in the economy and owned 40 percent of the real estate in Warsaw on the eve of the war, the toll was mind-boggling. By 1940, the confiscation of Jewish property was complete, "sequestered in the public interest." The London-based Polish government-in-exile was hardly sympathetic, pointing out that "the return of masses of Jews would be perceived not as an act of restitution, but as an invasion…" The attitude of Polish governments after 1945 was more or less coloured by this perception.

With the liberation of Hungary in 1945, Jewish communal property was restored to the Central Council of Hungarian Jews. But the properties of religious bodies were expropriated.

The neutrals played a profitable game.

Spain and Portugal readily provided Germany and its Swiss bankers with a conveniently accessible system of central banks for concealing and then trading looted gold bullion. Once in Spain and Portugal, the loot could be transformed into convertible currencies. Both also supplied Germany with wolfram, a vital mineral used to manufacture armour piercing shells.

Sweden, in a supreme act of humanity, accepted 7,000 Jews from Nazi-occupied Denmark. And Swedish diplomat Raoul Wallenberg heroically saved tens of thousands of Hungarian Jews. But Wallenberg's uncles bought stocks and bonds stolen from Jews in Holland, and Sweden sold Germany critical war supplies (iron ore and ball-bearings) and gave the Germans transit rights across its territory. This facilitated Germany's occupation of Norway.

Argentina also helped Germany immeasurably. Some 200 German companies established offices in Argentina and operated without local financial controls from 1942 onward.

Realizing that the restitution struggle is shaped in part by new developments and discoveries, Chesnoff ends *Pack of Thieves* with an update of the issues as of July 15, 1999.

Germany plans to compensate slave and forced labourers. Austria is returning works of art, though Austrian banks have yet to settle additional claims pertaining to Aryanized Jewish property. The Czech Republic has compiled a dismal record. Norway, meanwhile, has become the model of how to deal with this sensitive subject. In Poland, there have been mixed results. Last week, Holland announced it would give the Jewish community $180 million in compensation for injustices endured by Jews under the Nazi occupation.

Chesnoff believes that squabbling over restitution funds can best be avoided if survivors with legitimate claims and needs, as well as victims' heirs, are duly compensated. The leftover funds should be channelled into a foundation for Israel and the Diaspora.

In parting, he said that "Shoah shysters," lawyers who charge exorbitant fees for their services, should be exposed. "They are charging two, three times their usual rate, though some lawyers are working pro bono."

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Jewish Life

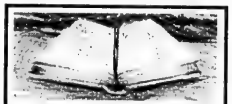
Shocked by Rav Yosef

By RABBI BARRY GELMAN

Here we go again.

I was shocked when I heard of Rav Ovadiah Yosef's recent remarks about Yossi Sarid.

One would have hoped that someone of the stature of Israel's former Sephardi Chief Rabbi Yosef would know better then to use irresponsible and even dangerous language in the political arena – referring to Meretz MK Yossi Sarid as the "dark side," likening him to satan, and asking how long we have to suffer this wicked man.



Rabbinic Reflections

From there, Rabbi Yosef turned prophet, forecasting that "God will extirpate him, the way he will extirpate Amalek."

If that wasn't bad enough, Rabbi Yosef continued by exclaiming: "Cursed is Haman. Cursed is Yossi Sarid. He must be uprooted from the seed of Israel."

One would have hoped that all of world Jewry, no, all of the world would have learned the lessons of the Rabin assassination.

What is so troubling about these statements is that they so resemble what other rabbis were saying about Yitzhak Rabin prior to his assassination. One prominent rabbi referred to Rabin as a *rodeph*, a pursuer, one who according to Jewish law must be killed in order to save your own life. Not long after that Rabin was murdered.

Whether or not there was intent to incite is not the issue. The issue is that many in Israel have not learned the power of language. Many in Israel do not understand that one is able to disagree, even oppose with vigour a particular opinion, while at the same time not falling into the trap of de-legitimization.

Such demonizing removes the humanity of a person. Yossi Sarid is no longer Yossi Sarid, Jew, father, doer of good deeds and Zionist (even if one disagrees with him).

Yossi Sarid is now the sub-human satan and Haman, and Haman as the offspring of Amalek must be erased.

I find it even more striking that Rabbi Yosef, who is himself a member of the Sephardi community, a community often on the receiving end of unfair and cruel stereotypes and biases, was not sensitive enough to recognize how harmful his words could be.

Finally, in using these words on the days preceding Purim, when we read in Megillat Esther that all of the Jews were able to unite for a common purpose, Rabbi Yosef has once again fuelled the flame of division. There exists a great rift between the religious and the secular in Israel today, and comments like those of Rabbi Yosef take us further and further away from the unity and civilized dialogue that we so desperately need.

Rabbi Shlomo Aviner, writing one week before the assassination of Yitzhak Rabin, said that what is sorely needed in Israel today is the ability to distinguish between a person and his or her particular philosophy. An idea may be despised; the person expressing the idea may never be despised. We dare not characterize and label our political opponents at the expense of erasing their humanity.

Rabbi Gelman is the spiritual leader of Shaar Hashomayim Congregation in Montreal.

Wiesel memoirs complete

***And the Sea Is Never Full*, by Elie Wiesel (Random House).**

Five years ago Elie Wiesel published the first portion of his memoirs, *All Rivers Run To The Sea*, the story of his life up to 1969. Now, with *And The Sea Is Never Full* (the two titles complete a verse from Ecclesiastes), he deals with the manifold experiences of his last three decades.

Books
Bernard Baskin

The author is perhaps the best known and most passionate advocate of the need to remember the Holocaust. He was 16 when American soldiers found him among the living dead at Buchenwald. He writes of an agreement that he made with his fellow inmates "that the one among us who would be saved would testify for all of us." And this challenge has never left him. "I will become militant. I will teach, share, bear witness. I will reveal and try to mitigate the victims' solitude." It is the unfailing theme in his numerous books, articles, speeches and encounters.

Wiesel is tireless, his energy boundless, his sympathies broad and his travels unceasing. One must marvel at a range of activities that includes his exploits as human rights activist: a meeting in Paris to protest UNESCO's policy towards Israel, a 1980 march for Cambodia, a trip to South Africa to witness apartheid.

We follow Wiesel's teaching exploits at City College in New York, at Boston University and at Yale. We accompany him on a speaking tour that takes him from Washington to Moscow, we hear Lamentations read at a Tisha b'Av service in Warsaw, and we learn of his troubled involvement in the U.S. Memorial Holocaust Council.

The author's encounters with the great and near great of our time are revealing – from David Ben-Gurion, Golda Meir, Teddy Kollek and Yitzhak Rabin to presidents Jimmy Carter, Ronald Reagan and Bill Clinton. His close relationship with President François Mitterand of France came to an abrupt close when it was discovered that Mitterand had concealed his Vichy past and his friendship with a French chief of police who had aided the Gestapo in their deportation of French Jews.

French Archbishop Jean-Marie Lustiger – a convert to Christianity – confessed to Wiesel that he felt Jewish. "I refuse," he said "to renounce my roots, my Jewishness. How can I betray my mother's memory?"

Wiesel explains to him that from ancient days, Judaism has meant separation and choice. "One can not belong to two religions," and he pleads with Lustiger, "At least cease defining yourself as a fulfilled Jew."

Wiesel is not universally admired. His adversaries who regard him as brash, self-anointed and self-seeking include Simon Wiesenthal, the famous Nazi hunter. The author responds "Poor Wiesenthal. How is one to comprehend his rage and hate? Our sages have an explanation: ambition, jealousy. In *The Ethics of Our Fathers* we read that jealousy 'excludes man from this world.' Let us say that, in Wiesenthal's case, it blinds him. I feel sorry for him."

The famous Bitburg affair is discussed in detail. At the White House during a policy meeting to discuss Reagan's contemplated trip to the German military cemetery, a Jewish community leader who was present reported: "Did you notice that during the discussion Patrick Buchanan was doodling, scribbling on the yellow pad in front of him? Since I was sitting on his right, I glanced over. Would you believe me if I tell you that he was scrawling two words over and over 'Jewish pressure, Jewish pressure.' That is what obsessed him in this whole affair, that is what he is afraid of."

Simply but eloquently written, replete with anecdotes, this enlivening memoir brings to life a many-sided, gifted, militant idealist, as well as some of the salient Jewish events of our era.

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Jewish Life

More Jewish humour

By MARK MIETKIEWICZ

Q. Who was the greatest male financier in the Bible?
A. Noah – he was floating his stock while everyone else was in liquidation.

Oy! I just can't resist those Bible riddles from Rabbi Amy Scheinerman **[http://ezra.mts.jhu.edu/~rabbiars/humor/index.html]**.

Today, I continue my look at the best of Jewish humour on the Internet with some new sites and some classics.

One site new to me is Kishka.com: News that Hits you in the Gut **[http://www.kishka.com]**. This site takes a biting and silly look at the latest news and gives it a strange Jewish twist. Nothing is too sacred (even the sacred) for their satire. Here are a couple of milder examples from Kishka.com:

"New York residents are paying 52 percent more for their cholent than they did just one month ago, and the prices are at their highest level ever, according to a recent government funded study. 'Just one month ago consumers paid an average of $2.20 per gallon of crude cholent,' said Robert Liebenthal, dean of Jewish Studies at Brooklyn College. 'By this Friday,' Liebenthal continued, 'the statewide average was $3.16 per gallon of crude cholent.' Crude cholent includes beans, barley, potatoes, and flanken."

Another piece profiles how George W. Bush will do just about anything, even eat gefilte fish, to court the Jewish vote. And in an article about the nasty fallout from the TV show *Who Wants to Marry a Multi-Millionaire?* there's this headline: Americans Can't Even Get a Shidduch Right.

Even stranger than Kishka.com is Jewish Men in Togas **[http://www.jewishmeninotogas.com]**. You'll find Jewish jokes, strange (but true) news stories about Jews and Israel... and yes, photos of some Jewish men in togas.

Over at the University of Pennsylvania, some zealous students have assembled several humorous articles at **[http://dolphin.upenn.edu/~ocp/TXT/MYST_ARC]**. In the *Minyan Penal Code*, they address the decorum problem which plagues many congregations by recommending a violation and fine schedule. Sample violations and fines: "Taking seat of person called to Torah: Fine – $72; Taking seat of Rabbi during speech: Fine – $360 (Fine waived if speech is longer than 30 minutes)."

Do you love Yiddish humour but hate what happens in the translation?

Harry Leichter's Yiddish humour page presents jokes in the original Yiddish but with English transliteration **[http://www.haruth.com/JhumorYiddish.html]**. A sample: Ron kommt zum Schneider, seinen Anzug messen. Nach 3 Tagen... noch nicht fertig. Nach 8 Tagen... noch nicht fertig. Nach 12 Tagen... noch nicht fertig. Sagt Ron: "Der liebe Gott hat die ganze Welt in 6 Tagen geschaffen!!!" Nu – Ja, schau dir aber den Anzug an und schau dir die Welt an! (Hey, you don't expect me to spoil it in the translation, do you!)

Do you have a joke to share or would you like to get a regular supply in your mailbox? Subscribe to a couple of Jewish humour e-mail lists and the jokes will be delivered to you on a regular basis. There's Dani Wassner's Jewish Humour list **[http://www.vjlists.com/jewish-humor/index.htm]** Also take a look at the JCN Jokes and Humour Forum **[http://www.jcn18.com/scripts/jcn18/forum/forum.idc?ForumID=14]** and a similar one from Jewish Family **[http://www.jewishfamily.com/scripts/newjfl/paper/article.asp?ArticleID=450]**.

And since I started the column asking about a male Biblical figure, it's only fair to leave you with you with this:
Q. Who was the greatest female financier in the Bible?
A. Pharaoh's daughter – she went down to the bank of the Nile and drew out a little prophet.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Western sexual laxity

By ELLIOTT MALAMET

In a famous passage, the Mishnah stipulates that the laws of forbidden sexual relations may not be discussed in the presence of even three people. But in the fantasy land of the West, it would seem that there are very few nooks and crannies left in which to avoid the topic of sex, least of all in education.

As our society trumpets frank expression as a virtue, today's teenagers and even preteens communicate, dress and act out in a realm where their emotional maturity cannot possibly catch up to the movie-feigned romance and theatre of body talk in which they are enveloped.

What does one call a Jewish celebration where 12 and 13-year-old girls parade in absurdly immodest clothes and their male peers practise their best adult lewdness? In many cases, unfortunately, I call that a contemporary bar or bat mitzvah party. What exactly are the youngsters, not to mention their parents, modelling here?

Disregarding William Butler Yeats' lament in *Sailing to Byzantium* – "That is no country for old men" – the parents are off dancing to the latest Billboard 100 hit, turning yet another Jewish spiritual rite into one more mindless Dionysian spectacle. Little wonder their children follow suit.

Despite what our dinner party interpretations of Freud suggest, sex is far more than an innate urge. How one thinks and acts in this domain is to a large degree influenced and compelled by the culture in which one abides. Commenting on the long-standing halachic obligation for married couples to engage in such relations at least once a week, Rabbi Moshe Feinstein insightfully notes that because of the sexually charged atmosphere of contemporary culture, "a woman feels desire and erotic passion more often than once a week." This "feeling" is seemingly inhaled from the very air we breathe; sex in Rav Moshe's formulation becomes a cultural construction.

Nobody absorbs this on a visceral level more than our children, who are unwittingly swayed and catapulted into believing that they should be joking and talking about – if not having – sex, and at earlier ages. Naturally this does not apply to all of our children, but no one is immune from the whiff of innocence lost.

So dealing with the reality of our children's immersion in a sexually drunk world has thus become a major component of religious education. Any careful investigation of Jewish sources replaces the "hole in the sheet" mythology – frankly, just another excuse by ignorant people to bash the tradition – with a rather sophisticated, pragmatic and sensitive rendering of human passion.

Judaism has much to say about how we and our children should respect our bodies and the seed of life contained within. We must impress on our children, not just by word but by deed, that there is a better and, ultimately, a holier way to think about sex and relationships. Without fear, and with empathy, we must take back the night.

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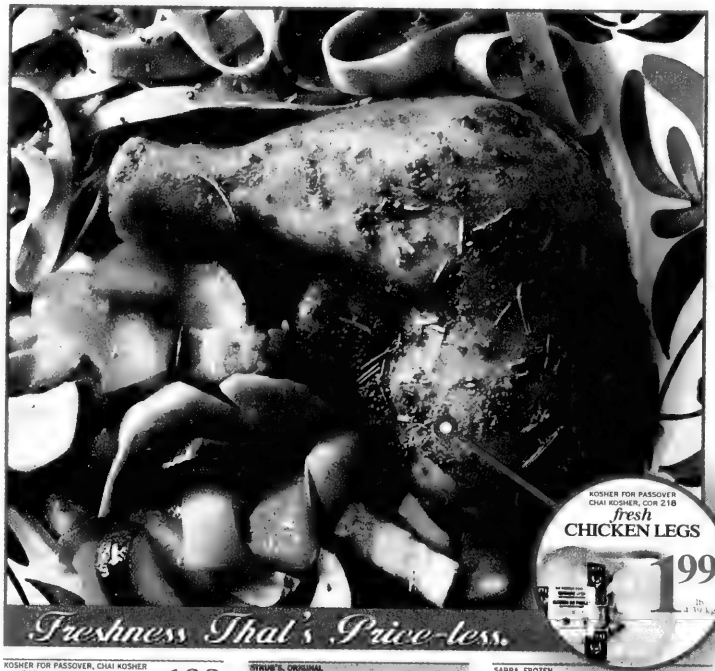

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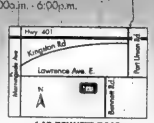

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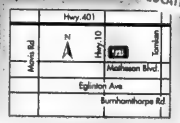

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Greater Toronto Area

Jewish students win anti-racism awards

By FRANCES KRAFT
Staff Reporter

TORONTO — Two Jewish students were among the members of the 10 Canadian school teams that won the Panasonic Stop Racism National Video Competition.

Jeff Reuben

Jeff Reuben of Winnipeg and David Waldman of Toronto both did their part in opposing racism in the recent cross-Canada endeavour that attracted 242 team entries.

The winning teams were treated to four days in Ottawa in early March, courtesy of the Multicultural Program of the Department of Canadian Heritage. They also took part in the taping of the International Stop Racism Concert and awards show and attended a forum on racism and ethnic hatred.

Edited versions of the videos were to be broadcast on YTV and internationally on Mar. 21, the International Day for the Elimination of Racial Discrimination.

David Waldman

At Winnipeg's Shaughnessy Park School, Reuben, a 15-year-old Grade 8 student, worked with four of his peers to produce a one-minute video called *The Missing Piece*.

The video shows almost 100 students walking into the shape of a rainbow. The message delivered by one of the students is: "A rainbow wouldn't be a rainbow without its colours."

Making the video and visiting Ottawa was a "really great experience," said Reuben, who is a DJ and would like to have his own dance club for teens.

Video debunks negative stereotypes

He is "much too modest," according to his Technical Arts teacher Sharon Shafto. "He is our sound expert at school."

Waldman, 16, worked on a video titled *I Have a Dream* with fellow Grade 11 students Sarah Fay and Christina Hang, as part of Northview Heights Secondary School's CyberARTS/Communications Technology program.

"We all have strong feelings against racism and discrimination," Waldman told *The CJN*. "We really wanted the message to get across."

The minute-and-a-half video, which took almost a month to complete, features teens from diverse backgrounds quoting the late civil rights leader Martin Luther King and debunking negative stereotypes. "I don't drink vodka," said a young man with a Russian accent. "I don't just listen to reggae," noted a black girl. "I don't always eat with chopsticks," said her Asian counterpart.

"We have a very multicultural school," said Barry Schafer, the students' Communications Technology teacher, "and all the courses try to work in themes of dealing with racism and possible solutions."

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Greater Toronto Area

BBYO sets sights on eastern Europe

By SIMONE JOSEPH
Staff Reporter

TORONTO — B'nai Brith Youth Organization (BBYO) is expanding to countries within eastern Europe, says Elana Okrent, international president of B'nai Brith Girls, a division of BBYO.

In August, a Romanian chapter sent a delegate to BBYO's international convention in Pennsylvania, and about three years ago, BBYO members from the United States and Israel began attending a Passover seder in Bulgaria – now an annual tradition.

Okrent, an 18-year-old from Seattle, Wash., visited Toronto recently as part of a national tour.

Her job as president requires her to travel to BBYO regions across the globe. She has already visited most of the United States and will travel to Israel in May.

During our interview in the B'nai Brith Youth Organization office on Bathurst Street,

Elana Okrent

Okrent spoke about the importance of Mind, Body and Attitude, a program for B'nai Brith girls started in 1994.

The program focuses on issues relevant to women, such as eating disorders, date rape and teenage pregnancy. It also provides an opportunity to include mothers of BBYO members in programming.

"We have gotten huge attendance at these programs," Okrent said.

But Okrent admitted that BBYO has experienced "hills and valleys in membership.

"Five years ago, the membership was a lot higher than we have now," she said.

In the 1998-1999 year, when membership fees were increased by $20 there was a 1,500 member decline, she said.

But this school year has seen an increase in membership.

From September to December, there were more members internationally than during the same period in 1998, she said.

This year, Aleph Zadik Aleph – the boys' component of BBYO – celebrates its 75th anniversary.

"It has been a good way to attract alumni and raise money," Okrent said.

BBYO hopes this year's anniversary will encourage alumni to come back to the youth organization and show them that their chapters still exist, she said.

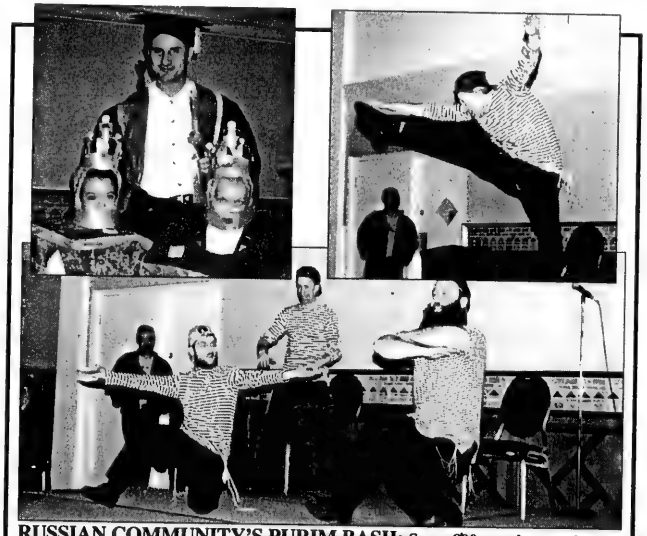
Yiddish classes planned

TORONTO — The Yiddish class at Adath Israel Synagogue is beginning again on Wednesday, April 15, from 7.30 to 9.30 p.m.

After a winter hiatus, the experienced teacher, David Newman, will resume his classes under the sponsorship of the Beit Midrash at Adath Israel.

The fees for the 10-week course for intermediate students are $18 for members, and $36 for non-members; all seniors (60 plus) pay $18.

For more information, call him at 416-495-0919.



RUSSIAN COMMUNITY'S PURIM BASH: Some 800 people attended the recent Purim party at the Sephardic Kehila Centre held by Maon Noam, an Orthodox Russian congrgation. Seen, clockwise from top left, are: Michael Shapiro and two youngsters, Nochum and Sneur Zalman Rabiski; Semyon Shapiro; and from left, Igor Korol, Semyon Shapiro and Oleg Fridman.

A father in Forest Hill.
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Bashevkin puts focus on women, democratic process

By SHELDON KIRSHNER
Staff Reporter

Academia

Women in western societies are better off today than their mothers and grandmothers. But the battle for full equal rights with men has yet to be won, according to University of Toronto political scientist Sylvia Bashevkin.

She should know. A proud feminist, Bashevkin is an authority on the status of women in Canada, the United States and Britain.

And when Bashevkin, the mother of two children, looks back at the progress women have made in the past century, she expresses a sense of amazement.

"There are enormous educational and occupational opportunities available to many women in many countries today that were not offered 100 years ago," she said.

"We need to recall that the provincial franchise was only granted to women in Quebec in 1940, the same year they became eligible to hold elective office at the provincial level.

"These important legal freedoms, however, coexist alongside worrisome challenges to social rights – particularly the social rights of less affluent women. In Ontario, Alberta and quite a few U.S. states, single mothers with very young children may be coerced by threat of withdrawal of social assistance benefits into the virtually full-time paid labour force. Legal gains have therefore been accompanied in some places by an erosion of crucial social citizenship rights."

Bashkevin, whose focus is women and the democratic process, believes that they have made important advances in Canada in terms of political rights and the attainment of positions on the Supreme Court and high legislative office.

"The appointment of the first female Supreme Court justice speaks to this enormous process," explains Bashevkin, whose latest book, *Women on the Defensive* (University of Toronto Press), examines women's movements and political conservatism under the administrations of Brian Mulroney, Margaret Thatcher and Ronald Reagan.

"Yet we have seen very, very few women win the leadership of a political party that could be expected to win the next election," she adds. "Women tend to enjoy greater success in contesting party leadership in situations of low competitiveness, when a party is 'on the ropes' and in need of some kind of miracle. The case of Kim Campbell in the federal Conservative party is an example."

Bashevkin, whose interest in women and politics was stimulated during graduate school at the University of Michigan and York University, says that feminists in Canada, Britain and the United States concur on a number of policies and goals.

As she puts it, "They agree that the legal status of women needs to be improved, that employment rights and child care provisions are essential, that choice is necessary in the area of reproductive health, that family law has to take account of the experiences of wives and mothers, and that violence against women must be addressed in a comprehensive way."

Bashevkin, who defines feminism as the organized pursuit of social, economic and legal equality for women, was asked to assess the strength of the feminist movement compared to earlier eras.

"Measuring it is always difficult, since these movements are not political parties with direct poll results in every election," she observed. "But women's movements in many advanced industrial democracies are quite strong if one examines public opinion data on support for their agendas."

The majority of Canadians think that women should receive equal pay for their work, and endorse a pro-choice position on abortion, she allowed.

Sylvia Bashevkin

Yet the rise of socially conservative politicians has brought to the fore very traditional ideas about families and hence the role of women. "Feminist movements are therefore effective at one level and at the same time they are embattled at another," she points out.

Bashevkin, who is currently working on a project about social policy under Bill Clinton, Jean Chretien and Tony Blair, says that women in the West still face formidable obstacles.

"There exists a deep-seated assumption that western societies have instituted enough equality changes, so that people who care about human rights can sit back and relax."

It's a fallacy, she warns. "In the face of a resurgent and often intolerant political right in a variety of countries, this is a very dangerous myth."

Bashevkin, whose PhD thesis was titled, *Women and Change: A Comparative Study of Political Attitudes in France, Canada and the United States*, was born in North Adams, a small town in Massachusetts, in 1954.

She was drawn to political science as a third-year student at Tel Aviv University. While there, she was a field interviewer for a study on immigrant absorption in Israel.

Her ties to Israel go back even further, being a graduate of the Mollie Goodman School in Kfar Silver. She attended that high school with the support of an uncle who was active in the Zionist Organization of America.

Bashevkin maintains a relationship with her Alma Mater. Last December, she delivered a public lecture at Tel Aviv University on The Limits of Personhood: Women's Citizenship in Contemporary Perspective. And at the Hebrew University, she talked about welfare reform in Canada, Britain and the United States.

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ENIGMA VARIATIONS

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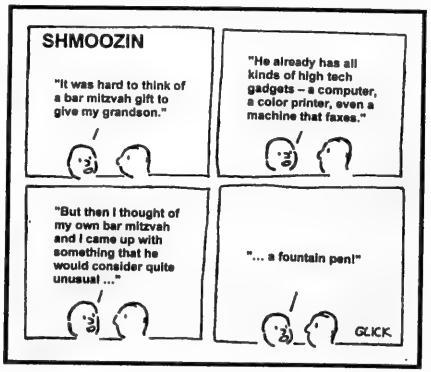
SHMOOZIN
"It was hard to think of a bar mitzvah gift to give my grandson."
"He already has all kinds of high tech gadgets – a computer, a color printer, even a machine that faxes."
"But then I thought of my own bar mitzvah and I came up with something that he would consider quite unusual ..."
"... a fountain pen!"
GLICK

Jewish school board helps teachers assist children

By FRANCES KRAFT
Staff Reporter

TORONTO — A select group of 14 Jewish educators has been given a gift by the Jewish community – but they are expected to pass it on to others and in fact have begun to do so, said the director of educational services of the Board of Jewish Education (BJE).

Yael Seliger, speaking in an interview in her small, book-filled office, was referring to the Reflective Practice program, a joint venture of the BJE and York University's Jewish Teacher Education Program as well as participating schools.

The program, for which they brought in the Hebrew University of Jerusalem's Professor Ora Zohar, is based on the idea of teachers as nurturers and was designed to address students' non-academic needs. Zohar has also trained teachers in Israel, South Africa, Australia and Europe.

The program's name refers to the idea of teachers reflecting on their role in the classroom. "It's a wonderful vehicle for teachers to grow," said Seliger.

Michal Gill, a middle school teacher at United Synagogue Day School, said Zohar's concepts have given her many tools to be a more effective teacher.

To use an analogy of Zohar's, Gill is no longer marching, but dancing. "I move in different directions, adjust to different situations more quickly. I cater to the needs of each child more easily."

Teachers today are under "unbelievable pressure," Seliger said. "They're not just teaching academic subjects, but also addressing issues that come with families: deaths, separations, people struggling with the economy."

To qualify for the Reflective Practice program, teachers needed leadership ability, good communications skills and the respect of their peers, said Anne Glickman, supplementary school and Jewish family education consultant and director of the BJE's Teachers' Resource Centre.

They also had to want the training very badly, said Seliger. The sessions, which took place over nine days in November and nine days in February as well as a number of evenings, included "a pile of reading. There was lots of homework every day."

"We hope it will prevent some of the burnout of some of the teachers," said Glickman. "It will give them the tools to cope with all the issues, and also create a network of teachers who speak the same language and [serve as] a support group."

The reflective practice program is one of about 10 teacher training initiatives offered by the BJE.

Others include family education and a program called ETGAR (Hebrew for "challenge"). The family education project, an attempt to empower parents to take on a Jewish educational role at home, got off the ground five years ago with a continuity grant from UJA FEDERATION, which funds all BJE programs. ETGAR was the brainchild of BJE director Seymour Epstein and fosters creative endeavours by individual teachers.

Legislature to retain prayer

By RON CSILLAG
Staff Reporter

TORONTO — The Lord's Prayer will continue to open sessions of Ontario's legislature, despite calls from Canadian Jewish Congress to do away with the practice.

"Most" of the legislature's 103 members want to retain the prayer, Speaker Gary Carr said last week, and only they can bring about change.

This month, Congress wrote to Carr and to Municipal Affairs Minister Tony Clement, pointing out that a recent Ontario Court of Appeal ruling found the recitation of the prayer to be unconstitutional because it violates religious freedom by "imposing" a Christian tone on deliberations.

The court upheld a complaint by Henry Freitag, a Jewish resident of Penetanguishene, that he felt coerced to stand and take part in the prayer that is contrary to his beliefs.

But Carr said parliamentary privilege allows the legislature to continue reciting the prayer, despite the court ruling.

Congress also noted that at least one Ontario municipality, Carleton Place, is ignoring the court ruling by opening council meetings with the Lord's Prayer.

Clement has not yet decided on a course of action.

Congress Ontario region chair Keith Landy said a court challenge to the legislature's stand is up to CJC's national officers.

If a challenge is brought, "I'm confident that the precedent as set in the Freitag case will be followed.

"There's no cogent argument to retain [the prayer]. In the diversity and multiculturalism of Ontario, all persons entering the legislature should feel comfortable.

"The legislature is continuing to set a Christian moral tone in the chamber."

Freitag has launched a complaint to the Ontario Human Rights Commission, over the legislature's use of the prayer.

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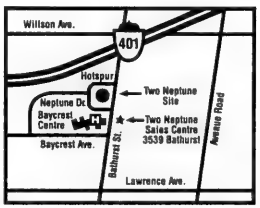

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TOWN HALL MEETING

On March 14, *The Canadian Jewish News* and Jewish Family & Child Service (JF&CS) of Toronto sponsored a Town Hall meeting at the Sephardic Kehila Centre in Thornhill, on the subject of The Changing Jewish Family.

It was the first ever joint project by *The CJN* and JF&CS.

The meeting was an attempt to create an additional forum for the free-wheeling exchange of ideas on contemporary issues of importance to the Jewish community, locally, nationally and abroad.

The problems confronting the modern Jewish family – financial, behavioral, sociological, parental or educational – are indeed among the most important of "contemporary issues" facing our community.

By bringing together a group of knowledgeable, caring and committed individuals to discuss these issues, *The CJN* and JF&CS hoped to generate "new" thinking on the matter and perhaps to strive to move closer to some solutions.

Dr. Mervin F. Verbit, professor of sociology at Brooklyn College of the City University of New York delivered the keynote address.

A specialist in the sociology of religion and contemporary Jewish life, Verbit spoke about the importance, for both the Jewish and the general community, of strengthening the "traditional" family unit, and challenged the community to adopt policies supportive of traditional families.

Responding briefly to Verbit's remarks were Terry Kaye, the director of family and community services at JF&CS, and Dr. Jack Brandes, head of the marital and family therapy program at the Toronto Hospital and assistant professor at the University of Toronto department of psychiatry.

Kaye wondered out loud how Verbit's challenge to the audience – urging the community leadership to implement policies that buttress the family structure – could be implemented at the practical level on a daily basis at an agency such as the JF&CS.

Brandes elaborated upon the historical reasons for the shift away, in Jewish communities worldwide, from the traditional family unit. He suggested an increase in all manner and all ages of Jewish education would be the beginning prescription for a return by Jews to a more traditional way of family life.

By the end of the meeting, there seemed to be a consensus that the community must shelter and protect the traditional family unit in ways that are in step with the advances in modern civilization, but which, at the same time, hold fast to the eternal values that, in the first place, raised the family unit to its pre-eminent place and role in Jewish life and history.

In the accompanying two pages we publish a report of the meeting.

–The Editor

The changing Jewish family...

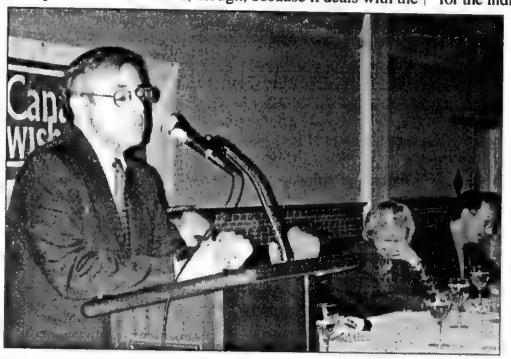
By CAROLYN BLACKMAN
Staff Reporter

VAUGHAN — The Jewish community needs to do whatever it can to capture and build upon the strengths of the traditional Jewish family, says Mervin Verbit, a professor of sociology at Brooklyn College of the City University of New York.

"We should try to keep a traditional approach to families in a society that will tear them apart," he said at a recent Town Hall meeting, entitled The Changing Jewish Family, co-sponsored by *The Canadian Jewish News* and Jewish Family and Child Service.

What has kept our religion alive, he said, is the ability to adjust to the world around us. "However, we also maintain our own values and our own traditions.

"Both principles work. The issue confronting all Jews then, is knowing when to adjust, and when to dig in our heels and resist," he said.



Prof. Verbit delivering his keynote address.

Traditional vs. alternative families

In contemporary society, he said, two images of the family compete with each other. "One is usually referred to as the traditional family, and the other, having no conventionally accepted designation, might be called the alternative family. Data on Jews show a recent shift from the traditional to the alternative."

Citing a number of key differences between the two types of families, Verbit said that in the traditional perspective, marriage is a total and unique relationship. "Biblically, a man leaves his parents and becomes one being with his wife, and most adults marry for most of their lives. According to [many] rabbis, what God does, is make matches. This is what keeps creation in place.

"The alternative approach, though, makes both marriage and singlehood acceptable options. A non-traditional marriage is an institution whose purpose is the self-realization of husband and wife – each is responsible for their own fulfillment," said Verbit.

Judaism permits divorce for any reason, he said, but traditionally it is seen as a tragedy and a failure. "Loving couples should be able to find their way back to each other.

"Alternative families view divorce as an acceptable step when the relationship no longer meets the couple's needs, and steps are taken as matter of factly as possible. The divorce rate itself fuels a higher divorce rate."

Traditional couples have children, said Verbit, except when there are medical difficulties, and raising children is the primary task of their lives. A poor man is successful if his children are successful.

"Non-traditionally, child-bearing is one option among many – and not necessarily the noblest – for how people use their time and resources. People are not considered successful, unless they are successful in their own careers."

What is ironic, he said, is that the same attributes that make people successful at their work – organizational skills, diplomacy, and making decisions that affect people's lives – are the very same attributes that parents need to raise their children. It does not have the same status, though, because it deals with the family, rather than with the economy.

The extended family is the traditional support system and social circle, said Verbit. "Immigrants in North America almost always had a newly arrived cousin living with them. In alternative families, relatives may gather to mark life occasions, but they try not to impose on one another."

Individualism vs. 'societalism'

The differences in the two types of families, said Verbit, "manifest two different definitions of life's meaning – individualism and societalism."

Individualism, he said, is one of the key themes of modern times. "Economics and psychology are rooted in it. The assumption is that...the major goal is autonomy."

In societalism, which is the Jewish tradition, our own interests have validity, but the individual draws significance as a result of [his or her] place in the system," he said.

Jewish tradition, he said, is about the importance of social order. "The Torah could not be received until the community was ready to receive it.

"In the Jewish perspective, life is not about individualism...The traditional family is the paradigm and training ground for the links between people and society. If Jews accept alternative norms, they are not only adapting their principles to new realities, they are giving up basic Jewish ideals."

The purpose of life is to find fulfillment through relationships, and marriage is the only relationship that is comprehensive; a husband and wife have absolute access to each other, he said."Everything is the business of the other person. Judaism says that the individual is not adequate to fulfil the purpose of life."

Our children, he said, are our contribution to the future. That is the social responsibility for the individual in the world. We cannot live an ideal life, however, in a less than ideal culture. We need to help each other out.

How the community can help

Raising Jewish families is expensive, he said, and the community should help them grow. "We should use the Jewish community's institutions to compensate as much as possible for the damage our society does to family life.

" A few suggestions include providing appropriate day care, and advocating for flexible time jobs so mothers and fathers can do serious parenting. Jewish space should be made available for major family occasions at a nominal cost.

"We should also arrange for Jewish singles to meet, and we should advocate for government funding in order to enable the sandwich generation to care for their aging and ill parents at home."

Nothing will solve all the problems, said Verbit, "but we will demonstrate that we are trying to establish an approach that some say is outmoded.

"Whatever specific programs they adopt, Jewish communities, their institutions and their leaders should always be clear about Judaism's position. This is not the first time that Judaism opposed a surrounding ideology, and it is not likely to be the last.

Continued on page 25

Gord Wolfe, executive director of JF&CS.

...for better or worse?

Continued from page 24

"The measure of the Jewish people's contribution to our age, will be the extent to which we bring Judaism's perspective to a still unredeemed world," he said.

What makes JF&CS Jewish

A "properly functioning" agency, such as JF&CS, does whatever is necessary to help anyone who needs help, "even if they disagree with us. We need to articulate what we stand for and help people, not because they agree with us, but because they need help...

"We have to treat everyone with love and understanding, and hope that they will come to understand. We need to help, and still stand for our principles."

When asked what makes JF&CS Jewish, he said that it does whatever is needed.

Terry Kaye

Mervin Verbit

'We have to treat everyone with love and understanding'

"Judaic ideals means that we decide what services are needed, and then collect the money."

In a community, said Verbit, people do not need to agree with one another, they just need to agree that they are part of the community. "The [ideal] community does go beyond the family, but its model and its training ground is the family.

"We are much more than family, but without the family, we are nothing. It is the fundamental building block of our future," he said.

'Blending philosophy with practicality'

By LEILA SPEISMAN
Staff Reporter

TORONTO — Balancing a dedication to Jewish values and traditions with the obligation to serve those who don't share that commitment is a constant challenge to Jewish Family & Child Service staff, said Terry Kaye, the agency's director of family and community services.

Kaye, along with psychiatrist Jack Brandes, head of the marital and family therapy program at Toronto Hospital and assistant professor at the University of Toronto department of psychiatry, was responding to comments by Mervin Verbit, professor of sociology at Brooklyn College in New York.

The three were speaking at a town hall meeting on The Changing Jewish Family, co-sponsored by Jewish Family & Child Service and *The Canadian Jewish News*. The event was held at the Sephardic Kehila Centre.

"We struggle with what is the 'Jewish' in Jewish Family & Child Service," Kaye said, adding that the two "crash against each other."

It is a matter of "blending philosophy with practicality," she said.

Kaye said working at JF&CS is "like grand opera," having to deal with the myriad problems facing the Jewish family today – poverty, abuse, the homeless, the lost, the violent.

These are the same problems faced by general society, she said, but Jews are facing them "in an environment that is not always respectful of ethnic differences."

The difficulties are played out particularly in the area of immigration from eastern Europe and in dealing with adolescents, she said.

Many families coming from the former Soviet Union have lived for three generations cut off from Jewish practice, she said. "How do you deal with them and with their children without a commonality with the [local] community?"

It is imperative to actively listen to teenagers, she said. "If we refuse to listen to their problems, which may include AIDS, sexual orientation, violence or drugs, how can we expect them to follow us or to carry on our traditions?"

Brandes agreed with Verbit and Kaye that it is "critical" to decide "what is Jewish about the Jewish family."

The Jewish community, he said, quoting University of Toronto professor David Novak, is "still suffering from the body-blow of the French Revolution and the period of Enlightenment that followed."

Suddenly, he said, Jews could become a citizen of any country in Europe. "This changed the structure of the Jewish community."

Before this, he said, Jews could not leave the ghetto, within which the community reinforced the value system of the Jewish family and "transmitted that which went from generation to generation."

Now, the Jewish community is fragmented, he said. "Everyone says they are the voice of the Jewish community, but who is? Reform? Conservative? Reconstructionist? Egalitarian? Orthodox? What kind of Orthodoxy?"

There is a dichotomy between those who follow a liberal agenda, which says that you can pick what you like from Judaism and leave the rest, and the "conserving" part, which forgets what the past was. One, Brandes said, implies a fear of the past, the other a fear of the future.

The process of halachic evolution has stopped, he said, part of a "circling of the wagons" mentality that sees the world as evil.

Emphasis on halachic details, like what makes a chicken kosher, doesn't answer the questions of the serious problems of the day, such as sexuality, AIDS or abuse.

Brandes suggested that the cure for the problems besetting the Jewish family is to encourage learning about Judaism ("so kids don't have to go to Katmandu, rappers or The Grateful Dead to find spirituality"), and to offer support both to families in turmoil and to healthy ones.

Most of all, he insisted, "Don't worry about interfaith dialogue – reach out within our own. Let the Lubavitchers speak to the Reform, and the Conservatives to Haredim."

The Town Hall panel: (from left) Mervin Verbit, Terry Kaye and Dr. Jack Brandes.

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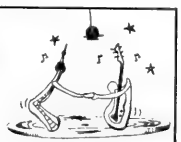
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Greater Toronto Area

German view of Jews changed in the 1960s, conference told

By SHELDON KIRSHNER
Staff Reporter

TORONTO – The trial of Adolf Eichmann and the Six Day War transformed German views of Jews, a conference has been told.

Prior to these events, the majority of Germans were largely silent about the Holocaust and usually regarded Jews as strangers and "schematic figures," said Michal Bodemann, a University of Toronto sociologist who has written about these themes.

Bodemann, a German-born academic, delivered his paper at a symposium on Jews and Germans sponsored by the Joseph and Gertie Schwartz Memorial Lectures.

The lectures took place under the auspices of the University of Toronto's faculty of arts and science and Jewish Studies program.

Speaking on the topic, Jews in German Eyes After the Holocaust, Bodemann exploded the myth that Germans were guilt-ridden, ashamed and sought dialogue with Jews in the immediate aftermath of World War II.

Right after the collapse of the Nazi regime, Germans tried to universalize the Holocaust, he noted.

Like Jews, they portrayed themselves as victims.

There was a strain of philo-Semitism in the wake of the war, he allowed. But for the most part, Germans perceived Jews in "extra-territorial terms," not as a people, but as individuals.

During the immediate postwar period when anti-Semitism reached virulent proportions, Jews were categorized stereotypically as "wise benefactors, noxious vermin or Orientals."

Using *Die Zeit* as a model of the liberal German press which sprang up after the war, Bodemann said that the newspaper carried very few stories about Jews from the late 1940s to the early 1950s, and only alluded to the Jewish background of prominent Jews.

But with the Eichmann trial and the Six Day War, German attitudes toward Jews underwent a radical transformation verging on philo-Semitism, Bodemann observed.

'Culture of memory' emerged after mid-1970s

Yet a "culture of memory" about Germany's Nazi past did not really emerge until after the mid-1970s, he said.

As this process occurred, Jews in Germany began to assert themselves publicly.

Derek Penslar, a University of Toronto history professor specializing in Jewish studies, said that the rabbinate and the Jewish press in imperial Germany depicted wealthy Jewish businessmen, such as the Rothschilds, in glowing terms.

"Pride of place went to the Jewish plutocracy."

However, some Jews claimed that the plutocrats' showy lifestyle and shady practices caused anti-Semitism, said Penslar, whose topic was Images of "Jewish Economic Man" in Imperial Germany.

Nevertheless, in the mid-18th century, the German middle class regarded Jews as allies against the nobility and the monarchy.

John Efron, an Indiana University history professor and a specialist in Jewish studies, discussed medicine and Jews during the Enlightenment. The topic of his lecture was Imagined Pathologies: Medicine and the Jews in the Age of Enlightenment.

Attempting to win emancipation for their fellow Jews, a number of Jewish doctors during this era urged their compatriots to improve their health and style of living.

These physicians, in what is now Germany and Poland, argued that Jews would upgrade their status in society through physical regeneration.

In fact, Efron said, Jews generally enjoyed better health and a longer life span than Christians from 1800 to 1900, as the Jewish population in Europe grew from two million to 11 million.

CORRECTION

In the story, "BBYO-JIAS chapter to integrate Russian teens" (*CJN*, March 16), BBYO advisor Jenya Zukershtein's name was misspelled.We apologize for the error.

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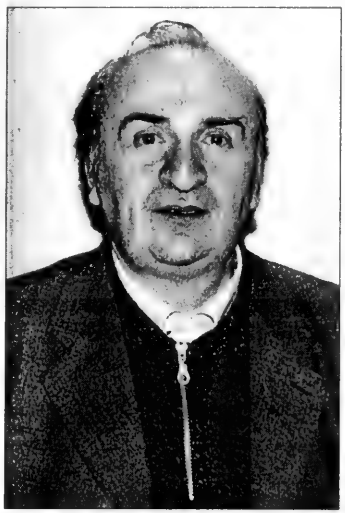
Exhibit portrays Renaissance Jewish history

By ANNA TURKIENICZ
CJN Staff

TORONTO — At the height of the Italian Renaissance, Joshua Soncino was putting the final touches on his edition of the Hebrew Bible, Leonardo da Vinci was mastering the smile on the Mona Lisa, and Jews were being falsely accused of the murder of Simon from Trent.



Father Franco Bontempi

Today, Father Franco Bontempi, a professor of theology and a priest of the Catholic Church, says that the study of 15th-century Jewish culture can help us understand Renaissance artists such as Leonardo da Vinci, as well as assist us in overcoming centuries of anti-Semitism.

Father Bontempi, the author of *Leonardo da Vinci and the Judaic Tradition* and curator of an exhibit titled The Iron and Star: the Jewish Presence in Brescia during the Renaissance, was in Toronto recently to present lectures at York University and to promote his exhibit.

The exhibit features about 100 paintings, original manuscripts and photos that historically portray the economic and cultural life of the Jews in northern Italy, including the anti-Semitic events of those years.

In one of the more intense incidents portrayed in the exhibition, Jews were falsely arrested, tortured and executed for the murder of a Christian infant, Simon, in the city of Trent.

The portrayal of these incidents, Father Bontempi said, can help to overcome the anti-Semitism that has evolved in Europe over the centuries.

Many people seem to be wondering why Catholics have prepared this exhibition. For a long time, he said, "the preaching has been against Jews. Now it is difficult to present a new view of the problem."

It is easier for the higher levels of the Church to accept what we are doing, Father Bontempi said. Unfortunately, at the popular level, it is hard to overcome 2,000 years of anti-Semitism and polemics against the Jews.

"We are at the beginning of dialogue between the Christians and the Jews. Our exhibition is one tentative step to begin dialogue. The Christians are very suspicious. It isn't easy," he said.

In 1996, Father Bontempi brought the exhibit to Yeshiva University in New York, and then to the Italian Cultural Institute and the Bathurst Jewish Centre in Toronto.

"Initially," Father Bontempi said "the Jewish side was perplexed. However, Jewish scholars have since become very interested in our exhibition."

Father Bontempi also noted that it is important for students of Renaissance art to study Jewish culture if they want to truly understand the art of Leonardo and Rafaelo.

In his book, *Leonardo da Vinci and the Judaic Tradition*, Father Bontempi argues that da Vinci's art was affected by the Judaic tradition through the influences of Friar Amedeo Mendez da Silva.

According to Father Bontempi, Amedeo, who was initially a Marrano, wrote a manuscript titled *Apocalypsis Nova*, after he had become a friar in the Catholic Church. In that manuscript, Amedeo argues not only that Judaism and Christianity are of equal importance, but "that the essence [of religion] is to be found in the old law, while the new law only brings ancillary features."

This trend ran counter to the Christian thinkers of the time, Father Bontempi notes. The Church believed that Christianity superseded Judaism.

Father Bontempi writes that Leonardo was "the true interpreter of the *Apocalypsis Nova*, and that Amedeo's manuscripts allowed da Vinci "the opportunity to avail himself of...hidden meanings pointing to a reconciliation between the various faiths."

More and more students of the Renaissance are beginning to join us and study this very important period of Italian history, Father Bontempi said.

The exhibit is currently being displayed in St. Louis, Mo., and Bontempi is planning to show it in Venice in May, and in Montreal and Winnipeg sometime in the future.

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Passover Food Ideas

For the family...

Holiday traditions live on

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We will also cherish the memory of those no longer at the table, people who played a prominent part in Passovers past.

Our grandparents, beloved aunts and uncles or close friends, may not be with us physically, but their traditions live on and find their way into our Passover celebrations.

Serving eggs, celery or potatoes dipped in salt water, singing "Zayde's" Pesach song at the end of the seder meal, hiding the matzah in the same "hiding place," or having the most senior woman at the seder open the door for Elijah with the aid of small helpers, are traditions frequently passed on to us from previous generations. Grown children often do what their parents or grandparents did before them.

The Jewish people live on through other Jews, and as we retell the experience of the Exodus from Egypt, we are also passing down to our children traditions from our own Passover celebrations. They may not be as significant in the larger scheme of things, but they are cherished, nonetheless.

Few traditions influence our Passover celebrations more than the food we serve at the seder and throughout the week. If our grandmother's knaidlach were soft and fluffy, chances are our own chicken soup will be topped with fluffy matzah balls.

Current trends toward low fat, low sugar, high fibre and vegetarian dishes notwithstanding, during Passover, most of us still serve tzimmes made from our aunt's recipe, brisket the way our grandmother prepared it and fruit crisp just like our favourite family friend made it for years. Those who have shared their seder table with guests from other lands may incorporate new dishes into their own family traditions.

This year, *CJN* staff members offer their family recipes, dishes that have graced their Passover table for years. We bring them to you, not only so that you may start a new tradition, but to get you thinking about your previous Passover celebrations.

From all of us at *The CJN,* enjoy the recipes, and chag kasher v'samayach.

–CB

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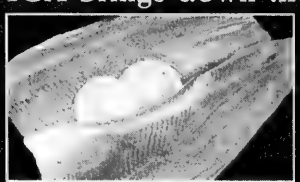

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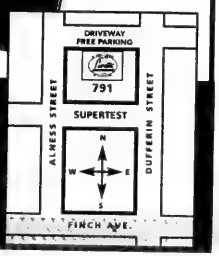

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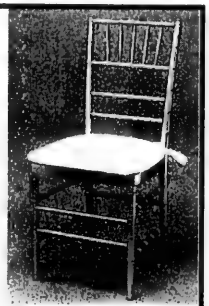

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Passover Food Ideas

Vegetarian solutions for Pesach dining

By EDITH ROTHSCHILD

Cooking for Passover presents a challenge to vegetarians. Grains and beans are not kosher for Pesach, neither is tofu. White sugar is a no-no because it is a refined food, suppresses our immune system, is addictive and has no nutritional value; a great potential to lead to disease with all its ramifications. By the same token, white sugar substitutes, such as maple syrup, brown syrup, and barley malt are not certified kosher for Pesach.

The only oils which are not a serious health-hazard are extra virgin olive oil for cooking, flaxseed oil for salads and the various other cold-pressed (or expeller-pressed) oils from a health food store, for baking. These oils are not available for Pesach, except extra virgin olive oil.

All other oils, which are sold in regular stores and supermarkets are bad for us because when heated they create free radicals, which attack our immune system by going after our good cells. Also, these oils are always rancid, which makes them carcinogenic, even though you won't taste it, because the manufacturer has masked the taste with chemical additives. Luckily, extra virgin olive oil is available with kosher-for-passover certification.

Our only option to overcome this week-long dilemma is to prepare as many vegetable dishes as our imaginations allow, eat a lot of fresh fruit desserts, substitute chametz food with kosher for Passover ingredients wherever necessary and, last but not least, ease up on any NO-FRY and NO-EGGS policy.

This is regardless of which oils we may choose. For example, you can buy sugar and walnut oil at some stores, as well as a large assortment of spices and herbs, which are COR certified kosher for Passover. A tremendous boon is QUINOA, which is permissible for Pesach when under supervision. It is a powerhouse of nutrients and considered a super grain because of its balanced protein properties and its easy digestibility. You can cook it in soups, eat it as you would eat hot cereal during the year and use it in a main course. (Cooks in 15-20 minutes).

FLOATING SOUP CLOUDS

This recipe is a welcome and elegant change from the traditional kneidel and is a lot friendlier to your stomach. You can add it to any soup.

2-4 eggs, separated
Salt to taste
1/4-1/2 tsp. paprika
Pinch of nutmeg
2 tbsp. fresh parsley or dill, chopped

Bring your soup to a boil.

Beat the egg whites until almost stiff. Add salt, paprika, nutmeg and continue beating until stiff but not dry. Gently fold in the yokes and parsley or dill by hand.

When soup has come to a rolling boil, pour the egg mixture over it and spread it out with a large spoon or spatula to cover all the soup like a blanket. Turn heat down to low, cover and simmer for 10 minutes.

Turn off heat. With a sharp knife, cut this cloud blanket into half on top of the soup, then quarters, and then into bite-size pieces. Serves 6-8.

Healthful Hint:

If you are on an egg-free diet, you do not need to use the yolks for this recipe, or use just one yolk for colour. When it is not Passover, you can add turmeric to this recipe for a richer colour, whether you use the yolks or not.

POTATO LEEK SOUP

This simple soup is filling and heart-friendly; truly nouvelle cuisine. Served cold, it becomes "Vichysoisse à la Cordon Bleu."

6 cups water
3 cups potatoes, peeled and cubed
3 cups leeks, carefully washed and sliced into 1 inch pieces
2 carrots, sliced into coins
2 cloves garlic, minced
1/2 tsp. dried marjoram
1/4 tsp. nutmeg
2 tbsp. fresh, chopped dill
Fresh parsley, chopped, for garnish

Place water, potatoes, leeks, carrots, and garlic into a saucepan, cover and bring to a boil. Simmer for about 25 minutes.

Drain vegetables through a sieve and place into food processor. Reserve the liquid.

Process in your processor, adding from the cooking liquid until the desired consistency. (Use leftover liquid as stock.)

Pour the soup back into the saucepan, add salt, nutmeg, marjoram and dill, adjust seasoning and simmer for another 10 minutes. Serves 6.

FRIED CAULIFLOWER

Mark Twain allegedly said: "Cauliflower is nothing but cabbage with a college education." So here's a sophisticated way to serve up the graduates.

1 medium cauliflower
Potato starch or matzah cake meal for dusting
Extra virgin olive oil for frying

Dredging Mixture
1/2 cup matzah meal
1/2 tsp. salt
1/2 tsp. paprika
1/2 tsp. garlic powder
1/2 tsp. ginger
1/2 tsp. nutmeg

Separate cauliflower into florets so that you have about 25-30 pieces and wash. Steam florets for 4 minutes (not a second longer) and immediately rinse under running, cold water to stop the cooking process.

Continued on page 32

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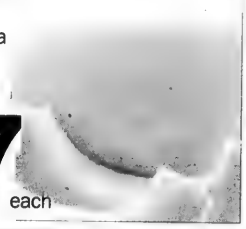

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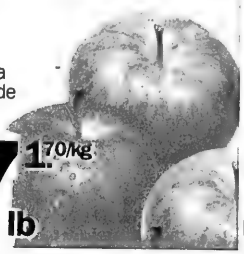

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Vegetarian solutions for cooking at Pesach

Continued from page 30

Shake each floret in potato starch or cake meal. Dip in the egg mixture and then in the dredging mixture.

Fry florets, some on 3 sides, until golden brown. Drain on paper towels.

To keep warm, place uncovered in a baking dish in a low oven. Yields: between 25-30 pieces.

Helpful Hint:

This recipe can be prepared a day in advance and reheated, uncovered in the oven.

MATZAH VEGGIE PIE

This is a great side dish to any yom tov meal. Leftovers taste delicious when broiled until sizzling.

4 matzahs
3 medium potatoes, cooked and mashed (reserve the water for stock)
1 medium carrot, steamed whole and sliced into small cubes
1 cup mushrooms, sliced, packed tight
1 cup spinach, chopped, packed tight
½ cup onions, chopped
¼ tsp. salt
¼ tsp. pepper
½ tsp. paprika
¼ tsp. nutmeg
½ tsp. ginger
¾ tsp. garlic powder
2 tbsp. extra virgin olive oil

Preheat oven to 350 degrees.

Break up the matzahs into 2-inch pieces, soak in a large bowl in warm water for 10 minutes and drain.

In a large pan, sauté the onions on a low flame until translucent. Add salt, pepper, paprika, nutmeg, ginger and garlic powder and stir well. Stir in the mushrooms and sauté 8 minutes. Add the spinach and sauté 3 minutes. Add the drained matzahs and stir everything together until thoroughly mixed.

Cool the mashed potatoes.

Transfer the matzah veggie mixture to a large mixing bowl, add the carrots, cooled mashed potatoes and eggs and mix thoroughly (best done with your glamorous ivory hands).

Pour into a greased 10-inch pie plate, straighten out the top with a spoon, bake for 40-50 minutes and serve immediately or, on yom tov, keep warm in a low oven, covered with foil. Serves 8-10.

Variation

This recipe can also be baked in a 9 x 9 square pan or, if you want to be decadent, it can be fried as patties or croquettes.

The above recipes are excerpts from Rothschild's book in progress, *Cooking for Wellness and Beyond.*

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Passover Food Ideas

CJN staff share Passover favourites

Submitting Passover recipes that have formed part of their family traditions was for most *CJN* staff members, a labour of love.

We offer you these recipes, and encourage you to reflect on your own family traditions.

TERRIFIC TZIMMES FOR PASSOVER

3 strips flanken
2 sliced onions
5 lbs. carrots sliced into coins
5 sweet potatoes cut into large chunks
1-1½ cups brown sugar
Salt to taste
Topping:
8 large potatoes
2 eggs or equivalent egg substitute
salt to taste
4 tbsp. oil

Cook meat and onions in large roaster, covered with water on top of stove for 1 hour. Add carrots. Cook covered for 1 hour. Add peeled sweet potatoes, salt and sugar. Bake in 350 oven for 1 hour.

Preheat oven to 350 and prepare potato topping. Peel and grate potatoes. Drain. Add salt, eggs and oil (should be like a potato kugel mixture). Spoon over tzimmes and bake 1½ hours until well browned.

If there are leftovers, just add a little bit of water before reheating.

From Gloria Clamen

MARGALIT'S OOJAH

2 lbs. cooked lamb cut in small pieces
8 eggs
½ cup or 4 tbsp. vegetable oil
2 cups chopped fresh parsley
½ tbsp. salt
3 cups water (more or less for desired consistency)
3 cups matzah meal

In Dutch oven or other-heavy frying pan with cover, cook lamb. Save liquid. In a large bowl, combine lamb in liquid, eggs, oil, parsley, salt and matzah meal. Let stand for about 20 minutes. Boil water, add to mixture and stir to paste-like consistency. Let stand 10 minutes. Preheat oven to 350. Grease a rectangular baking dish or pan. Bake until brown and puffy for about 1 hour. Serve hot with lemon slices.

From Anna Morgan

APRICOT AND CURRANT CHICKEN

2 chickens (2½-lbs. each) quartered
8 oz. dried apricots
8 oz. currants (raisins may be substituted)
1½ cup orange marmalade
⅓ cup apple juice
⅓ cup orange juice
¼ cup brown sugar

Continued on page 34

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CJN staff share Passover favourites

Continued from page 33

1 tsp. ground ginger
Salt and pepper to taste

Preheat oven to 375.

Place chicken pieces, skin side up, in shallow roasting pan and sprinkle generously with salt, pepper and then ginger.

Spread the marmalade over the chicken and put the apple and orange juice into the pan.

Bake 30 minutes.

Remove from oven and add the apricots and currants mixing the fruit evenly. Sprinkle the fruit with brown sugar and return to oven.

Bake 30-35 minutes, basting the chicken frequently, until the chicken is golden brown and shiny on top.

Remove the chicken, apricots and currants to a warmed serving platter. Put some of the pan juices over the top and pour the remaining juices into a sauceboat.

From Ella Burakowski

HONEYED SWEET POTATO CASSEROLE

4 medium sweet potatoes
1/2 cup honey or sugar
1/2 tsp. cinnamon
1/4 tsp salt
2 eggs lightly beaten
2 lbs. margarine
1/2 cup orange marmalade or pineapple jam

Peel and slice sweet potatoes and cook until tender. Mash in large bowl. Preheat oven to 350. Combine potatoes with all ingredients and mix well. Spread in a 1 quart greased casserole. Bake 30 to 40 minutes until lightly brown, and a cake tester comes out clean.

From Carolyn Blackman

PESACHDIK NOODLES FOR CHICKEN SOUP

2 tbsp. potato starch
1/2 cup lukewarm water
6 eggs
Pinch of salt
Oil to cover surface of frying pan

Dissolve starch in water. Let stand 10 minutes. Beat eggs and salt well. Add starch mixture to eggs. Beat well. Lightly oil surface of frying pan, and heat. Pour enough batter just to cover bottom of pan. Fry quickly over high heat (like crepes). Remove to plate when cooked, and repeat process until all batter is used. Only replenish oil if necessary. When cool, roll each "bletl" separately and slice approximately every 1/4 inch into noodles. Approx. 8 servings.

From Frances Kraft

PASSOVER BAGELS

1 cup water
1/2 cup oil
1 tsp. sugar
1/2 tsp. salt
1 cup matzah meal
3 eggs

Boil oil and water together. Add matzah meal, salt and sugar. Remove from heat. Stir until liquid is absorbed. Cover and let stand until cool. Add eggs one at a time. Beat until light and fluffy. Drop from spoon onto a lightly greased pan. Make a hole in centre of each one. Bake at 350 until brown, about 50 or 60 minutes.

From Carolyn Blackman

JEFF'S PASSOVER MUFFINS

Half the people in my family have food sensitivities. One of my sons can't eat oranges and is sensitive to most nuts. He also needs a low sugar diet and loves the bran muffins we make together all year. The following recipe is the result of our experiments to make something that looks and tastes sort of like "real" muffins.

1/4 cup ground almonds*
1/2 cup potato starch
3/4 cup cake meal
1/4 cup unsweetened dessicated coconut or other chopped nuts
1 egg
2 egg whites beaten until frothy but not stiff
1/3 cup oil
1/3 to 1/2 cup sugar**
1 cup crushed pineapple in water or juice**
1/4 cup matzah farfel softened in cold water and well drained
1/4 cup raisins or chocolate chips, or cut up dates (optional)

In medium bowl, mix together all dry ingredients; set aside.

In large bowl, mix together whole egg, oil and sugar until smooth and well mixed. Add beaten egg whites and mix. Add fruit and farfel and mix well.

Add dry ingredients; mix until just blended. Add raisins and mix gently. Spoon into paper-lined muffin pans. Bake at 350 for about 1/2 hour. Makes 10 to 12 muffins.

Notes: * You can use other nuts, but the nuts form part of the flour in the chametz recipe and need to be ground quite finely.

** You can use other fruit, such as grated apples or apple sauce. The sugar can be adjusted to taste and according to the sweetness of the fruit used.

PASSOVER APPLE CRISP

6 apples, pared and sliced
1/4 to 1/2 cup sugar (to taste)
1/2 tsp. cinnamon
2 tsp. lemon juice

Mix together and spread in an 8 or 9-inch baking pan.

Topping:
1/2 cup brown sugar (available for Passover in some stores, but you can use white sugar)
3/4 cup cake meal
1/8 tsp. salt
2 tbsp. pareve margarine
2 tbsp. oil
1/4 cup chopped nuts (almonds or walnuts work well)

Mix all ingredients together until crumbly. Spread over top of apples. Bake at 350 for about 1 hour.

The two above recipes from Carolan Halpern

Passover Food Ideas

Recipes designed to help you use up your chametz

By EILEEN GOLTZ
Special to The CJN

The following recipes will help you use up the chametz in your cupboards when you start to clean your kitchen for Passover.

MEXICAN CORN-BREAD PUDDING

3 cups dry corn bread
1¼ cups frozen corn kernels, thawed
1 cup chopped red bell pepper
2 cups coarsely grated kosher Monterey Jack cheese (about 8 ounces)
¾ cup thinly sliced scallion
Salt and pepper to taste
4 large eggs
2 10-oz. cans mild enchilada sauce
1¼ cups vegetable broth or pareve chicken broth

Crumble corn bread into 1-inch pieces and transfer to a large baking pan. Dry corn bread, uncovered, at room temperature 12 hours. (Alternatively, dry corn bread in a 250-degree oven for 1 hour.) Butter a 2-quart baking dish. Pat dry corn kernels. In a bowl, toss together corn bread, corn kernels, bell pepper, 1 cup cheese, scallion, salt and pepper. Transfer to baking dish.

In a bowl, whisk together eggs, enchilada sauce and broth and pour over corn-bread mixture. Sprinkle remaining cup of cheese evenly on top. Chill pudding, covered, at least 1 hour and up to 1 day. Preheat oven to 350. Bake pudding in middle of oven until bubbling, about 40 minutes. Serves 6 as a light main course or 8 to 10 as a side dish.

APPLE BREAD PUDDING

8 slices white bread, crusts trimmed
4 tsp. butter
3 medium apples, peeled, cored, cut into ½-inch wedges
8 tbsp. sugar
2 tbsp. dried currants or raisins
3 cups milk
3 large eggs
2 tsp. vanilla extract
½ tsp. ground cinnamon

Lightly butter 9 x 13-in. glass pie dish. Cut each bread slice into 4 squares. Arrange half of bread squares in single layer in prepared dish. Melt 2 tsp. butter in large non-stick skillet over medium heat. Add apples; sauté 5 minutes. Sprinkle with 2 tbsp. sugar; sauté until apples are golden, about 6 minutes. Arrange apples on top of bread in dish. Sprinkle with currants. Top with remaining bread squares in single layer.

Bring milk to simmer in small saucepan. Whisk eggs and remaining 6 tbsp. sugar in medium bowl to blend. Gradually whisk in hot milk, then vanilla and cinnamon. Pour over bread and apple mixture. Let stand until milk mixture is almost absorbed, occasionally pressing down on bread with spatula to submerge, about 30 minutes.

Preheat oven to 350. Place pie dish in roasting pan. Add enough hot water to roasting pan to come halfway up sides of pie dish. Bake bread pudding until top is golden and custard is set, about 40 minutes. Remove from water. Serve warm or at room temperature. Serves 6.

RICE SALAD WITH DILL AND BABY VEGETABLES

6 oz. baby carrots (about 20 to 22), trimmed, halved lengthwise
8 oz. baby zucchini, sliced into rounds
1½ cup cooked long-grain white rice
⅔ cup plain low-fat yogurt
3 tbsp. chopped fresh dill
2 tbsp. rice vinegar
1 tsp. olive oil
Fresh dill sprigs (optional)

Blanch carrots in large pot of boiling salted water 1 minute. Add zucchini and cook 1 minute. Using slotted spoon, transfer vegetables to colander. Rinse under cold water; drain well. Add rice to same pot of boiling water. Cook until tender, about 15 minutes. Drain. Rinse under cold water; drain well. Cool to room temperature.

Mix rice, carrots and zucchini in large bowl. Add yogurt, chopped dill, vinegar and oil. Toss to coat. Season to taste with salt and pepper. (Can be prepared 6 hours ahead. Cover and refrigerate.) Garnish with dill sprigs, if desired. Serves 4.

RICE, PINEAPPLE AND CHICKEN SALAD

2 tsp. plus 1 tbsp. soy sauce
1 tsp. plus 2 tbsp. vegetable oil
4 tsp. minced garlic
4 tsp. minced peeled fresh ginger
12 oz. skinless boneless chicken breast halves, cut crosswise into ½-inch strips
2¼ cups water
1½ cups basmati rice or long-grain white rice
6 tbsp. fresh lime juice
1 cup cubed peeled pineapple
1 kiwi, peeled, cubed

Continued on page 36

The
PICKLE BARREL
Passover Dinner Menu
Gefilte Fish, Horseradish
Matzo Ball Soup with Noodles
BBQ Chicken & Brisket
Potato Kugel or Farfel or Stuffed Potatoes
Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almondine
Cole Slaw, Dill Pickles
Matzo
Seder Plate
Fruit Salad Bowl
Sponge Cake or Honey Cake
Macaroons
$19.95/per person

À La Carte
Gefilte Fish - 2.99 piece
Chopped Liver - 4.98/lb.
Sweet & Sour Meatballs - 6.50 doz.
Chicken Soup - 17.99/gal.
with 12 Matzo Balls - 25.00/gal.
Cabbage Borscht - 19.99/gal.
BBQ Chicken (whole) - 9.99
Matzo Chicken Fingers - 8.99/doz.
BBQ Cornish Hen - 8.99
Brisket of Beef & Gravy - 12.96/lb.
Potato Kugel (9" round) - 7.99

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A WORRY-FREE PASSOVER SEDER
(416) 493-4333
▪ Minimum menu order 10 people
▪ Orders do not include service
▪ 48 Hours Notice Required
▪ Delivery $5.00
▪ Or fax your order to (905) 479-5059

À La Carte
Mushroom Farfel (9" round) - 8.99
Stuffed Potatoes - 1.49 each
Parisienne Potatoes - 2.99 lb.
Ratatouille (9x12 pan) - 12.99
Carrots & Pineapple (Tzimmes) - 4.95/lb.
Broccoli & Mushrooms (9x12 pan) - 13.99
Green Beans Almondine (9x12 pan) - 12.99
Vegetable Stir Fry (9x12 pan) - 14.99
Sponge Cake - 6.99
Honey Cake - 6.99
Macaroons - 7.49/lb.
Fruit Salad Bowl - 14.99
Fresh Fruit Tray - Large 39.99 Small 24.99
Seder Plate Ingredients - 5.99

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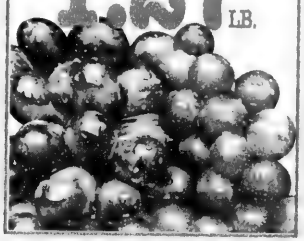
No. 1 grade, 2.80 kg
1.27 LB.



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4.97 LB.

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Effective till March 31 Only
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Extra Large .45 LB.

Whole Carp
Fresh or Frozen, Head On
2.80 kg
1.27 LB.

New York Potato Chips
Lieber, Selected Varieties
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1.27

Rokeach Chocolate
Selected Varieties
6 oz. Box
1.79

Rokeach White Pike
Gefilte Fish, 8 Pieces
27 oz. Tin
4.27

Prices Effective Until Friday, April 7th, 2000. While Supplies Last

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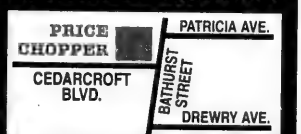


These Items Also Available at Bathurst Price Chopper

Passover Food Ideas

Recipes to use up your chametz

Continued from page 35

¾ cup thinly sliced green onions
½ cup chopped red bell pepper
4 large curly lettuce leaves

Mix 2 tsp. soy sauce, 1 tsp. oil, 2 tsp. garlic and 1 tsp. ginger in medium bowl. Add chicken and toss to coat. Let stand 30 minutes. Meanwhile, bring 2¼ cups water to boil in heavy medium saucepan. Add rice; return to boil. Reduce heat to medium-low, cover and simmer until rice is tender and water is absorbed, about 15 minutes. Uncover; let stand until cool.

Sprinkle chicken with salt and pepper. Heat large non-stick skillet over high heat. Add chicken with marinade to skillet and sauté until golden brown and cooked through, about 4 minutes. Cool. Whisk lime juice, 1 tbsp. soy sauce, 2 tbsp. oil, 2 tsp. garlic and 3 tsp. ginger in large bowl. Mix in rice, chicken, pineapple, kiwi, ½ cup green onions and bell pepper. Season with salt and pepper. (Can be made 6 hours ahead.) Chill. Let stand up to 2 hours at room temperature before continuing. Line bowl with lettuce leaves. Spoon salad into bowl. Sprinkle with remaining ¼ cup green onions and serve. Serves 4.

DELUXE MACARONI AND CHEESE

2 cups small curd cottage cheese
1 cup sour cream
1 egg, lightly beaten
¾ tsp. salt
Garlic salt and pepper to taste
2 cups shredded sharp cheddar cheese
7-oz. pkg. elbow macaroni, cooked and drained
Paprika (optional)
Buttered bread crumbs

In a large bowl, combine the cottage cheese, sour cream, egg, salt, garlic salt and pepper. Add cheddar cheese; mix well. Add macaroni and stir until coated.

Transfer to a greased 2½-quart baking dish. Top with bread crumbs. Bake uncovered at 350 for 25-30 minutes or until heated through. Sprinkle with paprika if desired. Serves 8.

BROCCOLI, CHEESE, AND RICE CASSEROLE

1 cup instant rice, uncooked
½ cup onion, chopped
¼ cup skim milk
4 oz. light cheese, cubed
2 tbsp. margarine, softened
20 oz. chopped broccoli, thawed and drained
10-oz. tin cream of mushroom soup, undiluted

Preheat oven to 350. Combine all ingredients in a large bowl, and spoon into a 2-quart casserole. Bake at 350 for 45 minutes. Serves 8.

CHILI CHEESE CASSEROLE

4 eggs
¼ cup flour
½ tsp. baking powder
1½ tsp. dry mustard
1 cup cottage cheese
1 cup shredded Monterey Jack cheese
1 cup shredded cheddar cheese
3 chopped peeled green chilies
1 16-oz. package frozen hash browns
Shaker of paprika

Preheat oven to 325. Spray a small casserole dish, 7 or 8-in. square or round, with vegetable oil spray. Line the pan with ½-inch layer of potatoes. Beat eggs. Add dry ingredients and beat well. Blend in remaining ingredients except for paprika. Batter will be lumpy. Pour in dish and bake 25-30 minutes. Shake top with paprika. Serves 4.

MEXICAN MACARONI

8 oz. macaroni
1 14.5-oz. can Mexican-style tomatoes, undrained and chopped
1 can cream of mushrooms soup
8 oz. sour cream
1 4.5-oz. can chopped green chilies or jalapenos
1 cup shredded Monterey Jack cheese
1 cup shredded Cheddar cheese

Cook macaroni according to package directions; drain. Combine macaroni, tomatoes, soup, sour cream, and chilies; stir in half of cheeses. Pour into a lightly greased 2-quart baking dish; top with remaining cheeses. Bake at 350° for 30 minutes. Serves 4.

ROASTED VEGETABLES PASTA AND CHEESE

3 cups eggplant, peeled and diced, about ¾ pound
1 cup red bell pepper, coarsely chopped
1 cup yellow bell pepper, coarsely chopped
1 cup onion, coarsely chopped
1 medium zucchini, quartered lengthwise and sliced
2 tsp. olive oil
4 cloves garlic, minced
½ cup all-purpose flour
2¼ cups milk
¾ cup mozzarella cheese, shredded
¾ cup Parmesan cheese, grated, divided
¼ tsp.salt
¼ tsp. ground pepper
6 cups rotini or shell or macaroni pasta, cooked
Dash paprika

Preheat oven to 450. Combine vegetables, oil and garlic in a large shallow roasting pan; toss well. Bake at 450 for 30 minutes or until lightly browned, stirring occasionally. Remove from oven; set aside. Reduce oven temperature to 375.

Place flour in a large saucepan. Gradually add milk, stirring until well blended. Cook over medium heat 8 minutes or until thick, stirring constantly. Add mozzarella cheese, ½ cup Parmesan cheese, salt, pepper; cook 3 minutes or until cheese melts, stirring frequently. Remove from heat; stir in roasted vegetables and macaroni.

Spoon mixture into a 3-quart casserole coated with cooking spray. Combine remaining ¼ cup Parmesan cheese and paprika, and sprinkle over macaroni mixture. Bake 375 for 20 minutes or until bubbly.

The two above recipes from Carolan Halpern.

On Campus

Academics, students concerned about plan to tie funding to job rate

By SIMONE JOSEPH
Staff Reporter

TORONTO — Basing university funding on rates of employment among graduates is very short-sighted, says Adele Reinhartz, a professor in the department of religious studies at McMaster University.

"It implies that the only reason for going to university and the only valid performance outcome is measured by whether a person is employed within a certain period of time," she said.

On March 14, Dianne Cunningham, minister of training, colleges and universities, announced a $52-million increase in university and college operating grants. Of this increase, $16.5 million will be tied to the total number of graduates, and to graduate rates of employment after six months and after two years.

"We are fulfilling our commitment to reward schools that do the best job of preparing students to succeed after graduation," said Cunningham in a ministry release.

But this announcement has some academics and students worried.

"People getting a degree in Jewish studies are not going to be immediately employable," said David Novak, the J. Richard and Dorothy Shiff chair of Jewish studies at The University of Toronto.

The U of T offers a major and a minor in Jewish studies.

"This type of thinking is not going to be good for the humanities, and Jewish studies is part of the humanities," Novak said.

He added that the government's initiative could "turn all of our universities into trade schools."

Jeremy Shimkofsky, a second-year history major at Wilfrid Laurier University shares this concern.

"More money will go into engineering and computer science. The traditional arts and humanities that people used to go to university for are going to be neglected," said Shimkofsky, president of the Waterloo-Laurier Jewish Students Association.

Michael Brown, director of the Centre for Jewish Studies at York University, believes his university's Jewish teacher education program will not be affected, because the program teaches people a skill and many graduates go right into a job. But the Jewish studies program may be affected, he said.

"If the thrust of government policy is going to be to encourage people in skills training programs... then certainly Jewish studies will be adversely affected," he said.

Dave Rose, spokesperson for the Ministry of Training, Colleges and Universities, says there is more student demand for technology-based programs anyway.

While there are three times more spaces in Ontario universities and colleges for arts programs than for programs like computer science and engineering, student applications for arts programs are down, and applications for computer science and engineering are up, he said.

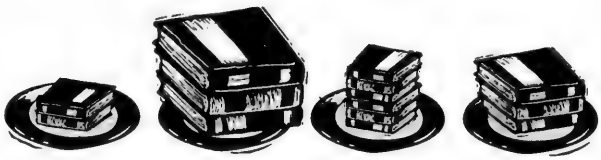
Bob Rosehart, president of Wilfrid Laurier University, says the funding announcement is good news for the university. He points out that in the Ontario University Graduate Survey, which polled Ontario graduates from the class of 1996, Laurier graduates had the highest rate of employment after six months and after two years.

Under the government's grant system, "you don't have to be the biggest university to do well," he said.

York University is studying how the announcement will affect the university's academic plans, said Sine MacKinnon, a spokesperson for York.

But Jeremy Zacks, president of the Jewish Students Federation at York University, said that rather than spending its money discovering which university students are getting jobs, the government should be using its funds for worthier causes – like solving the problem of student debt.

USDS REACHES OUT: **The students of USDS Richmond Hill campus recently prepared cards that have been sent to Circle of Care to be inserted in their Meals on Wheels. By reaching out to the elderly and infirm, the school is promoting the program of G'millut Chassadim in a meaningful way. Seen (from left) are Lauren Weinberg, Emilee Isen and Deborah Grossman.**



An All You Can Learn Buffet

Take as much or as little as you want at the all day **open house celebration of Kolel's new home.**

151 Eglinton Ave. W.
(3 blocks west of Yonge)
Sunday, April 9, 10 AM-5 PM

Menu

Choose one from each hour

10:00 AM - 10:50 AM

Rabbi Dow Marmur	When do we Eat? The Short Seder of the Sages
Rabbi Michael Dolgin	Sex, Lies, and the Song of Songs
Rabbi Aaron Flanzraich	If You Can't Always Get What You Want, What Should You Pray For?

11:00 AM - 11:50 AM

Rabbi Daniel Komito Gottlieb	To Be Fruitful and Multiply or Not to Be: That is the Question
Rabbi Daveen Litwin	Reclaiming Lost Voices: Gender & the Language of Prayer
Rabbi Baruch Frydman-Kohl	Kabbalah and the Art of Mezzuzah Maintenance

12:00 noon - 12:50 PM

Rabbi Edward Goldfarb	The Moon and the Sun: Just why does Pesach come so late this year?
Rabbi Paul Sidlofsky	Holy Rollers: An Up-Close Introduction to the Torah Scroll
Rabbi Michal Shekel	Prophets and Prostitutes

1:00 PM - 1:50 PM

Rabbi Yael Splansky	The Brain, The Rebel, The Naive, and the Clueless: Four models of Jewish study
Rabbi Arthur Bielfeld	The Hidden Haggadah: The Secret Sub-Text of the Seder
Rabbi Jerry Steinberg	Heavenly Voices: Personal Experiences of the Divine in History and Today

2:00 PM - 2:50 PM

Rabbi Lawrence Pinsker	When Worlds Collide: The Midrash of Culture Shock
Rabbi Lawrence Englander	Millennium Madness, It's Not Over Yet! Part 1
Rabbi Michael Skobac	Jewish Meditation: Connecting with the sources and The Source

3:00 PM - 3:50 PM

Rabbi Lawrence Englander	Millennium Madness, It's Not Over Yet! Part 2
Rabbi John Moscowitz	What Rome Taught Jerusalem: Sex and the Haggadah
Rabbi Roy Tanenbaum	Spiritual Longing in Psalms

Today's Special

4:00 PM GALA mezzuzah hanging with Rabbi W. Gunther Plaut, the joyful voices of the Ne'imot Singers, Klezmer music by Brian Katz and Jonno Lightstone, refreshments and special Torah dedication

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 3, is deadline for April 13 issue and Monday, April 10, is deadline for April 19. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, March 31

ONEG SHABBAT CONCERT

Temple Sinai's Our Musical Legacy special Oneg Shabbat features **Cantor Donna Faye Dower** and Temple Sinai adult and children's choirs in the Canadian premiere performance of **Ben Steinberg's** new cantata, *Torat Chayim*. Steinberg will conduct. Services 8:15 p.m.

Saturday, April 1

SPRING BALL

HSBC Bank 2nd annual Leadership Sinai Spring Ball at the Royal Ontario Museum, singers, comedians, fashion show, silent auction in support of Leadership Sinai Diabetes Centre at Mount Sinai Hospital. **Adrienne Vance** 586-8823.

NIGHT OF SALSA MUSIC

Beth Sholom Singles and Intersynagogue Singles Night of Live Salsa Music at Beth Sholom's Club Crescendo with the band, Vibrason, 8:30 p.m. 783-6103.

Sunday, April 2

AVIV BREAKFAST

Toronto Hadassah-WIZO Youth Aliyah Aviv Breakfast (women 45 and under) with **Rhonda Katz** (*Help Me Rhonda* radio program) speaking on Sex in the Millennium, 9:30 a.m., at the home of **Susan Fenwick**, 20 Steele Valley Rd., Thornhill. RSVP 630-8373.

HABONIM BREAKFAST

Congregation Habonim features world travellers **Erika** and **Steve Erdos** speaking about and showing slides of their recent trip to South India (Kerala and Tamil Nadu), 10 a.m. Beth Habonim, 5 Glen Park Ave. Breakfast and lecture $6.

YIDDISHLAND CAFÉ

Yiddishland Café evening, Yiddish Is So Beautiful: Join Us In Celebrating 1,000 Years of Yiddish, 7:30 p.m., 471 Lawrence Ave. W. Performers are **Miriam Eskin**, **Michael Mandel**, **Lenka Lichtenberg**, **Nina Shaplinsky**, **Martin van de Ven** and **Sasha Luminsky**.

JEWISH HEALING SERVICE

Toronto Jewish Healing Project's Jewish Healing Service for everyone wishing to pray for physical, emotional and spiritual healing, led by **Cantor Benjamin Maissner** and music therapist **Mary Rykov**, 3-4 p.m. Lipa Green Building. **Etta Ginsberg McEwan,** co-ordinator, 944-3359.

READING THE HAGGADAH

In Every Generation…Reading the Haggadah Through a Humanistic Lens with **Eli Rubenstein**, 10:15 a.m., Oraynu Children's School, 131 Fern Ave. 385-3910.

A MEANINGFUL SEDER

Kehillat Shaarei Torah hosts a lecture by **Rabbi Aryeh Pamensky** on Make Your Seder This Year More Meaningful – Mystical Insights Into Matzah and Chametz, 8 p.m., 2640 Bayview Ave. 229-2600.

BOOK DISCUSSION

Feminist Book Discussion Group of the Older Women's Network, North York chapter, discusses *Written By Herself, Vol. 2,* edited by **Jill Ker Conway**, 2 p.m., at Barbara Frum Library. **Ruth Goldsmith** 782-6414.

Monday, April 3

BETH JACOB SISTERHOOD

Beth Jacob V'Anshe Drildz Sisterhood general meeting, 7:30 p.m., 147 Overbrook Pl. **Sarah Ginz** speaks on The Essence of Matzah.

Continued on page 39

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CLASSES HELD AT 3995 BATHURST STREET, SUITE 300

BETH AVRAHAM YOSEPH OF TORONTO CONGREGATION
Israel Matching Scholarship Fund
BAYT

This scholarship fund was established in honour of the 18th anniversary of the founding of the congregation. The fund provides matching grants through eligible organizations which provide assistance to young people planning to participate in summer or full year programs under Orthodox auspices in Israel. The fund is targeting youth who:

- have had 3 years or less full time education in a Jewish day school
- demonstrate financial need
- are residents of Ontario
- between the age of 15 - 25 years
- have been approved for scholarship by an institution that meets the requirements of this fund

ORGANIZATIONS wishing to determine their eligibility for this fund are asked to fax the following information to BAYT Matching Scholarship Committee (905) 886-5103 by April 7, 2000:

- Name of Organization:
- Address
- Name and phone number of contact person
- Type of scholarship fund your organization offers

You will be contacted by a member of the committee to discuss further details.

APPLICATIONS WILL BE ACCEPTED ONLY FROM ELIGIBLE ORGANIZATIONS.

Continued from page 38

LOST JEWISH TRIBES

Tudor Parfitt of the University of London lecture is on In the Blood: Lost Jewish Tribes, Genes and Darkest Africa, 7:30 p.m., Beth Tzedec Congregation.

PARENTS' ASSOCIATION

Leo Baeck Parents' Association lecture, Raising an Emotionally Intelligent Child, by **Sarah Chana Radcliffe**, 7-9 p.m., at the Leo Baeck Day School, 31 Atkinson Ave., Thornhill. **Natalie Rashkovan,** 905-771-6312.

Tuesday, April 4

PASSOVER SHOP-A-THON

Toronto Hadassah-WIZO presents a Passover Shop-A-Thon at Dominion Save-A-Centre at Lawrence Plaza, noon to midnight. A percentage of gross sales will be donated by Dominion to Toronto Hadassah-WIZO's Youth Aliyah projects.

DR. FILDERMAN LODGE

Dr. Filderman Lodge, B'nai Brith, meeting 6:30 p.m. Topic: Jewish Humour Expressed Through Jokes.

Wednesday, April 5

ARABS IN ISRAEL

Canadian Friends of Tel Aviv University, Beth Emeth Bais Yehuda Synagogue and B'nai Brith Canada Institute for International Affairs present **Dr. Elie Rekhess**, Tel Aviv University, speaking on Arabs in the Jewish State: Between Integration and Alienation, 8 p.m. at Beth Emeth. 787-9930.

PASSOVER COOKING

Na'amat Canada and Temple Har Zion Sisterhood present **Norene Gilletz**, Passover Plus cooking demonstration, 7:30 p.m., at the temple, 7360 Bayview Ave. For tickets 636-5425.

FAMILY NIGHT

Bereaved Jewish Families of Ontario, an organization for families who have lost a child through death, Family Night, 8 p.m. at Adath Israel Synagogue. A panel discusses Coping with Passover as a Grandparent, Parent and Sibling. **Sheila Brown** 638-7800, ext. 202.

CULINARY EXTRAVAGANZA

Come see the chef of the Windsor Arms Hotel at a cooking demonstration; silent auction, prizes. 7 p.m. Sponsored by United Synagogue Day School. **Arlyn** 905-886-2086.

MAGEN DAVID ADOM

Toronto chapter, Canadian Magen David Adom for Israel, welcomes interested visitors and prospective volunteer helpers to its meeting, 7 p.m., at 788 Marlee Ave. **Cheryl** 780-0034.

VOLUNTEERS FOR ISRAEL

Canadian Volunteers for Israel information evening 7:30 p.m., Jerusalem Hall, 788 Marlee Ave. Guest speaker **Arie Shevy-Shivi,** consul for tourism affairs, as well as past volunteers. RSVP 781-6089.

And What Else Is New

CONGREGATIONAL SEDER

On Thursday, April 20 (2nd night Pesach) at 8:15 p.m. at Beth Tzedec Congregation, led by **Cantor Tobi** and **Sara Gabriel**. Reserve now! Limited to first 150 persons. **Florence** 781-3511.

BREAKFAST PROGRAM

At Holy Blossom Temple Brotherhood breakfast program Sunday, April 9, **Prof. Henry Auster** of the University of Toronto speaks on From Hunger: Feasting and Fasting in Some Jewish Writers, Service 9 a.m., breakfast 9:30, lecture at 10.

MYSTICISM, MEDITATION

Reiki practitioner and composer **Ken Rabow's** second session of Mysticism, Music and Meditation, combining Jewish mysticism, chanting music, Kabbalistic counting of the Omer, relevant stories, begins Monday, April 3, at 7:45 p.m. at Beth Torah Synagogue, 47 Glenbrooke Ave. 633-4333.

WALDMAN SCHOLARSHIP

The Dennis Waldman Foundation for Jewish Education is soliciting applications for the 11th Waldman Scholarship, to be awarded in June to a student graduating from a Jewish high school program who is going to a university or yeshiva, or to a student graduating from a public high school who intends to pursue a course of Jewish study. Applications, due by May 5, are available at many schools or Solursh Feldman & Partners, 250-1212 or **Dr. N. Waldman** 635-9765.

MEMORY LOSS

Circle of Care and COTA announce a Support Group for Individuals Experiencing Memory Loss, beginning Monday, April 17. 635-1692.

A TASTE OF THE SEDER

Kolel: The Adult Centre for Liberal Jewish Learning pre-Passover workshop, A Taste of the Seder, **Baruch Sienna,** Wednesday, April 12, 7:30 p.m., at 151 Eglinton Ave. W. 485-7007, ext. 222.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

ONEG SHABBAT DINNER

Beth Tzedec Singles and Intersynagogue Singles Oneg Shabbat dinner and program, Business Ethics – G'neivat Daat – Dating, following kabbalat Shabbat service, 6 p.m. April 7. Speaker **Cantor Tobias Gabriel.** Prepaid reservations **Marlene** 781-3514, ext. 34.

INSIGHTS INTO PASSOVER

Rabbi Eliezer Breitowitz discusses Mystical Insights Into Passover Tuesdays April 4 and 11, 8:30-9:30 p.m. at Ohr Somayach, 613 Clark Ave. W., Thornhill. 905-886-5730.

ISRAEL AND THE ARABS

Lectures by **Shmuel Toledano,** former MK and Arab Affairs advisor to three Israeli prime ministers:

Tuesday, April 4, noon: An Inside Glance at the Arab-Israeli Peace Talks at University of Toronto, University College, Room 240. Sponsored by World Zionist Organization, Zionist Youth Movements, Jewish Students' Union. 226-4477.

Tuesday, April 4, 8 p.m., Israel and the Arabs: An Insider's Perspective, at Sephardic Kehila Centre, 7026 Bathurst St. Sponsored by WZO, Canadian Friends of Peace Now and Consulate General of Israel. 787-8333.

Wednesday, April 5, 8 p.m.The Peace Process: Delusion or Opportunity, at Beth Tzedec Congregation. Sponsored by WZO, Canadian Friends of Peace Now and Consulate General of Israel. 787-8333.

BOOK CLUB

Holy Blossom Temple Book Club, facilitated by **Prof. Henry Auster**, meets Tuesday, April 4, at 1:30 p.m. and Thursday, April 6, at 7:30 p.m. to discuss **Allegra Goodman's** book, *Kaaterskill Falls.* **Anne** 789-3291, ext. 235.

KOL YISROEL

Kol Yisroel, a Conservative congregation located at the Borochov Centre, 272 Codsell Ave., resumes Shabbat services Saturday, April 8, at 9:30 a.m. Kiddush will follow. 630-9444.

ATTENTION SURVIVORS!

Those who registered with the United Restitution Organization for the slave labour in German factories and did not sign the power of attorney, please come to the URO Toronto office, 4600 Bathurst St., Suite 321, and sign. 630-2920.

FOR SENIORS

Beth Tzedec Senior Haverim program: **Patricia Patrick** demonstrates the art of flower arranging, and raffles off finished designs, Monday, April 3, 1:30 p.m.

Earl Bales Seniors' Club: April 2, Sunday dance; April 4, Bramalea City Centre; April 5, Casino Rama; June 11-15, Thousand Islands trip $325 includes everything; June 14, *Vaudeville*, King's Wharf Theatre; Mondays, Fitness 9:30 a.m.; Thursdays, Ballroom Dancing, 10 a.m.; Call 395-7881 for update on activities, trips.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 30, free discussion evening. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club trip to Israel May 28-June 14; Monday, April 3, 1 p.m., musical entertainment, **Bill Berle**; June 14, *Vaudeville*, King's Wharf Theatre; July 12, *Second Time Around,* Gryphon Theatre; Aug. 15, *Damn Yankees*, Drayton Festival Theatre; Sept. 20, *Fiddler on the Roof* at Stratford. **Lena** 785-5773.

LZA Seniors Club: Dancing class Thursdays and Cultural Club Tuesdays 10 a.m. at Borochov Centre, 272 Codsell Ave.; June 14, *Hello Dolly* at Stage West; Sept. 13, *Fiddler on the Roof* at Stratford. Office 630-9444 or **Libby** 782-2059. Registration Wednesday, April 5, 10:30 a.m. at Borochov Centre.

Young at Heart Seniors is planning a trip to the Catskills during the summer. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Israel's Peace Talks and the Palestinians and Syria, **Simon Rosenthal**, Canadian Jewish Congress, Ontario Region, Tuesday, April 4, 10-11:30 a.m. Co-ordinator **Bookie Kwart**.

Arthritis Management Clinic with therapist **Bev Tobe**, Thursdays April 6, May 4, June 1.Make appointment at Wellness Department.

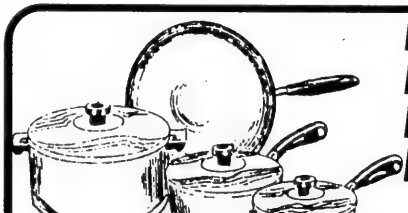
Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. April 4, movie; April 11, medical lecture; April 18, lunch out; April 26, no program because of Passover. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Bloor JCC hosts Tom's Place Spring Warehouse Sale, an annual shopping event April 6-9. On Thursday, Friday and Sunday. A portion of the proceeds will go to Bloor JCC.

Seniors Club: Tuesday, April 4, 2 p.m., musical afternoon with "4 p.m.", songs and music, live performance, sing-along; Thursday, April 6, 2 p.m., film. **Judy**.



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Coast to Coast

New, interesting developments

Simply skimming over the headlines, one could be forgiven for thinking that not much is happening in the nation's capital...well, nothing new at any rate.

Chrétien and Martin are still fencing – or at least their respective lieutenants are, despite the Prime Minister's convincing victory at the Liberal party convention last weekend.

The HRDC scandal plods along with lesser or greater revelations every couple of days. The "New Right" is gearing up for a leadership race and announcements of who's supporting whom pepper the political pages of our newspapers a couple of times a week.

However, if one looks below the surface, there are some developments that are of particular interest to the Jewish community.

A couple of months after Robert Rabinovitch was appointed as chair of the CBC, his younger – and equally talented – brother, Victor, has just been appointed CEO of the Museum of Civilization.

Victor Rabinovitch earned the highest praise from the cultural and arts communities while he served under Sheila Copps at Heritage Canada and his appointment as head of the beleaguered museum has been welcomed.

Not as well known, is that the Museum of Civilization also controls the National War Museum – which was just promised almost $85 million worth of grants from the federal government. In the context of the heated battles about a dedicated Holocaust museum, Rabinovitch's presence will go far in securing a wise compromise between the War museum purists (the various veterans organizations) and the Jewish community.

Scene in Ottawa
By G.K. SIMCOE

One word of caution! Organizations like Canadian Jewish Congress and B'nai Brith had better not make assumptions about how easy a sell Rabinovitch will be on this issue. His overall perspective is rooted in ideas like inclusiveness. He will resist any proposals that lead to "exclusiveness" and special treatment.

Another development to watch is that of Stockwell Day. He is the Alberta treasurer running against Preston Manning for the leadership of the yet-to-be formed Canadian Alliance. One of the inroads this new party will have to make in order to break through in Ontario is to the Jewish community. Day's evangelical background is far more pronounced than that of Manning. The CJC and B'nai Brith ought to be exploring this issue and sharing their insights with their constituencies.

War veterans maintain their post

By DIANE KOVEN
Ottawa Correspondent

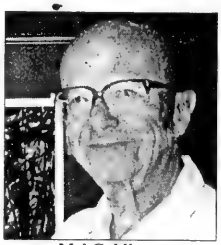
OTTAWA – A dedicated and active group of Jewish war veterans continues to put the Ottawa Post of the Jewish War Veterans of Canada, on the map.

At an age when many men and women would prefer to relax and, perhaps, forget about the past, the members of the Ottawa Post continue their work preserving the memory of World War II.

The Ottawa Post was founded some 10 years ago, with many members who were more than 60 years old at the time. There are approximately 120 active veterans involved right now.

According to Commander Mel Goldberg, the purpose of the post is "to keep alive the spirit that was engendered during the war, the strong feeling of Jewish fellowship among the men.

"The reason the men joined here in Ottawa was out of strong patriotism, to bring the history of the past into the life of the present so we don't forget our heritage, what we fought for and what we hope to retain in our Jewish community."



Mel Goldberg

This year has been particularly momentous for the Ottawa Post: it launched a book entitled *THERE I WAS...A Collection of Reminiscences by Members of the Ottawa Jewish Community who served in World War II.*

Taking an idea from Freda Lithwick who had served with the Royal Canadian Army Medical Corps, a core group of veterans including Mort Baslaw, Morrie Konick, Cy Torontow and the late Elliott Gluck produced a volume which vividly describes the adventures and misadventures of the Ottawa soldiers.

Baslaw, who was responsible for the design and layout of the book, says, "The second generation after the war has little or no interest in what happened."

He says the stories are one way to bring history to life, and he wants people to understand how many Jewish men and women enlisted to serve their country.

"On a per capita basis," he notes, there were more Jewish volunteers from Ottawa "for the army, navy and air force than anywhere [else] in Canada."

According to local records, 52 of the 417 Ottawa Jews who served were killed. "Our children and grandchildren are living in peace," says Baslaw, "and that makes it worthwhile."

The usual activities of the Ottawa Post include an annual spring banquet with prominent speakers, and the presentation of two annual awards to young people who have shown leadership and made contributions to their community

The guest speaker at last year's banquet was Jack Granatstein, director and CEO of the Canadian War Museum. He wrote the foreword to *THERE I WAS.*

Granatstein says the book has "pathos and humour, the bald record of death and suffering, the story of triumph and victory. Read it and weep; read it and be proud."

PURIM FUN: Jordana Rosen, as Queen Esther, created her own crown at a Purim party, sponsored by Shaar Shalom Synagogue's youth department.

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Coast to Coast

Quebec drug plan called disaster for poor elderly

By JANICE ARNOLD
Staff Reporter

MONTREAL — Quebec's drug insurance plan has been a disaster for the impoverished elderly, forcing many of them to choose between buying food or buying the medications they need, according to representatives of the Cummings Jewish Centre for Seniors.

In a presentation to the National Assembly commission studying the plan, the representatives of the centre (the merged Golden Age Association and Jewish Support Services for the Elderly) said they see, daily, among many of its 7,000 members, financial and health hardships created by the three-year-old drug plan.

According to the centre's statistics, 31.3 percent of the Montreal Jewish elderly are poor.

In the brief that accompanied the presentation, the centre charged that the plan is "an attack against the most disadvantaged persons in our society."

The government's main reason for instituting it was to save the cost of subsidizing free or almost free drugs for seniors and welfare recipients, rather than safeguarding the public's health, the brief said.

The plan eliminated the nominal $2 charge per prescription, to a $100 maximum per year, for those over 65. Even low-income seniors receiving the partial old age pension supplement can now pay up to $675 a year for medication.

Health Minister Pauline Marois has suggested that the annual $175 premium paid by all but the poorest Quebecers may have to be more than doubled because the plan is in serious debt.

The centre says prescription drugs should be free for all persons living below the poverty line as defined by Statistics Canada. Currently, the premium is only waived for those with an income under $10,400 for single persons.

In the case of seniors with the lowest income, those receiving the full supplement, they, like everyone, must pay the first $8.33 of the cost of a prescription, up to a monthly maximum of $16.67 and a yearly maximum of $200.

The hardest hit, though, are those seniors whose incomes are somewhat above that, said Benita Goldin, a centre co-ordinator.

Those receiving the partial supplement are responsible for the full $175 premium if they make $14,776 or more ($25,651 or more for a couple). They are also responsible for the $8.33 deductible up to $41.67 a month, and anywhere from $500-$675 annually.

In even worse circumstances are those who do not get the partial supplement, but whose income from other sources is about the same, Goldin said. Under the system now, these seniors are categorized the same way as younger adults.

This means their monthly maximum contribution is $62.50 and, for the year, they could pay between $750-$925, Goldin said.

"The manner in which individuals are assessed is unfair. It should not be based on the pension category of the individual, but on the total income," she said.

In addition, the plan does not cover all drugs, she pointed out. Notable among these as far as the elderly are concerned is Arisept, which slows the progression of Alzheimer's disease.

The delegation, which also included volunteers Evelyn Sacks and J.D. Zingboim, stressed to the commission that the government should take seriously the evidence that many impoverished seniors are cutting back on essentials like food or, if they are a little better off, no longer doing the little things that enhance their quality of life or decrease social isolation so that they will have money for the plan.

Others are not taking their medications and become sick, or even die, as a result.

Some turn to relatives or community organizations to help them pay for their prescriptions, which is humiliating and is a burden on charities, they said.

The centre is subsidizing the drug costs of about 100 clients, up to $200 a year, at present and the demand for assistance is increasing.

Another problem is the shift to shorter hospital stays. Discharged patients have to assume the costs of the drugs they would have received free in hospital, the centre notes.

The centre called for the government to fund the drug insurance plan like any other social program. The plan should be regarded as an integral part of the health-care system, entirely public and universal, according to the centre.

The centre also urged the development of a global policy on drugs that would examine how the medical profession makes prescriptions and the role played by the pharmaceutical companies in determining cost.

Hate promotion charges dismissed

TORONTO – An Ontario judge has thrown out hate promotion charges against four adults and two youths after he ruled the Crown failed to show that Roma and Gypsy are one and the same.

The six skinheads had been charged with promoting hatred against Roma following a demonstration outside a Scarborough motel in 1997. They carried signs that said "Honk if you hate Gypsies" and "Canada is not a trash can."

Judge Russell Otter ruled the Crown failed to show that Roma and Gypsies are interchangeable terms. He rejected a Crown request that came late in the trial to take judicial notice that the two are the same. During the trial, Crown attorney Maggie Lazaridis argued that Gypsy was a pejorative form for Roma. She said the Crown is considering an appeal.

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Insurance policies of Holocaust victims to be settled

By MICHAEL REGENSTREIF

MONTREAL — Countless Holocaust survivors, their heirs and heirs of Holocaust victims may be eligible for insurance claims that have not been honoured from policies taken out by European Jews between 1920 and 1945, says Neal Sher.

The Washington-based Sher, who is chief of staff of the International Commission on Holocaust Era Insurance Claims (ICHEIC), is also a special advisor to the War Crimes Unit of the Canadian Department of Justice.

Sher recently spoke at Congregation Shomrim Laboker at a public meeting on Holocaust-era insurance claims, which was organized by the Institute for International Affairs of B'nai Brith Canada.

The ICHEIC was established in late 1998 by the National Association of Insurance Commissioners, the umbrella group of insurance regulators from all 50 U.S. states, with the participation of a number of major Jewish organizations and the State of Israel. The president of the commission is Lawrence Eagleburger, a former American secretary of state.

Thus far, five major European insurance companies – Allianz AG, AXA, Generalie, Winterthur, and Zurich Allied – who held policies of Holocaust victims and survivors, have agreed to co-operate with the ICHEIC in settling the claims.

Sher said other companies are also being pressured to co-operate in this major, worldwide effort. Both the U.S. State Department and the American Congress are helping to exert pressure on the other insurance companies.

One reason the companies are co-operating is that many of them have American subsidiaries that could be susceptible to U.S. government pressure.

Sher said that a number of types of policies, including life and dowry insurance and annuity policies, were purchased by European Jews in the decades before the Holocaust and most of them have not been honoured.

In co-operation with the insurance companies, the ICHEIC has established "relaxed standards of proof" needed to settle claims. Sher said that in some cases, "anecdotal memories" may themselves be enough to establish a sufficient level of evidence to justify claims.

He said that in response to claims, the co-operating companies are searching their files for any evidence of a policy. As well, ICHEIC archivists are searching records in countries including Germany, Poland, Austria and the Czech Republic for the names of policy holders.

Already, Sher said, tens of thousands of names have been found and will soon be posted on ICHEIC's Web site, with more to come.

"Anyone who has any reason to believe that they had an insurance policy, or that they are an heir to someone who may have had a policy, should file a claim with the ICHEIC," said Sher.

"With inflation and interest, policies should be worth about 10 times their prewar value," he added.

Sher also explained that a "humanitarian fund" has been established for claims against insurance companies that may no longer exist.

In response to critics who suggest that it is ignoble to talk about monetary settlements for Holocaust victims, Sher agreed that no amount of money will ever buy justice, but emphatically stated that not to demand what is owed is to accept second-class citizenship.

Sher asked the audience to help spread the word to all survivors and heirs of victims so that they can take advantage of the ICHEIC's claims procedures. There is no charge for the ICHEIC's services and their forms and documentation are available in many languages. The deadline to submit a claim to be pursued by ICHEIC is Feb. 15, 2002.

The ICHEIC has established toll-free numbers to call for information and claim forms. For information in English, call 1-800-496-1974. In French, call 1-800-498-2091.

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Kosher bakeries hit by public health blitz

Continued from page 3

COR is taking a "proactive approach" to the situation, he said. New supervision contracts, and addenda to existing ones, will stipulate that the hechsher is subject to revocation if an establishment is found in violation of health codes.

If the hechsher is revoked because of a public health violation, it will be reissued "when the government is satisfied that the violations have been fixed," he said.

Rabbi Levin stressed that the contracts now in force insist that every establishment under COR supervision must be in compliance with government requirements.

Reg Ayre, supervisor of health inspectors for the former city of Toronto, said that inspections are done on either a routine basis or after a complaint.

He did not know what precipitated the inspection of the two bakeries this time. The inspector may have gone in just because he or she was in the area, and they were scheduled for inspection in any event.

He explained that among the things inspectors look for are unsanitary practices and equipment, structural problems in the premises (for instance, if a ceiling has had water damage, flakes of plaster might be falling into the food), or insect or rodent infestation.

Animal infestation, Ayre said, is grounds for automatic and immediate closure.

Sam Meller, owner of Carmel, told *The CJN* that he was anxious to give his side of the story. "The truth is always better than wild rumours," he said.

The bakery had been inspected in January, he said. He was told that some of the machinery needed cleaning, which was done.

A week later, he received conditional approval to carry on. "The inspector said that he was not comfortable with the floor, the walls or the ceiling.

"I had a written understanding that everything would be fixed when we close for Pesach."

When the inspector came during the current blitz, "he found one cockroach stuck in a glue trap, and thought he saw another one in an area not used for food. He also saw a live mouse."

Meller noted that "the inspector felt he had no choice except to close us down and insist that everything had to be fixed."

The inspector stressed that he was not condemning the baked goods as being contaminated, said Meller. "He allowed us to sell or ship whatever was on the shelf at that time."

Meller said that he has had the exterminators in three times this month, and has installed a series of mouse and roach traps.

However, he said, "every bakery is an attractive environment for rodents and insects, because of the flour, the sesame and poppy seeds, and the moisture."

The bakery, including the machinery, is being thoroughly cleaned, fixed where necessary, and painted, he said.

"The crews are working 24 hours a day," Meller said. "It will be virtually a new bakery."

מזל טוב Mazel Tov

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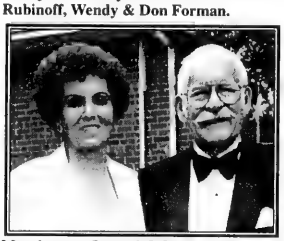
Shoshana Cohen & Sheldon Hauer are engaged. Mazel tov. Love, Barbara & Stephen Cohen and Harriet & Carl Hauer.

Mazel tov to Fara & Michael Forman on the birth of their daughter Jordyn Bailey on Sept. 6. Grandparents are Elaine & Alan Rubinoff, Wendy & Don Forman.

Eden Simi Har-Gil, born at home on Dec. 22 to parents Eyal & Meri, sisters Or and Ziv, brother Amir and Uncle Boaz.

Sharon and Toby Abramson announce the engagement of their mom Judy to Ian "Iny" Silver. They will marry at GUCI where they first met 24 years ago.

Happy 60th birthday to Hayca Himelblum.



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Coast to Coast

Canada's media garner honours for fighting racism

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Avi Lewis, the host of CBC Newsworld's debate show, *CounterSpin*, was the keynote speaker at the B'nai Brith League for Human Rights 25th annual National Media Human Rights Awards Dinner which was held recently.

"I am happy to be here to salute the human rights awards," said Lewis, who is the son of former Ontario NDP leader and Canadian UN ambassador Stephen Lewis, and grandson of former national NDP leader David Lewis.

"Fighting racism in Canada is still a full time job," he noted, citing recent allegations of racist treatment of native peoples by police officers in Saskatoon.

Much of his presentation was a discussion of the world's new seeming willingness to become involved in "humanitarian intervention," as evidenced in Kosovo and East Timor last year, as compared to the old position that the internal affairs of individual countries were no one else's business.

He pointed out that it ain't necessarily so. The United States and other countries seem only to be willing to intervene in situations where there are strategic considerations and there is little or no risk to the lives of their soldiers.

This year, the League for Human Rights introduced a new category, the World Wide Web, in its media awards. Accepting the award in the category was former Winnipegger and Torontonian Hersh Jacob on behalf of his journalism students at Loyalist College in Belleville, Ont.

> *'Fighting racism is still a full time job'*

Under his tutelage, the students have created www.thepioneer.com, a Web page dedicated to informing the public about atrocities committed against children all over the world.

Jacob has had a varied career. He left Winnipeg for Toronto 25 years ago and has been involved in theatre and theatre design, publishing and journalism. He moved to the Kingston, Ont. area two years ago. In addition to teaching at the college, he is currently working on a book with noted Winnipeg author, Sheldon Oberman.

The Winnipeg Free Press and reporter Dan Lett were the winners in the Print Dailies category with a report on the plight of foreign doctors unable to work in Manitoba – and across Canada – because of their inability to get proper training. At the same time, provinces are short of doctors and have been bringing in physicians mainly from South Africa. A second story by Lett and the Free Press on the causes of wrongful convictions earned an Honourable Mention.

The winner in the Print Non Dailies category was the *Saanich News* for a series of articles countering Holocaust denial. CBC/Foundation of Independent Living got the nod in the Television category for the series' portrayal of people living with disabilities. A CBC Radio One program on the Mikmaq People of the Maritimes won for radio.

The climax of the evening was a special human rights award presentation to Hersch Zentner. The retired Winnipeg teacher has dedicated the last 12 years of his life to teaching Manitoba students about the Holocaust.

"I accept this award with honour and deep humility," he said. "I dedicate it to all the victims of the Holocaust and racism."

His career as a Holocaust and anti-racist educator began in 1988 with his participation in the League for Human Rights of B'nai Brith Canada's Holocaust and Hope educators' study tour of the death camps of Poland.

"It was a hot summer day," he recalls. "I walked out of the crematorium in Maidanek and wandered around in a daze. I couldn't imagine how this kind of thing could be allowed to occur. At Birkenau, I picked up some ashes and said Kaddish. I resolved to do whatever I could to prevent this from happening to anyone ever again."

Zentner was a Winnipeg teacher for 28 years. He is a long-standing member of the Holocaust Awareness Committee of the Jewish Federation of Winnipeg. At one point, he was doing up to 70 presentations a year in schools in Winnipeg and rural Manitoba on the Holocaust and racism. For health reasons, he has had to cut back in recent years.

"I asked a friend in New York why he teaches about the Holocaust," Zentner recounted. "His reply was that he wanted to burn the lessons into complacent souls and scar them for life. Hatred hasn't gone away. Only the target has changed. Survivors say that the only hope for the future is education. Not much else seems to matter."

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See Page 50

Clinton reported gloomy after 'harsh' exchange

Ha'aretz Daily Newspaper Ltd.

GENEVA — Describing last Sunday's summit between U.S. President Bill Clinton and Syrian President Hafez al-Assad as "useful," White House Press Secretary Joe Lockhart did his best to put a brave face on the disappointing finish to the encounter at a post-summit press conference.

Lockhart told reporters that he was unable to report "a narrowing of differences" between the Israeli and Syrian positions, and that the gaps were at present too great for the U.S. to believe that an immediate resumption of talks "would be productive."

Parties to the talks had built up the summit as a fateful crossroads where the future of the Syrian track would be decided, Lockhart said. However, despite the disappointment, the U.S. vowed to continue working with the parties, and that both sides had "expressed the desire to stick with it."

The talks started late, in order to give Clinton a chance to recuperate after his arrival from a gruelling tour of South Asia, but once under way, the two leaders spoke for about two hours before taking a break.

When they resumed it was unclear how long it would last, with one U.S. delegation member saying that, "if necessary, they'll talk all night."

But the second round of talks ended after just over one half hour, and a Geneva airport spokesperson subsequently said that both leaders' aircraft were being readied for their return journeys.

Although Lockhart reported that the Syrian President had expressed himself "clearly and forcefully," sources in Clinton's entourage said that the tone of the conversation had been harsh, and that the president had left the summit in a gloomy mood.

Clinton spoke to Barak by telephone shortly before his meeting with Assad, and was said to be planning to contact him late last night to inform him of the Syrian rejection of the latest Israeli proposal.

Syrian officials had been expressing optimism for a resumption of the peace talks, in part due simply to the fact that the 69-year-old Assad, who rarely ventures abroad, had consented to make the trip to Switzerland to see Clinton.

But in the hours before the meeting, all sides tried to downplay expectations. U.S. national security adviser, Sandy Berger, claimed that the differences between the two sides may well be irreconcilable, and when asked whether the summit would lead to an immediate renewal of the talks, he told reporters "I don't think that is a likely outcome." He also quoted President Clinton as having told Omani Sultan Qabus the night before the summit that "the gaps are not huge, but the path is very difficult."

According to a high-level U.S. official, who requested anonymity, the two leaders were supposed to discuss five main problems, which have until now proved intractable: an exact boundary demarcation after an Israeli withdrawal from the Golan Heights; an alternative security arrangement that does not include an Israeli presence on the Golan; the exact nature of the peace being sought by both sides; the timetable for achieving it, and confidence-building measures.

At present, it is hard to predict how the negotiations will recover from what a senior U.S. source referred to as "a hard blow." Lockhart told reporters that the next step would be special envoy Dennis Ross's visit to Israel, but declined to elaborate.

Originally, there had been plans for U.S. Secretary of State Madeleine Albright to fly directly to the Middle East – from Geneva – if the summit succeeded. Now, with only Ross coming, it is clear the summit failed to reach the breakthrough long expected.

Lebanese paper wants Syria out

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — A Beirut newspaper has broken a major taboo by demanding that Syria create a timetable for withdrawing its 35,000 troops from Lebanon.

The front-page article in *An-Nahar,* described by Arab sources as "unprecedented" and "audacious," was published on the eve of President Clinton's meeting in Geneva on Sunday with Syrian President Hafez al-Assad.

It is thought to be a message to the two leaders that Assad cannot be rewarded with continued Syrian control over Lebanon in exchange for resuming negotiations with Israel.

The call – in the form of an open letter to Assad's son and heir-apparent, Bashar – was written and signed by Gebran Tueni, managing director and chair of the board of the newspaper.

"I have to tell you quite frankly: Many Lebanese consider that Syria's behaviour in Lebanon completely contradicts the principles of sovereignty, dignity and independence," wrote Tueni.

"Syria's presence in Lebanon has never meant anything more than periodic military and political disputes. Our only knowledge of Syrian policies came from the political elite that Syria helped install in power, and which did more to distort these policies than serve them.

"You must also undoubtedly realize that the Lebanese are utterly devoted to their dignity, liberty, independence and sovereignty, and that they are understandably angered when they feel that 'Syrian behaviour' threatens those values."

He asserted that "Syria needs Lebanon as much as Lebanon needs Syria – if both of us want to face the future together after peace is established, and not to pay its price.

"That is why we say that a healthy and strong Lebanon will bolster Syria's position.

"Therefore," he continued, "we demand that Lebanon be made a full partner – and not just a mere stooge – in order that we may face Israel together."

Tueni said he was addressing the "open letter" to Bashar because he represents "a new, youthful and forward-looking generation, a generation that might someday have to shoulder the responsibility of building Syria's future."

He wrote: "The people are asking for a timetable for Syrian redeployment and are waiting for answers. Those asking for this redeployment are neither traitors nor enemies but persecuted citizens who want answers that will dispel their justifiable fears."

The note left behind

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — Pope John Paul II crowned his pilgrimage to Israel last week with a significant gesture to the Jewish people.

On a visit to the Western Wall, the Pope put into the Kotel a note asking forgiveness for historic Christian mistreatment of Jews.

Typed onto an ivory card with the Vatican's emblem, his message read:

God of our fathers,
You chose Abraham and his descendants
To bring your Name to the Nations:
We are deeply saddened
By the behaviour of those
Who in the course of history
Have caused these children of Yours to suffer,
And asking your forgiveness
We wish to commit ourselves
To genuine brotherhood
With the people of the Covenant.
Jerusalem 26 March 2000 (cq)

The Pope's signature was at the bottom of the card.

The note did not stay in the Kotel very long. Government Press Office spokesperson Moshe Fogel, in a reflection of the importance Israel placed on the Pope's act of contrition, took the note and gave it to Yad Vashem.

The note was not meant to stay in the Wall, Yad Vashem spokesperson Lisa Davidson told *The CJN*. She said this acquisition is "very important" for the archives and library building, where the note will be put on display.

Fogel said he wanted the Pope's letter to be put on display for all to see rather being swept away by the wind.

The Pope, leader of the world's one billion Roman Catholics, ended his week-long pilgrimage with a spiritual tour of Jerusalem's most sacred sites for Jews, Muslims and Christians.

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'Never again': Pope at Yad Vashem

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Pursuing the dual themes of reconciliation and respect for human dignity that infused his remarks during his visit to Israel, Pope John Paul II last week declared that the central lesson of the Holocaust is "to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism."

Although expectations had run high that the Pope would take advantage of his historic visit to the Yad Vashem Holocaust Memorial to apologize for the silence of the Catholic Church during the Holocaust, he instead delivered a more universal message.

The pontiff, the first ever to visit Yad Vashem, paid homage to the Jewish victims of Nazism, and said he himself carried "personal memories" of Nazi-occupied Poland, where he grew up.

"As Bishop of Rome and successor to the Apostle Peter, I assure the Jewish people that the Catholic Church is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place," the Pope said.

He stressed that the extermination of a whole people could only have been carried out by "godless" Nazis, not Christians.

He said it was his prayer that "our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews."

His expressions of regret failed to satisfy many Israelis and observers abroad, who sought an outright apology for the alleged inaction of the wartime pope, Pius XII, during the Holocaust.

Said B'nai Brith Canada president Lawrence Hart: "Pope John Paul has in the past spoken of the 'errors and failures' of the sons and daughters of the Church during the Holocaust. However, we cannot accept that the followers of the Church should alone bear a burden of responsibility that belongs to the moral leadership of the time.

"On the historic occasion of His Holiness' visit to Yad Vashem, we feel that an important opportunity has been missed to focus on the wartime pontiff's failure to provide that moral leadership."

Others welcomed John Paul's comments.

Canadian Jewish Congress president Moshe Ronen said the Pope's Yad Vashem remarks were "an historic moment in the reconciliation of the Catholic Church and the Jewish people. This Pope has gone further than his predecessors in recognizing the Jewish roots of Catholicism, in deploring all acts of anti-Semitism and racism and in expressing profound sadness for the fate of the Jews in the Holocaust.

"These gestures show a sensitivity to the fate of the Jews which surpasses by far any previous moves by other Church leaders and lays a firm foundation for future generations of Jews and Catholics to build on," Ronen stated. "We do not see this as the end, but as a new beginning."

Rabbi Reuven Bulka of Ottawa, chair of CJC's religious and interreligious affairs committee added, "This magnificent statement must be appreciated for what it is. It was perhaps impossible for the Pope to meet all expectations in one moment. No doubt some will be disappointed that he did not explicitly apologize for the role of the official church during the Holocaust. But on the whole, the Pope has reached out to Jews as fellow human beings, in a fashion that would have been unheard of in the past.

"We must move on. We have a solid relationship. It is on this ground that any disagreements of the future will be tested," Rabbi Bulka said.

"I have every confidence that our dialogue with the Catholics will strengthen us both."

Prior to his visit to Yad Vashem, held on the fourth day of his Mideast trip, the Pope met with Israel's Sephardi and Ashkenazi chief rabbis.

Ashkenazi Chief Rabbi Yisrael Lau said after the meeting that he and his Sephardi counterpart, Rabbi Eliyahu Bakshi-Doron, had asked the Pope to "sharpen" the Church's repentance for its silence during the Holocaust.

They also asked for his intervention with the Iranian authorities in regard to the 13 Jews who await trial in Iran, 10 of whom are in prison on charges of espionage.

During the ceremony, held in Yad Vashem's Hall of Remembrance, a stark structure where the names of the death camps are engraved on the floor, the Pope rekindled the eternal flame – its smoke wafting out of an opening in the ceiling, eerily reminiscent of Nazi crematoria – and placed a wreath on a slab under which are buried the ashes of Jews from six of the death camps.

He also shook hands with six survivors representing the six million Jewish victims of the Nazis. One of them, Edith Tzirer, wept as she told the Pope how he had saved her in 1945, while he was still a seminarian, by giving her food and carrying her on his back for three kilometres when she had no strength.

At the end of the ceremony, the Pope had an emotional reunion with Jewish residents of his hometown of Wadowice who survived the Holocaust, most of whom live in Israel.

Prime Minister Ehud Barak delivered a forceful speech at the ceremony, recalling that his maternal grandparents, who lived in Warsaw, had perished in the Holocaust.

Addressing the Pope, Barak stated: "You have done more than anyone else to bring about the historic change in the attitude of the Church toward the Jewish people… and to dress the gaping wounds that festered."

The only jarring note of the day came in the afternoon at an interfaith gathering at Notre Dame Hospice across from the Old City of Jerusalem.

Rabbi Lau was heckled when he suggested that the Pope's pilgrimage to the Jewish state was tantamount to his "recognition of Jerusalem as [Israel's] united, eternal capital city."

Sheikh Taysir al-Tamimi, head of the Palestinian Authority's Sharia (Muslim law) court, stoked passions further by rattling off a list of injustices committed against the Palestinians by Israel and demanding a "just peace" that will "create an independent [Palestinian] state on national land…with Jerusalem as its eternal capital."

He then left the gathering before the ceremonial planting of an olive tree.

--With CJN files

For more excerpts from the Pope's speech, please see page 9.

CORRECTION

ELDAN RENT A CAR INSERT

The Passover offer in Eldan's insert in last week's issue should have read $75. per night B&B, per person in double room and not $150 pp as printed. Eldan apologizes for the error.

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The Week in Israel

March 20

• Israel welcomed U.S. President Bill Clinton's announcement that he plans to meet soon with Syrian President Hafez al-Assad in Geneva.

• The High Court ruled that, in keeping with Vatican policy, the Star of David should be removed from the ambulance accompanying Pope John Paul II during his visit to Israel.

March 21

• Three Israelis were wounded, one of them seriously, when gunmen opened fire on their car near Hebron. Not long after, a Palestinian woman was killed and her husband wounded when Israeli troops fired on their car for trying to run a roadblock.

March 22

• Israel protested to UN Secretary General Kofi Annan over what it called a recent "alarming campaign of anti-Israel incitement" in some Arab countries. "This propaganda campaign knows no bounds," Israel's UN ambassador, Yehuda Lancry, said in a letter to Annan.

March 23

• Israel and Syria are close to an agreement, as a result of a series of secret contacts, Egypt's president Hosni Mubarak told the *Washington Post.*

March 24

• Early elections may be called if no solution is found to keep both Shas and Meretz in the government's coalition, sources close to the prime minister said. The current controversy between the parties stems from the remarks made by Rav Ovadiah Yosef, spiritual leader of Shas, against Meretz leader Yossi Sarid.

Files from JTA and Ha'aretz

Israel & the Jewish World

CBC rejects Mideast item complaint

By PAUL LUNGEN
Staff Reporter

CBC ombudsman David Bazay has rejected one of two complaints by an American media monitoring group that criticized reports by the broadcaster's Middle East correspondent, Neil Macdonald. Bazay has not yet responded to the second complaint.

In a letter to CAMERA, the Committee for Accuracy in Middle East Reporting in America, Bazay states that an episode of the CBC Newsworld program, *Schlesinger,* which included a report by Macdonald, did not violate CBC's journalism policies. The 15-minute segment aired in May 1999 and was part of a longer report, *Peace Deals that Don't Bring Peace.*

In its complaint to the ombudsman, CAMERA contended that "the segment dealing with Israel and the Palestinians omits critical facts and context, blames Israel for failures in the peace process and completely neglects serious Palestinian violations of the agreements." CAMERA also complained that Macdonald's piece lacked credibility and that he cannot substantiate his claim that Israeli authorities uprooted "thousands" of trees to build a bypass road for the "convenience" of settlers.

Bazay dismissed CAMERA's complaint in a five-page letter. He pointed out that Joe Schlesinger's introduction to Macdonald's piece laid the groundwork for the report and broadened its context.

Schlesinger, a veteran CBC reporter, stated that "more than 200 Israelis have died in Palestinian terror attacks" and that Macdonald's report would focus on the affect of the Oslo peace process on the Palestinians, Bazay pointed out.

Bazay said Macdonald documented his claim that Palestinians are still largely "controlled and subjugated" – including by their own government. Bazay also found Macdonald backed up his statement that the "Jewish state has stalled or frozen many of its commitments while the putative Palestinian state has been reduced to an unconnected archipelago of cities on a small fraction of the land."

"I found that there was no violation of the CBC's journalism policy and that CAMERA ignored many of the things that the CBC actually said. They were complaining about things, [saying] they weren't in the report when they were," Bazay told *The CJN.*

Bazay also addressed Macdonald's report about Israel's creation of a bypass road. Macdonald quoted an Israeli source that the road had been built for the "convenience" of Jewish settlers.

Tamar Sternthal, senior research analyst with CAMERA, said the Oslo accords give Israel the right to build new access roads and that the bypass road mentioned in Macdonald's piece was built after an Israeli woman was killed in 1998 while driving near an Arab village.

CAMERA also questioned Macdonald's report that "thousands" of trees had been uprooted to build the road.

Bazay said he consulted the Canadian Oxford Dictionary to determine that "convenience" is defined as freedom from difficulty or trouble, and so Macdonald's use of the word in the context of the bypass road was accurate.

In his finding, Bazay defended Macdonald's estimate that thousands of trees were uprooted – CAMERA consulted an Israeli government official who put the number at 354, dozens of which were replanted – saying "Macdonald was there, you were not. The reporter was there and saw it with his own eyes."

CAMERA was stinging in its response to Bazay's findings. Sternthal characterized Bazay's response to CAMERA's complaint as "evasive." The media monitoring organization plans to launch a publicity campaign that "we hope will expose CBC's refusal to confront the misinformation in its broadcast and to offer fair and balanced reports," she said.

CAMERA is an unaffiliated, non-profit organization based in Boston with 35,000 member households.

Pope ends visit at Kotel

Continued from pge 1

After the Pope left the site, Israeli officials transferred his signed note to the Yad Vashem Holocaust Memorial for permanent display.

Asked about the Pope's making the sign of the cross at the Wall, Rabbi Melchior said Jews have a "psychological problem" with the cross. But, he added, "I think that what's important here is not the cross. It's that he touched the Wall and the Wall touched him."

Bearing the message of the shared holiness of Jerusalem, the Pope spent the last day of his pilgrimage visiting sites holy to Judaism, Islam and Christianity in the ancient walled city.

Before visiting the Western Wall, the 79-year-old Pope arrived at the Al-Aksa Mosque complex, where he was greeted by the mufti of Jerusalem and other Palestinian officials.

Schoolchildren welcomed him with cheers of "Long live Palestine," while hundreds of balloons in the green, red and black colours of the Palestinian flag were released.

During his meeting with the Pope, Grand Mufti Ikrima Sabri urged him to "stand by justice in order to end the Israeli occupation of Jerusalem."

A day earlier, the mufti, who is the leading Islamic cleric in Jerusalem, accused Israel of exaggerating the scale of the Holocaust to win international support.

"Six million? It was a lot less," Sabri told the Italian newspaper *La Repubblica* last weekend. "It's not my fault if Hitler hated the Jews. Anyway they hate them just about everywhere."

From the Western Wall Plaza, the Pope continued to the Church of the Holy Sepulchre, where Christians believe Jesus was crucified, buried and resurrected.

Calling the site the "most hallowed place on earth," the Pope recited the final Mass of his visit. Alongside him were clerics from the different, sometimes squabbling, sects that are represented at the shrine.

Security was tight during the Pope's tour of the Old City, out of concern for disruptions by Arabs or Jews opposed to his presence. No major incidents were reported.

As the day waned, the Pope travelled to Ben-Gurion Airport, where Israeli Prime Minister Ehud Barak, joined by Israeli and church officials, saw him off for his return flight to the Vatican.

After climbing the stairs to his plane, the Pope stopped to salute the crowd, clasped his hands in blessing and looked skyward.

Before entering the plane, he turned and offered one final wave of farewell.

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Israel & the Jewish World

A year after NATO bombing, Balkan Jews unite

By RUTH E. GRUBER
Jewish Telegraphic Agency

Commentary

One year after NATO began its bombardment of Yugoslavia, Jews in the Balkans are building links among their communities – even as they wait for the next shoe to drop in Europe's most jittery region.

"In Yugoslavia it's like a time bomb," said Lidija Petrovic, president of the 100-member Jewish community in Zrenjanin, which is located in northern Serbia. "On the surface things are calm, but underneath things are still boiling. We feel insecure; we don't know what will happen and from where."

To guard themselves against any future eruptions, Jews from half a dozen Balkan states formed a regional umbrella group this month, the Union of Jewish Communities of Southeastern Europe.

They seek to buttress their tiny communities, share burdens and facilities, and work collectively in order to ensure Jewish survival amid the region's continuing economic, political and social uncertainty.

"There are very few Jews in the Balkans," said Viktor Mizrachi, the president of the 200-member Jewish community of Macedonia.

"We should work together as a fist, and not as individual fingers," he said. "Each can love his own country, but we have to form a fist or we will disappear."

The decision to form the union came at a meeting in Skopje of Jews from Bulgaria, Greece and almost all parts of the former Yugoslavia – independent Croatia, Bosnia and Herzegovina, and Macedonia, as well as the current Yugoslavia's Serbia and Kosovo.

The inauguration of a new synagogue in Skopje and the energetic efforts at Jewish revival in Macedonia served as the catalyst for the meeting, which was co-ordinated by the American Jewish Joint Distribution Committee.

"I really think that this year something important and tremendous has happened in Macedonia," Yechiel Bar Chaim, the JDC representative for the former Yugoslavia, told the meeting.

"One couldn't have dreamt of such success," he said.

Massive fallout from last year's conflict in the Balkans is still being felt throughout the region.

Most of the 800,000 ethnic Albanians who fled Kosovo in the wake of Serbian terror have returned home, but revenge attacks and ongoing ethnic strife have forced tens of thousands of Serbs and Gypsies to flee in turn.

Crime and violence are rife in Kosovo, and there are fears that despite the presence of some 30,000 NATO-led peacekeepers, serious conflict may erupt in Kosovo, Serbia, Montenegro or even Macedonia, which has a large ethnic Albanian minority.

Moreover, the economic consequences of the conflict remain daunting.

Homes, businesses and much of Yugoslavia's economic infrastructure were destroyed. Bombed-out bridges, roads and railway lines cut regional trade routes, aggravating local economic crises in neighbouring countries as well as in Yugoslavia. In parts of Kosovo and Serbia, electricity, water and heating are sporadic – and jobs, consumer goods and cash are scarce.

"We don't have anything – clothes, medicines, food, money," said Petrovic. "The average salary is the equivalent of $25 a month, so we use barter arrangements for some goods and services.

"If we could see the light somewhere, that would be something, but the uncertainty is killing," she said. "My mother survived Auschwitz by hoping. I can't, of course, compare our present situation with Auschwitz, but we have little hope that it will improve."

What Jews in the region do have is each other.

In the countries of the former Yugoslavia in particular, personal links are tight. Before the breakup of Yugoslavia a decade ago, its Jewish communities came under one umbrella organization and lived in one country.

"We all grew up knowing each other, meeting each other, going to summer camp with each other," said Zdravko Sami of Macedonia.

Gorge Hajzler of Belgrade said that "This co-operation exceeds the framework imposed by the crisis. It is a co-operation based on long-term links from the past – family ties, culture, history."

The crisis over the past year tested Jewish solidarity. It also bolstered Jewish communal identity.

NATO bombers did not directly target the city of Zrenjanin. Still, said Petrovic, "during those months we would gather in the tiny Jewish community office. We felt a togetherness. When we went home, we felt better."

Now, she said, community members want to learn about their Judaism and expand. This month, with help from the JDC, they are taking possession of a larger building to serve as their community centre.

Thanks to contingency plans taken months before the bombing began, some 600 of Yugoslavia's 3,000 Jews were able to find shelter in Hungary during the conflict.

"No Jew lost his life during the conflict," said Aca Singer, president of Yugoslavia's Federation of Jewish Communities. "This would not have happened without general Jewish solidarity and moral and financial aid from Jewish organizations and individuals."

He paid special tribute to the efforts of community leader Mizrachi and fellow Macedonian Jews, who were spurred into action by the crisis, and presented the Macedonian community with an award honouring its help.

Mizrachi communicated daily with Jews in Belgrade throughout the bombing campaign, and the community also aided large-scale refugee relief efforts carried out by Israeli and other Jewish groups.

Last June, shortly after the end of the bombing, Mizrachi entered Kosovo and personally evacuated the head of the Jewish community of Pristina, who, as a Serbian speaker, was classified as a Serb and threatened by ethnic Albanians.

Soon after, Macedonian Jews formed Dobre Volje, or Good Will, an organization aimed at funnelling non-sectarian humanitarian aid to Albanian, Roma and Serbian refugees, which was modeled on Sarajevo's La Benevolencija organization, which earned international acclaim during the Bosnian war.

The Jews of the Balkans recognize the difficulties facing their new union, and it remains to be seen whether the initiative takes off.

Numbers are small, finances are short, visas and other travel arrangements can be difficult and political relations among Balkan states range from hostile to tense.

"We need to establish a *modus operandi* of working together that will free us from the prejudices of the countries in the region," said Solomon Bally of Sofia, Bulgaria. "We should make it a point not to get involved with local politics."

Still, several key areas of common interest were identified.

One was fighting assimilation, another was gaining access to resources through restitution and compensation, another was promoting cultural and religious education among Jews who are mostly secular.

Still another pressing issue raised by Jews from all countries was that of increasing access to conversion, a vital problem in communities whose members are overwhelmingly children or partners of mixed marriages.

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Women have become society's caregivers: Todres

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Women have become the default caregivers of society, says the president of Baycrest Centre Foundation.

"They are living the sandwiched life – caring for both their parents and their young children, Elaine Todres said at a recent panel sponsored by Na'amat Canada.

Also on the panel were Carol Greenwood from University of Toronto's department of nutritional science, and Dennis Raphael, associate professor of public health services and co-director of the Quality of Life Research Unit, University of Toronto. Moderator was Sally Mintz Levy.

Todres said that advances in medical care have allowed people to survive diseases that used to be fatal. As a result, women are caring for aged parents when the women are in their own retirement years.

'Living the sandwiched life'

The dependence often comes in stages, she said. "It may start with rides to medical appointments, but gradually, the needs of the parent grows," said Todres, who has children ages 15 and 17, and an 82-year-old mother, so is in the sandwich generation herself.

Between administering medications and injections, monitoring medical equipment and making financial decisions, Todres said, a caregiver's tasks can be quite complex. "As well, she may be in the midst of a career, may be caring for her own children, and sometimes her grandchildren. This can put a lot of strain on the family."

It is essential, she said, for the caregiver to establish boundaries. "Determine what you can and cannot do, and preserve your own self space. You need time to be with your children and partners. You may feel guilty, but a little bit of guilt is not a bad thing."

Engage other family members in various chores, she said. "Do not be afraid to ask; it is not an admission of failure. Sharing the responsibility with others can help ensure that the primary caregiver does not burn out. Men are not used to being caregivers – it is not that they do not care."

Greenwood said that caregivers should concentrate on eating a well-balanced diet, which will not only help fight against heart disease and diabetes, but will also help prevent memory loss in later years.

"Some things are beyond our control, she said, but diet is something that you can look at early on in life. Everything you do to protect yourself against [the other diseases], are the same things you should do to protect yourself against memory loss.

"By doing things for yourself, [such as healthy eating], you are empowering yourself, and protecting against chronic disease. There is enough evidence to suggest that a poor diet, that is low in vitamins and minerals, can lead to memory loss. Researchers believe that a high fat, lower fibre diet is an indicator of low memory function in later life."

Todres said caregivers need to feel good about what they are doing. "We are models to our own children, by the way we take care of our parents."

The worst thing to do, she said, is to feel alone. "You need outreach, support and counselling in order to help you deal with certain issues.

"We also have a role as political animals to require society to be responsible for the fact that we are aging. We now have the largest number of elderly in the history of the world. We must see what we can do to get stronger social services and a stronger outreach network, if we are going to survive," said Todres.

April is Daffodil Month

TORONTO — The Canadian Cancer Society is thinking spring – when volunteers sell fresh daffodils to launch Daffodil Month in April.

Daffodils will be sold this year from March 30 to April 2, a symbol of hope for the Canadian Cancer Society and for those living with cancer.

Five trucks carrying more than 9,600 boxes containing almost five million blooms drive across the country from British Columbia. Each truck makes about 25 stops in Ontario to deliver daffodils to Canadian Cancer Society volunteers in villages, towns and cities throughout the province. The target for Daffodil Days across Ontario is $2.4 million this year.

There would be no Daffodil Days without community involvement, and each year many companies organize pre-sales with their employees.

Buying daffodils helps to fund the organization's onging research, which has helped people understand the causes of cancer. The discoveries of the last 20 years have set the stage for a new era in cancer research in which improved detection and effective treatments will reduce the burden of the disease.

Almost every Canadian will experience cancer at some time, either personally, or through a family member or friend. Buying daffodils helps the Canadian Cancer Society offer a variety of supports to patients and their families from the time of diagnosis and throughout treatment.

For more information on how you can be a donor or volunteer, please contact the Canadian Cancer Society North York Unit office at 416-638-0771.

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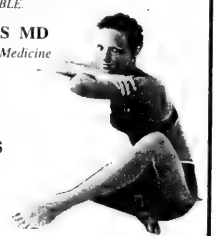

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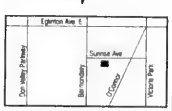

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1 B	2 A	3 S	4 E	5 L	■	6 A	7 L	8 O	9 F	10 T	■	11 P	12 O	13 R
14 A	S	T	R	O	■	15 S	I	N	A	I	■	16 A	L	I
17 T	H	E	A	C	18 C	I	D	E	N	T	■	19 L	I	V
20 S	E	W	■	■	21 A	H	A	■	■	22 L	23 E	A	V	E
■	■	■	24 A	L	A	N	■	25 T	26 H	E	A	T	E	R
27 D	28 A	29 W	N	■	■	■	30 W	R	Y	■	31 T	E	S	S
32 A	G	E	N	33 T	■	34 H	E	A	D	35 S	■	■	■	■
36 N	O	B	E	L	37 P	E	A	C	E	P	38 R	39 I	40 Z	41 E
■	■	■	■	42 C	L	I	V	E	■	43 Y	E	M	E	N
44 S	45 E	46 A	47 N	■	48 O	R	E	■	■	■	49 S	A	N	D
50 I	N	V	E	51 S	T	S	■	52 P	53 O	54 S	T	■	■	■
55 G	R	A	V	E	■	■	■	56 O	U	I	■	57 B	58 E	59 A
60 H	A	L	■	61 D	62 E	63 R	64 F	O	R	V	65 E	R	T	S
66 E	G	O	■	67 E	M	A	I	L	■	68 A	L	I	C	E
69 T	E	N	■	70 R	U	N	G	S	■	71 N	I	G	H	T

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Arts & Travel

Toronto musicians don't retire, they keep playing

By ANNA TURKIENICZ
CJN Staff

TORONTO — Don't tell Jascha Milkis, 71, or any of the other members of the Toronto Senior Strings that musicians are supposed to retire at the age of 65.

According to Milkis, former second concertmaster of the Toronto Symphony Orchestra, there is an old saying: "Musicians never retire. They either play or they die."

So a few years ago, when the TSO told several of its members they were facing retirement, they got together and formed their own string orchestra.

The Toronto Senior Strings was established and in November 1994, they gave their first concert to an audience of over 700 people.

Their upcoming concert will feature two Senior Strings violinists, Jascha Milkis and Mikhail (Misha) Brat, 63, performing the Bach *Violin Double Concerto*.

The concerto, a duet of overlapping and emotional phrases, will bring to life the former teacher of these two violinists, Ilya Lembersky. Both Brat and Milkis studied with Lembersky at the State Conservatory of Odessa, albeit at different times.

"While Misha and I didn't study with Ilya at the same time, we knew each other in Odessa [Ukraine]. In fact, Misha's father, Jacob Brat, was on the panel that accepted me into the conservatory," said Milkis.

Milkis said he remembered Lembersky as a "warm and dedicated teacher who had many Jewish students studying the violin with him in Odessa.

"In 1976 or so, Lembersky made aliyah to Israel and lived in Herzliyah," Milkis said. "Until he died a few years ago, we were in touch several times over the years."

In Odessa, Milkis said he didn't feel any discomfort over being Jewish. However, once he joined the Leningrad Philharmonic, he felt a growing sense of anti-Semitism.

"I never knew whether they would let me travel or not [with the orchestra]," he said. "I couldn't see any future for my kids there."

In 1975, Milkis and his family moved to Toronto, and he began working with the TSO soon after his arrival.

His wife, Mariana Rozenfeld-Milkis taught piano at the Royal Conservatory of Music.

Milkis' daughter, Mara, is a solo violinist who has performed with the TSO. In fact, Milkis has played the *Bach Double Concerto* in the past with his daughter and the TSO.

His son, Julian, a solo clarinettist, studied at the Julliard School of Music. Julian, who has performed in many countries around the world, recently gave a concert in Moscow.

"Both my children now live in New York," Milkis said. They both found that they had to leave because "there wasn't a very good musical future [for them] in Toronto.

"It's a shame that a city like Toronto can barely even support one orchestra," he said. "Some cities in Europe have as many as four orchestras.

"For 25 years, I've been hearing promises that next year there will be an opera house in Toronto. They found money for the Dome – I don't mind that – but music isn't less important than sports.

"Music unites people. No one has ever been killed in the name of music. When people listen to music, they forget about hate.

The Toronto Senior Strings

"They've just established a single currency for all of Europe," Milkis said. "The next step should be a single national anthem. One national anthem would go a long way in uniting people."

For Milkis, the Senior Strings, a non-profit organization, is a way "to bring music to more people. We're not playing now to build our careers. Our careers are done. It's just to make more people happy."

Ruth Budd, a former bass player with the TSO, said that when she founded the Senior Strings, she wanted to be sure that concerts would be located at a place and time that was accessible to seniors.

Their next concert will take place on Thursday, April 6, at 2 p.m. at St. Andrew's Church (corner of King and Simcoe streets). Tickets are $12 at the door.

CBC screens Quest for Lost Tribes

By SHELDON KIRSHNER
Staff Reporter

Whatever happened to the Ten Lost Tribes of the ancient kingdom of Israel?

The question has intrigued Jews and Christians alike for centuries. Since their captivity by the Assyrians 2,700 years ago, the lost tribes have been inextricably linked with apocalyptic events.

For some Orthodox Jews and Christians, the reappearance of the lost tribes will either signify the prophesied coming of the Messiah or the second coming of Christ.

Even if these theories are far-fetched, the disappearance of the tribes – Reuven, Shimon, Issachar, Zevulun, Menashe, Ephraim, Dan, Naphtalie, Gad and Asher – into the mists of history is surely the stuff of an enduring mystery.

Continued on page 53

DELUXE KOSHER MEDITERRANEAN CRUISES FEATURE TORONTO CANTOR

Brothers David and Eddie Freudmann of Toronto and Netanya, Israel, respectively, have joined forces to present what David Freudmann describes as an unprecedented array of eight kosher cruises in and around Europe.

The kosher cruises, aboard two vessels in the Orient Lines fleet, sail various itineraries this summer around the Mediterranean, the Greek Isles, Scandinavia, Russia and the Black Sea.

"To my knowledge, it's the first time this number of kosher cruises has ever been offered in one season in one area of the world [Europe]," says the Toronto-based Freudmann, who is vice-president of Uniworld Travel and Tours.

The brothers, who have nearly 70 years of travel-industry experience between them, have arranged for Yaacov Motzen, the chief cantor of Toronto's Shaarei Shomayim Congregation, to perform aboard the Crown Odyssey during a cruise of the Aegean and Mediterranean departing Canada July 2. His musical accompaniment will be provided by Stephen Glass, also of Shaarei Shomayim.

"He'll be doing three concerts, two for our passengers and one for all the passengers on the ship," Freudmann says. "The cruise company asked him to do a concert for everyone. They were very excited when they heard he was going to be on board."

The cantorial concerts are included in three of the itineraries. The Aegean & Mediterranean I is an 18-day excursion to Turkey, Greece, Italy, France and Spain; the Greek Isles and Italy encompasses 12 days from Rome to Istanbul; and an extended Greek Isles and Italy package features an additional eight-day kosher sightseeing landtour of Italy.

Among other elements, the cruises feature daily minyans, Jewish-interest lectures and shiurim, and visits to Jewish sites, as applicable, in Istanbul, Barcelona and Rome. Kashrut is supervised by Rabbi Shmuel Weiss, a member of the Rabbinical Council of America and a mashgiach certified by the rabbinate of Israel.

The earliest sailing is the Midnight Sun cruise, which departs June 12 and returns June 27. The latest is the Black Sea cruise, which departs Aug. 29 and returns Sept. 9. Pre- and post-cruise extensions are available for all itineraries.

For further information or a copy of the 20-page colour brochure, contact David Freudmann at Uniworld Travel, 245 Yorkland Blvd., #109, Willowdale, Ont., M2J 4W9; 493-3322; www.uniworldtravel.com.

* * *

TRAVEL TALK

BY BILL GLADSTONE

Michelin Goes Hebrew: Michelin Travel Publications recently published five of its famous *Green Guide* travel books in Hebrew translation. Travellers more proficient in Hebrew than in English may prefer to consult the Hebrew versions of Michelin's excellent Green Guides for New York, London, Paris, Italy and Spain.

The South Carolina-based company has also translated select Green Guides into six European languages as well as Japanese, but has yet to publish a guidebook on Israel in any language. We hope the omission is rectified soon. For a catalogue of Michelin guides and maps, phone 800-361-8236 or e-mail miche lin.travel-publications-canada@ca.mi chelin.com.

* * *

French Jewish Artists: The Jewish Museum in New York presents Paris in New York: French Jewish Artists in Private Collections. The exhibition features 38 paintings and sculptures by 12 artists, including Marc Chagall, Jacques Lipchitz and Amedeo Modigliani. Until June 25. 1109 Fifth Ave.; 212-423-3271; www.thejewishmuseum.org.

While in the New York area, you may wish to view Carved Memories: Jewish Tombstones of the Russian Pale, a collection of photographs by David Goberman, at the Brooklyn Museum of Art through April 30.

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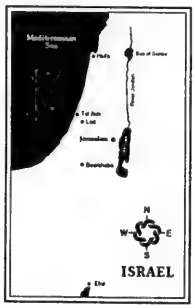

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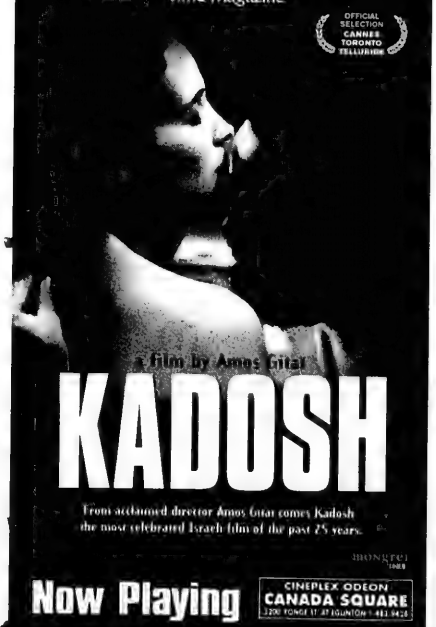

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Arts & Travel

THE WORDS AND SONGS OF POET MORDECHAI GEBIRTIG

Friends of Yiddish presents *The Songs that Never Died*, an evening devoted to the life and work of Yiddish poet **Mordechai Gebirtig**.

Toronto poet-writer **Simcha Simchovitch** discusses Gebirtig's poetry and singer **Lenka Lichtenberg** performs some of his most memorable songs. Members free, guests $7. April 9, 7:30 p.m. Morris Winchevsky Centre, 585 Cranbrooke Ave.

* * *

German-Jewish Love: Frank Stern, a professor at Ben-Gurion University of the Negev, lectures and shows film clips from important recent German films such as *The Giraffe, Abraham's Gold, Aimee and Jaguar, Comedian Harmonists* and *Gloomy Sunday*.

His topic is Redemptive 1990s: The Revival of the German-Jewish Love Story in German Cinema of the 1990s. $3 admission. Goethe-Institut Toronto, 163 King St. W. April 8, 7:30 p.m. 416-593-5257.

* * *

Eye on Arts
by Bill Glashtone

Dictators Week: History Television presents the three-hour documentary *The Rise and Fall of Adolf Hitler*, April 2, starting at 9 p.m. It has also scheduled *The Bunker*, a dramatized depiction of Hitler's last days featuring **Anthony Hopkins** and **Piper Laurie,** for April 8, 9 p.m. to midnight.

The Real General Pinochet and *Franco: Behind the Myth* are slated to air April 3, at 9 p.m. and 10 p.m. respectively.

Documentaries on **Fidel Castro, Marshall Tito, Saddam Hussein, Mao Tse-tung** and **Josef Stalin** are also set to run in the coming week.

* * *

Pharaonic Remembrance: Egyptian Art in the Age of the Pyramids, a major show of works dating from 2650 to 2150 BCE, may be especially worth seeing as a prelude to Passover and our remembrance of Jewish bondage in Egypt.

Predating the Mosaic age by several centuries, the 200 pieces in this traveling exhibit include sculptures of many royal figures, and relief carvings and funerary art taken from pyramid and temple walls.

The statue of *Pharaoh Menkaure and a Queen* is considered the *Mona Lisa* of ancient Egyptian art. It depicts the king who built the third pyramid at Giza and his wife.

Because the audio-guide commentary is oriented towards art history rather than social or political history, some might consider the show more suited for an art gallery rather than the Royal Ontario Museum, where it continues through May 22. Adults $15. 416-872-1212. www.rom.on.ca.

* * *

Arts Notes in Brief:

• Medina Theatre presents *Author! Author!*, an evening of readings and discussion with writers **Frank Canino, Lynn Gordon** and **Martin Hunter**. Members $7, non-members $10. April 10, 7:30 p.m. B'nai Brith Building, 15 Hove St. 416-785-1074.

• Friendly Spike Theatre Band presents *Angels of 999 Queen Street West*, a play by **Geoff Reaume** about the 19th-century Toronto Hospital for the Insane. Admission by donation. Parkdale Centre, 1498 Queen St. W., April 12 to 23, 8 p.m. Previews Apr. 4 to 11.

• **Beyond The Pale**, a Toronto-based Jewish roots-music group, presents a concert of klezmer, gypsy and new acoustic music at Oasis, 294 College St., Thursday March 30, 9:30 p.m. Band members **Eric Stein, Anne Lindsay** and **Bret Higgins** are joined by special guests **Martin Van de Ven** and **Dave Wall** of the **Flying Bulgars**. www.beyondthepale.net.

• Sit out rush hour with a light buffet supper at 5:30 p.m., then a chamber music concert with the **Amati Quartet** at 6 p.m., with guest flutist **Suzanne Shulman**, performing Beethoven, Mozart and other composers. April 5. $19.50 Artword Theatre, 75 Portland St. (south of King, west of Spadina). 416-408-1146.

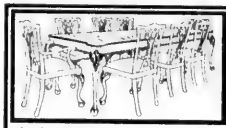
• Violinist **Itzhak Perlman** joins the Toronto Symphony Orchestra for its annual fund-raising event, April 15. 416-593-4828.

Cherokee Mocassin, oil on canvas, by Judy Singer.

• Stills, an exhibition of new paintings by **Judy Singer** runs until April 15 at the Drabinsky Gallery, 122 Scollard St. Singer will be at the opening March 30 from 5:30 to 8:30. 416-324-5766.

* * *

Passages: Senior Canadian sculptor **Ethel Rosenfield** died March 15 at Scarborough Grace Hospital, aged 90. Born in Poland in 1910, Rosenfield achieved critical acclaim for her work which was shown extensively in Canada and internationally. Made of marble and limestone, her sensual organic sculptures typically reflected the family, the female form, and mother and child groupings.



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Juno award winner in Poison Wind

By KATHRYN KATES
Special to The CJN

TORONTO — Internationally renowned harpist Erica Goodman is thrilled to be performing in the premiere of composer Jeffrey Ryan's *Poison Wind*, part of Encounters 2000: Ryan & Wallin at the Glenn Gould Studio.

Goodman has a long history performing with the Encounter's series, so when she was invited to participate in the presentation of Ryan's music, she didn't hesitate. Pleased to be asked, she accepted – sight unseen and unheard.

"Jeffrey Ryan is one of the most up and coming composers we have. He's written pieces for major orchestras," says Goodman.

"I was familiar with his work. Two years ago, I played his music with the Esprit Orchestra at the Jane Mallett Theatre in Toronto."

Encounter 2000's artistic director Lawrence Cherney has teamed the works of Ryan and Norwegian composer, Rolf Wallin. Ryan's *Poison Wind* scored for harp and percussion, *Ecce Homo* and *Two-by-Four*, will be performed alongside Wallin's *Stonewave*, *Ground* and *Yo*.

Rounding out the evening's talent roster is percussionist Beverly Johnson, cellist Shauna Rolston, and the Encounters Chamber Ensemble with conductor Gary Kulesha.

Ryan's *Poison Wind* "finds its inspiration in the power of nature to fight back as the earth struggles to balance and repair itself." *Poison Wind*, just over 11 minutes, consists of three connected movements.

"I am really enjoying this music," says the Juno Award winner. "Some pieces you play – especially in new music, which I seem to specialize in – are very esoteric; the audience may not understand it.

"*Poison Wind* is different, it will be enjoyable and accessible because the harmonies and sounds are interesting and it has a rhythmic feel to it that I think people will relate to on first hearing."

Erica Goodman

Goodman has performed music from the classics to modern compositions. "I try to meet every challenge and keep an open mind," she informs. "But in all honesty, of course, it's fun to play something with a rhythm that makes it so much easier to learn and play with others. It is also rewarding to get through to a general audience."

Goodman has been wowing audiences on her harp strings for over 35 years. She is an ardent believer in promoting and educating the public about her passion. "We have to tell the world we are world-class musicians because the reviewers are not going to do it for us."

Goodman, a Toronto native, can be heard on a number of recordings. In 1980 she won the Grand Prix du Disque for her BIS recording *Flute and Harp*. Her latest offering, on Opening Day Records, is as a member of Trio Lyra with violist Mark Childs and flutist Suzanne Shulman, is from the Canadian repertoire titled *Harbord Street*.

Another upcoming Goodman concert, in conjunction with Music Canada Musique 2000, is a performance with Trio Lyra and the Toronto Jewish Folk Choir in Ben Steinberg's *A Fist Was Once An Open Palm*, at 3 pm on May 7th at Toronto's Temple Sinai and on May 14th at the Glenn Gould Studio as part of Robert Aitken's series – New Music Concerts.

As a member of the Amati Quartet, you can catch Goodman in recital on May 3rd at a Rush Hour Concert at the Artword Theatre in Toronto and on the evening of May 7th at the Living Arts Centre in Mississauga.

Encounters 2000: Ryan & Wallin is on April 5, 8 p.m., at the Glenn Gould Studio, 250 Front St., W., $20, students and seniors $12. Call 416-205-5555.

Tribes tale stirs the imagination

Continued from pge 50

The basic facts are these. In 721 BCE, Assyrian hordes from what is now Syria conquered Israel, taking into captivity 10 of the 12 Israelite tribes. The captives were supposedly scattered throughout Asia. Only the tribes of Judah and Benjamin, who inhabited the southern portion of the kingdom and from whom the vast majority of Jews today claim descent, were left untouched.

Simcha Jacobovici's cinematic take on the topic, *Quest for the Lost Tribes*, an informative and challenging investigative documentary, will be screened on CBC TV on Tuesday, April 4 at 8 p.m.

The root of Jacobovici's fascination has its origins in a 1983 film, *Falasha: Exile of the Black Jews*, he wrote, produced and directed about Ethiopian Jews, purportedly the descendants of the tribe of Dan.

Fortified with this compelling lead, Jacobovici travelled to India, China, Pakistan, Afghanistan, Uzbekistan, Israel and Tunisia in search of his elusive subject. Several of his locales are simply breathtaking in their ruggedness and remoteness.

A dogged investigator, he offers tantalizing hints that the Pathans in Pakistan and Afghanistan may well be the descendants of the tribes of Reuven, Gad and Shimon, claiming that they are animated by "a Judaic memory."

Jacobovici also shows how the Bene Menashe and the Bene Israel of India could be the offspring of the tribes of Menashe and of Zevulon. And he speculates that Tunisian Jews from the island of Djerba and Afghani Jews from Herat may be descended from the tribes of Asher and Ephraim, respectively. It's speculative but riveting journalism.

No propagandist, Jacobovici tries to steer a steady course between belief and disbelief.

He introduces us to Eliyahu Avichail, an Orthodox rabbi from Jerusalem who's absolutely convinced that the lost tribes can be identified and, in certain cases, should be resettled in Israel.

By the same token, he allows skeptics to have their say. Rivka Gonen of the Israel Museum observes that there is no historical evidence to suggest that the lost tribes can be ever be traced. Hayim Tadmor, a Hebrew University Assyriologist, notes that they were totally assimilated and did not survive the heat of the melting pot.

Believe what you wish, but the story of the Ten Lost Tribes continues to stir the imagination.

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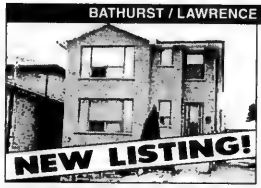

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Bath./Steeles - 2 bedroom., rec. centre, 24hr. security, near all. $209K. 905-707-7488 or 416-663-6963, ext. 211.

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BELLEWART LAKEFRONTS
- **120'x400',** 5 bed., indoor pool, tennis crt., boathouse+++
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Driver Wanted, 3 days per week. Reply to **CJN Box 7266. Or email: shark_1@istar.ca**

PageMaker expert sought. I wish to learn the latest PageMaker in my/your home. **Daniel Toledano: 416-663-3466.**

Part time bookkeeper required for Jewish day school. Fax resume to: 416-785-8287.

TEACHER WANTED
A community Hebrew School is looking for teachers for Sunday mornings, starting in Sept. 2000. Ages 6 - 11. Located at Bathurst & Wilson. Knowledge of Hebrew language and Jewish customs is a must. The likely candidate will have his/her B.Ed or in program. Please send resume to: **Anne Pearsall, 48 Raeburn Ave., North York, ON. M3H 1G8. Or fax to: 416-638-2731.**

245 EMPLOYMENT WANTED

Young, business minded family man, honest and hard working, looking for business opportunity/management. **Reply to CJN Box #7268.**

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255 DOMESTIC HELP WANTED

Mature woman with Jewish knowledge, to care for cheerful, elderly couple in **Fredericton, NB.** Kosher cooking, light housekeeping, shopping. Live-in. Must have driver's license. **Call Bonnie 416-487-7229.**

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264 SOCIAL ANNOUNCEMENTS

Beth Tzedec Synagogue & banquet hall **avail. for Simcha** on Sun. July 16, 2000. Call Laurane, 416-781-3514, ext. 13.

Replying to an ad with a CJN Box Number?

Address your mail to:

The Canadian Jewish News
1500 Don Mills Rd.
Suite 205
North York, Ontario
M3B 3K4
Box # ____

265 PEOPLE SEARCH

Schmul Kirschenblatt, Born 3/7/24 in Radom, Poland. Married Gabriele Maria, (nee Brandl) 20/8/46, Standesamt, Munich #944. Gabriele was born 12/11/24. Daughter Heidi was born 15/9/47. Schmul is presumed living in the Toronto area. Would he or anyone knowing his whereabouts please call (416) 421-7396.

275 PERSONAL COMPANIONS WANTED

Attractive female, early 60's, seeking a gentleman, 65+, who is spontaneous, has integrity, and is family oriented. **Reply to CJN Box #7267.**

Midtown, divorced Jewish Professional, 44, smoker, making it happen now. Seeks intelligent woman with sex appeal to share success. Passions include Israel, film, theatre, and travel. Reply To CJN Box 7270.

315 CARS

Turn your old car into renewed hope. Donate your used car to benefit Jewish special education and receive maximum tax credit. As an example of the incredible tax credit you may receive, consider this: An '88 Buick Regal may be worth as much as $3,775. Free towing. 416-787-1101.

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THE CANADIAN JEWISH NEWS
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335 UNVEILINGS

The unveiling of a monument to the memory of the late

HAIM TAMIR ז"ל

will take place

Sunday, April 2nd, 12:30 p.m.

Pardes Shalom Cemetery
Community Section Phase III

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MINNIE LAWRENCE ז"ל

will take place

Sunday, April 2nd, 12:30 p.m.

Beth Tzedec Memorial Park
5822 Bathurst St., Section 12

Relatives and friends are invited to attend

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It's only $2.49 per minute. You must be 18 years of age, and have a touchtone phone to use this service.

To place a FREE personal ad, call 905-276-6167 Ext. 65

Women seeking Men

To respond to an ad, call 1-900-451-4552 Ext. 65

LET'S FALL IN LOVE
Single Jewish female, attractive, elegant, sophisticated, intelligent, romantic, warm, good sense of humour. Seeking a male, over 47, secure, kind, generous, romantic, knows how to treat a lady. AD#1463

FAMILY VALUES
Divorced female, 42, 5'2", cute, slim, smart, 2 children, passionate, energetic, fun. Seeking a male, well educated, has good values, non smoker. AD#1016

LOVE LIFE
Single Jewish female, 28, adventurous, ambitious, outgoing, friendly, enjoy sports, working out, reading, music, theater. Seeking a single Jewish male, never married, ambitious, trustworthy, honest, outgoing, ready to live life to the fullest. AD#1564

COMPANIONSHIP
Single Jewish female, late 40's, attractive, professional, no dependents, enjoy movies, long walks, theater. Seeking a Jewish male, 49-60, with similar interests. AD#1390

FRIENDS FIRST
Single Jewish female, intelligent, honest, educated, kind, religious, wide variety of interests. Seeking a male, 69-75, with similar qualities, for friendship, companionship, possible future developments. AD#1050

SINGLE MOM
Single Jewish mom of 10yr old son, 40, attractive, slim, employed, going to school, enjoy dining, dancing, movies, family life. Seeking a male, 40-44, similar interests & qualities. AD#1475

MARRIAGE MINDED
Single Jewish female, 37, brown hair, hazel green eyes, smoker, slim, cute, petite, honest, sincere, down to earth, enjoy cooking, singing, dining, dancing. Seeking a Jewish male, 35-43, spontaneous, romantic, ambitious, ready for marriage and children. AD#1280

SERIOUS RELATIONSHIP
Single Jewish female, widow, attractive, 50, intelligent, European Seeking a male, honest, kind, well established, to share love and life. AD#1522

MAN OF MY DREAMS
Single Jewish female, petite, brown eyes, cute red hair, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 54-65, professional, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1256

SEARCHING FOR SOULMATE
Divorced professional female, 50, long brown hair, hazel eyes, attractive, charming,m strong headed, twin girls age 22, enjoy dining, country on weekends, camping, travelling, movies, reading. Seeking a male, family oriented, or has a family, understanding, happy for soulmate. AD#1347

KIDS ARE WELCOME
Divorced Jewish female, non practicing, tall, dark hair and eyes, honest, secure, independent, sense of humour, love cottage life, beach, cooking, theater, travelling. Seeking a tall, handsome male, employed, emotionally available, sincere, spontaneous, for serious long term relationship. AD#1436

HONEST AND SINCERE
Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

BE MY SUNSHINE
Single Jewish female, attractive, 5'5", brown hair and eyes, fit, non smoker, kind, sincere, emotionally stable, good natured. Seeking a single Jewish male, traditional, 45-55, around 6', handsome, exiting, established, honest, sensitive, kind, funny, caring, non smoker, children welcome. AD#1609

GOOD TIMES AHEAD
Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

SEEKING KNIGHT IN SHINING ARMOR
Single female, attractive, slim, 5'4", brunette, professional, employed, enjoy camping, fine dining, dancing, theater, country life. Seeking a male, 37-45, intelligent, loves to travel, very sincere, single or divorced, do not want anyone who is separated. AD#1285

LET'S TALK
Single Jewish female, 29, attractive, long straight hair, brown eyes, enjoy travelling, the outdoors, love all animals Seeking a male, established, good sense of humour, easy to talk to. AD#1049

CALL ME
Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

LET'S TALK
Single Jewish female, attractive, 33, with slight difficulty, enjoy movies, dancing, family. Seeking a male, 29-39. AD#1535

LET'S MEET
Single Jewish female, very attractive, 33, have some learning difficulties, enjoy movies, dining, dancing, family oriented. Seeking a male, 29-39, gentle, understanding, who also has some learning difficulties but can drive a car. AD#1538

Men seeking Women

To respond to an ad, call 1-900-451-4552 Ext. 65

GOOD MAN
Divorced male, 53, no children, good hearted, good looking, good sense of humour, seeking a female to share life with. AD#1178

FIDDLER ON THE ROOF
Single male, unique and special, with traditional values, attractive, young looking, healthy, successful, enjoy life. Seeking a female with similar qualities. AD#1212

SERIOUS RELATIONSHIP
Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship. AD#1189

WANT FAMILY LIFE
Single Jewish semi-retired business man in beauty supply, 50, 5'8", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME
Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

FAMILY ORIENTED
Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

LIVE LIFE FULLY
Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

HOUSE OF TORRAH
Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology. Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR
Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, waggering at the races, having a good time. AD#1483

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

SHARE MY WORLD
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The Canadian Jewish news

Teenage girl can't play with the boys in basketball tournament

Teen athlete raises human rights issues

By PAUL LUNGEN
Staff Reporter

TORONTO — Risa Saraga is getting used to all the phone calls from the media, but she can't get used to the fact she won't be playing for her school in this season's biggest basketball tournament.

Like most 14-year-olds, she's interested in the action on the court, not in what goes on in the boardrooms and offices of the York District School Board. But Saraga's desire to play for her school's boys' basketball team recently led to a ruling from the board preventing her from joining the team for the Area West Finals, the tournament that culminates the hoops season in Thornhill.

Saraga can't understand what the big deal is all about. After all, she's played all the team's pre-tournament exhibition games and she's run into no problems playing for the Avalanche, an all-boys major peewee single A team in the Metro Toronto Hockey League.

Her battle to play in the hoops tournament has vaulted her into the public limelight and made her the centre of a human rights controversy.

Supporters argue that the Ontario Court of Appeal ruled in the Justine Blainey case that the Ontario Hockey Association was wrong in barring her in 1985 from playing on a boys' team.

Saraga was intensely disappointed by the Board's ruling, that seems to run contrary to the trend in human rights practices.

"I felt pretty bad because I played well all season," the Thornhill Public School athlete said. "They said I couldn't play so I wouldn't be hurt, but they let me play all the exhibition games."

Saraga is the only girl in the league. She tried out for the boys' basketball team only because her school didn't field a girls' team this year. Last season, she played on the girls' team and participated in the Area West Finals.

A shooting guard who's a big Tracy McGrady fan, Saraga has played in eight games since January and more than held her own against the boys.

She changes for the games in the school washrooms – a situation she doesn't mind – but she was very upset when her coach informed her that her season didn't include the Area West Finals.

"It's *the* tournament of the year," she said. "All the schools in Thornhill play in the finals."

When her family couldn't convince the powers that be to change their policy, Saraga exposed the situation to the Toronto media. The case became something of a cause celebre, with newspapers in Ottawa and Windsor calling to talk to her.

Saraga is aware of the legal battles that were fought over the issue in the past, and she said, "They should just let me play. They shouldn't have had the rule in the first place."

Saraga has played basketball since she was eight, joining a lot of local girls at garage nets in the neighborhood shooting hoops. She's played boys' hockey since she was about four and "nobody there said anything."

An all-round athlete, she's played softball at the JCC Maccabi Youth Games and during the summer, she likes to play soccer "just for fun."

The Canadian Jewish news

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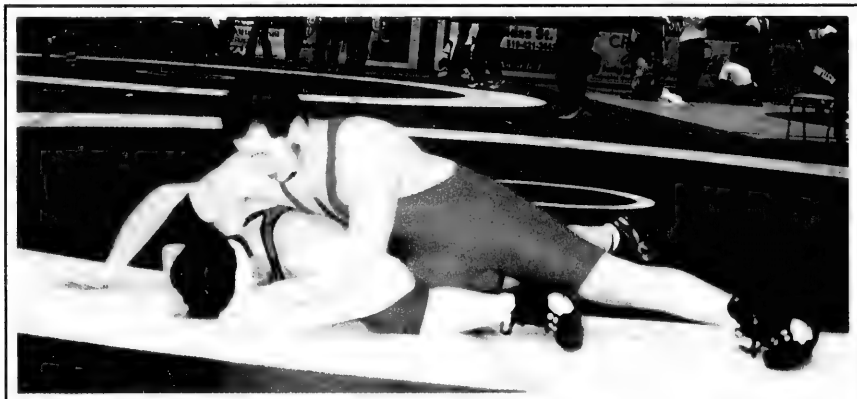

Chaim Gamliel introduces an opponent's nose to the mat in a recent wrestling match.

Brother and sister have wrestling in their blood

By PAUL LUNGEN
Staff Reporter

TORONTO — It's not clear whether Chaim and Sarah Gamliel have to wrestle for seconds at the dinner table or whether they wrestle over the television converter, but the brother/sister combo seem to have grappling in their blood.

Both are competitive wrestlers and Chaim, 18, recently wound up his season with a third place finish in the consolation round of the annual Ontario Federation of School Athletic Associations high school tournament. Prior to that, he captured a gold medal in the Crusader Classics event.

In the OFSAA competition, Gamliel, who wrestles in the 84 kg freestyle category, defeated last year's gold and silver medalists in two tough matches. He had to go to overtime to vanquish last year's champ, using a leg shot to knock his opponent to the mat.

Gamliel, a Grade 13 student at William Lyon Mackenzie Collegiate, said strength, focus and lots of training are the keys to his success.

In his first year as a wrestler as a 15-year-old juvenile, he placed second in the Ontario championships. Over the next few years, he lined his trophy case with a number of championship medals and trophies. He's also racked up his share of sprains and strains, separating his shoulder, spraining his ankle, jamming his finger and enduring muscle spasms in his back.

Three years ago Sarah was ranked fourth in Canada as an 18-year-old.

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

Is There (Jewish) Life on Other Planets?

After several failed attempts, NASA finally succeeds in landing two U.S. astronauts on Mars. Soon, however, they find they are not alone. Three Martians, with mottled, green skin and oversized heads, approach them.

"How do we communicate?" one astronaut asks the other.

"Let's dazzle them with our superior technology," says the second.

He unzips one of the compartments on his space suit and pulls out a gleaming gold cigarette lighter.

The Martians appear fascinated.

"Let's really impress them. Let's light it!," says one of the astronauts.

But as he flicks the lighter and a flame shoots upward, the Martians' skin turns from green to fiery red. They are obviously agitated.

Then one of the Martians shakes his swollen head, stretches out a thin, long green finger in the direction of the flame, and with a tone of severe rebuke, says one word: "Shabbat!"

The Rewards of Study

Strolling through the market place in the older part of the mystical city of Safed, I came across a vendor who was selling biblical texts in a most unusual format. These books were written in the smallest print on almost impossibly small objects.

One such text was written on a sphere no larger than an egg, and yet the artist claimed to have the entire Book of Esther inscribed (in minute print) on its surface.

Then the artist showed me his pride and joy, a colourful canvas woven with intricate patterns and tiny Hebrew letters embedded within.

"The whole Torah, the whole five books of Moses, are written in this one drawing," he proudly proclaimed.

Seeing my look of disbelief, he handed me a magnifying glass.

"Here, look for yourself – not a single letter is missing."

Reluctantly, I accepted the magnifying glass and began scanning the text. Since the well-known first line in Genesis appeared to be intact, I decided to move further into the Torah, into the Book of Exodus. My eyes alighted on a Torah portion I would never forget – my bar mitzvah parshah. My teacher had so drummed the portion into me, I would sooner forget my name than my portion.

Well, there was the first verse, then the second verse, but wait – the whole third verse was missing!

I jumped: "There is an error here!"

"Impossible!" shouted the vendor.

"I'll prove it to you," I confidently retorted. "Bring out a printed Bible."

And he did. Back and forth, the storekeeper looked at the Torah text, then the art, then the Torah text again, then the art. Finally, he yelled: "You are right. *Ata gaon olam.*" (You are a world-class genius.)

Obviously, he had no idea this was my bar mitzvah portion and assumed I knew the whole Torah off by heart.

Enjoying the moment of adulation, I chose not to disabuse him of that notion.

Meanwhile, the vendor was still in shock and disbelief.

Finally, looking at me, he said: "OK, a whole verse is missing. But who else besides you or me will ever notice it? But, because of this minor flaw, I am ready to offer you something very special. I'll give you 10 percent off!"

And so bar/bat mitzvah students everywhere, study your portion well. You never know when it will come in handy.

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2 cups yellow split peas
3/4 cup chopped onions
2 cups sliced carrots
1 cup diced celery
1/4 cup minced fresh parsley
1-2 tblsp. fresh dill
1-2 tsp. celery seed
2-4 tsps. salt
1 tsp. fresh ground pepper
3 medium potatoes, peeled & cubed

Bring peas and water to a boil. Skim off foam and reduce heat to simmer and add onions, carrots, celery, parsley, dill, celery seed, salt, pepper. Cook about 45 minutes, then add potato cubes and continue cooking over low to medium heat until peas are completely dissolved (approximately 1-1/2 hours).

Stir to blend soup. Adjust seasonings, adding more salt, pepper and dill to taste. Reheat on very low heat. Freezes well.

About Life

Dear Ella,

My buddies and I have decided to write this letter to try to save one of our closest friends from sure doom.The four of us have been close since high school and we do everything together, from going on trips to celebrating birthdays. We are all in our 30s.

Jeremy, one of the guys has just met a girl. We've all met girls and even dated seriously, and it's never been a problem, but this girl is a real winner.

She wants to be with us all the time. He can't do anything without her permission and when he finally does go out with us, his cellphone rings so many times he might as well have stayed home.

No one wants to hurt his feelings, but he is getting serious with her and he doesn't seem to see what a wimp she has made him into.

How do we get him away from this dominatrix?

Wimp War

Dear Wimp War,

It's sad that you all feel your close friendship is being jeopardized.

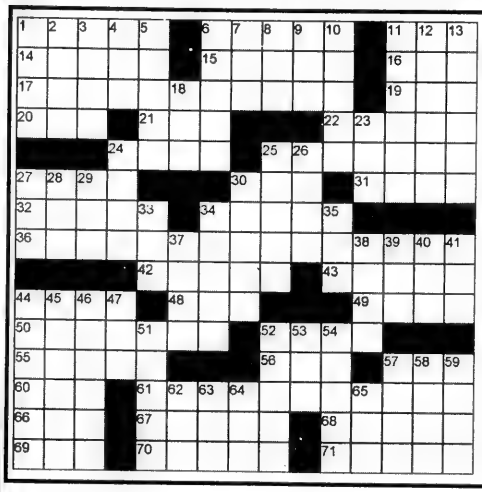
Jeremy, who is in his mid-30s, is a grown man. He has the right to date and even marry anyone he chooses.

I understand there is a certain feeling of betrayal you are feeling. After all, you have been together for a long time, and here comes a woman who seems to be breaking up your foursome. Perhaps she feels threatened by the closeness you all have and wants Jeremy more to herself.

Jeremy is enjoying himself or he wouldn't continue to get serious with her. Don't burst his bubble. Be happy for him. He needs the support of his friends. If she is part of his life now, try to accept her and invite her to come along. She needs to get to know and accept you, too.

Your foursome is experiencing growing pains. Don't give up. A friendship like yours lasts forever.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*



The Canadian Jewish news

CROSSWORD PUZZLE

Wiesel Words

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 1897 Zionist conference site
6 In the air
11 ___ *favor*
14 George Jetson's dog
15 Campaign site of 1956
16 Foreman defeater of 1974
17 Elie Wiesel book
19 54, to Tiberius
20 Use a Singer
21 "Gotcha!"
22 The L in AWOL
24 Rachins of "LA Law"
25 Arthur Miller's category
27 Elie Wiesel book
30 Like Steven Wright's humor
31 Thomas Hardy heroine
32 Mossad employee
34 Quarterbacks
36 What Wiesel won in 1986
42 Novelist Barker
43 Arab League member
44 Actor Penn
48 Mine matter
49 Ashdod sight
50 Works with Goldman Sachs, maybe
52 Jerusalem paper
55 Where stones mark visits
56 Yes, to Wiesel
57 Arthur of "The Golden Girls"
60 Kubrick's scary computer
61 Yiddish paper Wiesel once wrote for
66 Self
67 Wherein one clicks "send"
68 Woody Allen film of 1990
69 Yod's place in the alphabet
70 Ladder steps
71 Elie Wiesel book

(This week's answers are on page 50.)

Down

1 Tools for Hank Greenberg
2 Wimbledon champ of 1975
3 Goulash, for instance
4 Bygone time
5 From the area
6 Israeli, technically
7 "Put a ___ on it!"
8 List starter
9 Negev need
10 "The Winds of War" or "Death of a Salesman"
11 Taste
12 Mount of ___ (hills east of Jerusalem)
13 *All ___ Run to the Sea* (Wiesel book)
18 Half a dance
23 Have tzimmes
24 Otto Frank's daughter
25 Remnant
26 Jekyll's other half
27 His mother was Bilhah
28 Before now
29 International medium
30 Use a loom
33 Affection, for short
34 Estate recipients
35 See 32-across
37 The Doctors' ___ (antisemitic Stalin episode)
38 Enjoy Shabbat
39 "...or ___ monkey's uncle!"
40 Mystical philosophy
41 Football position
44 Wiesel's hometown in Romania
45 Make irate
46 Barry Levinson film of 1990
47 Calif. neighbor
51 Exodus commemoration
52 Where Tiffany Cohen and Mark Spitz excel
53 Your and my
54 Ninth month
57 Prison, in the military
58 Work with acid
59 "I hate to break up ___"
62 Aussie bird
63 Went around the track
64 Biblical leaf
65 Pharmaceutical giant Lilly

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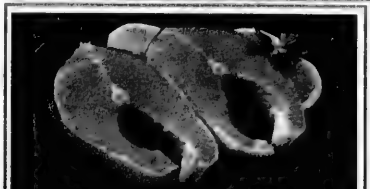

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This Week

National

JF&CS to launch program for Jewish addicts. ***Page 3***

Zundel case still winding through legal system. ***Page17***

Passover Food Ideas

Tried 'n' true dessert recipes delivered via E-mail. ***Page 30***

On Campus

Birthright Israel program extended until 2004. ***Page 51***

Travel

Gibraltar is home to a thriving Jewish community. ***Page 67***

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www.cjnews.com

CIC dinner attracts over 1,300

PM pledges support for peace process

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Jews of Canada, came in great numbers from every corner of the country to show their overwhelming support for Israel, said Joseph Wilder of Winnipeg, national chair of the Canada-Israel Committee (CIC).

He was speaking of the fact that more than 1,300 people from coast to coast assembled last week, March 29, at Ottawa's Congress Centre for the Canada-Israel Committee's 16th Parliamentary Dinner and Policy Conference.

The keynote addresses of the dinner were delivered by Prime Minister Jean Chrétien and former Israeli prime minister Shimon Peres.

In his address, Chrétien pledged Canada's assistance to help move the Mideast peace process forward. He said that any help Canada might provide would be based on the needs of the parties involved.

In particular, the prime minister offered to ensure that Canadian peacekeepers would remain on the Golan Heights, where they have been for more than 25 years, part of a United Nations peacekeeping contingent of more than 1,000 soldiers.

Chrétien also offered Canada's services in helping remove land mines from territory between Israel and Syria, should the parties so request. "We are mindful that talks with Syria have not yet produced the outcome we all hope for," Chrétien said, "but we know that Israel will persevere.

Continued on page 28

Prime Minister Chrétien enjoying the moment at the CIC dinner last week.

[Dave Gordon photos]

Students demonstrate at the Iranian embassy last Wednesday protesting the upcoming trials of 13 Iranian Jews. The rally was organized by Lara Silver.

Artist's work was her 'whole life'

One of the almost 800 gouaches by Charlotte Salomon.

By SHELDON KIRSHNER
Staff Reporter

In 1943, when she was 26 years old, the doomed German Jewish artist Charlotte Salomon entrusted 780 gouache paintings to a friend with these parting words, "Take good care of them, it is my whole life."

Forming an autobiographical opus called *Life?or Theatre?*, they blended reality with imagination.

Much like a storyboard for a film, the gouaches – opaque watercolors prepared with gum – recreated a life beset by personal tragedy and fascist persecution.

Four hundred and five of Salomon's illustrations will be presented at the Art Gallery of Ontario from April 14 to July 9. The exhibition, entitled *Charlotte Salomon: Life? or Theatre?*, will be at the Signy Eaton Gallery.

The works in the exhibition, its only North American venue, are on loan from the Jewish Historical Museum in Amsterdam. The exhibit is organized by the Royal Academy of Arts in London.

Born in Germany in 1917 into a cultured middle-class Jewish family, Salomon was the daughter of Albert and Franze Salomon. In 1926, Franze committed suicide, and four years later, Albert, a physician, remarried. His new bride was Paula Lindberg, an opera singer for whom Charlotte had warm feelings.

When Salomon was 19, she enrolled at the State Art Academy in Berlin. Forced to leave the school in 1938, the year of Kristallnacht, she was sent by her parents in 1939 to live with her maternal grandmother in southern France.

In 1940, she was taken to a French concentration camp in Gurs. Shortly after being released, she

Continued on page 48

Greater Toronto Area

Shabbat: Tazria
Candlelighting: 7:34
Havdalah: 8:39

Help for agunot: prenuptial agreements — please see page 9

The News in Brief

CANADA

Yom Hashoah

HALIFAX — Nova Scotia is poised to become Canada's fifth province to recognize Yom Hashoah. The provincial legislature last week introduced an act that would proclaim Yom Hashoah as a day of Holocaust remembrance. The province will join New Brunswick, Prince Edward Island, Quebec and Ontario, which have all passed legislation marking Holocaust Memorial Day. British Columbia is also considering similar legislation.

Frieberg Quits

TORONTO — Gerda Frieberg has stepped down as president of Jewish Holocaust Survivors of Canada. Frieberg said she quit because the group accomplished its task of registering at least 5,000 Canadian Holocaust survivors coast to coast. The organization is planning elections. In the interim, Michael Rosenberg of Toronto will take over as acting president.

Top UJA Award

TORONTO — Ted Sokolsky, vice-president of fundraising for UJA FEDERATION of Greater Toronto, received one of North American Jewry's highest awards this month, the Vivian Rabineau Award for Jewish communal campaign director of the year. Under Sokolsky's direction, UJA FEDERATION raised nearly $42 million last year. He is now piloting a new initiative called Jewish Toronto Tomorrow, to be launched April 16.

Rabbi Writes Harris

TORONTO — Rabbi David Schochet, president of the Vaad Harabanim, recently wrote to Premier Mike Harris, asking that Ontario put all religious-based schools on equal footing with Catholic schools.

ISRAEL

Netanyahus Probed?

JERUSALEM — Israeli police are recommending that former prime minister Benjamin Netanyahu be indicted on charges of bribery, fraud and obstruction of justice, and his wife, Sara, with theft. The couple was investigated for official gifts they allegedly took with them when Netanyahu left office, and for services they received from a Jerusalem contractor.

Shas Inquiry

JERUSALEM — Israel's attorney general has instructed police to investigate the spiritual leader of the Shas party for allegedly inciting violence in remarks made against Education Minister Yossi Sarid. Shas leaders claim the probe is racially motivated against the mostly Sephardi party.

The Coptic Pope

JERUSALEM — The spiritual leader of Egypt's three million Coptic Christians said he will never visit Jerusalem as long as it remains under Israeli control. Pope Shenouda III, whose church has never recognized Vatican authority, made the remarks to an Arabic newspaper.

WORLD

Newspapers Duped

NEW YORK — Eighty American Jewish newspapers unwittingly ran a recent advertisement for a Christian missionary film about a rabbi who finds Jesus. The ad, placed by a Jewish firm unaware of the film's content or producers, showed a bearded man praying at the Western Wall, and touted the film as "the unforgettable story of an Israeli rabbi and his struggles in modern society." The film was produced by Morris Cerullo, a San Diego-based Christian missionary.

Doctor's Trial

VIENNA — A retired Austrian neurologist whose trial for alleged Nazi war crimes was adjourned indefinitely may have celebrated too soon. Judge Karlheinz Seewald stopped the trial just 20 minutes after it started last month when a psychiatrist testified that Heinrich Gross suffers from dementia. But Seewald is now having second thoughts after Gross told a television interviewer that the state did not have enough evidence to try him for complicity in the murder of nine children at a Vienna clinic during World War II.

Nursing Home Opens

SOFIA — Jewish leaders attended opening ceremonies for a Jewish nursing home in the Bulgarian capital. The home, which will serve 40 patients, was the result of a joint venture involving American Jewish organizations and a local community group in Sofia known as Shalom.

Rally Banned

SANTIAGO — Chilean President Ricardo Lagos banned a planned pro-Nazi international gathering slated for April 17. The recent announcement of the ban to a B'nai Brith delegation in Santiago came after Chilean Jewish protests.

Braille Haggadot

NEW YORK — Braille Haggadot for the blind or large-print versions for the visually impaired are once again available this year from the Jewish Braille Institute, free of charge. The Haggadot are also available on audio cassettes. To obtain a copy, call 1-800-433-1531 or send e-mail to: library@jewishbraille.org.

Apologies for Anti-Semitic Graffiti

WARSAW — Poland's president and prime minister sent letters of support and apology to a Warsaw Ghetto hero after vandals scrawled anti-Semitic slogans on the walls of his home in the city of Lodz.

The vandalism at the home of Marek Edelman, the last surviving commander of the 1943 Warsaw Ghetto uprising, occurred last month, after thousands of volunteers in Lodz cleaned up city walls long defaced by racist and anti-Semitic graffiti.

Vandals scrawled a swastika, the name of a skinhead group and the words "Jews Out!" on Edelman's home.

"Young people from Lodz reacted so magnificently to slogans of hatred and stupidity. And then, under the cover of night, someone tried to prove that evil must prevail," Prime Minister Jerzy Buzek wrote Edelman.

President Aleksander Kwasniewski sent a similar message to Edelman.

The clean-up in Lodz involved thousands of volunteers, including city authorities, the Union of Jewish Students and the Catholic Youth Association. Much of the graffiti had shown a Star of David hanging from gallows.

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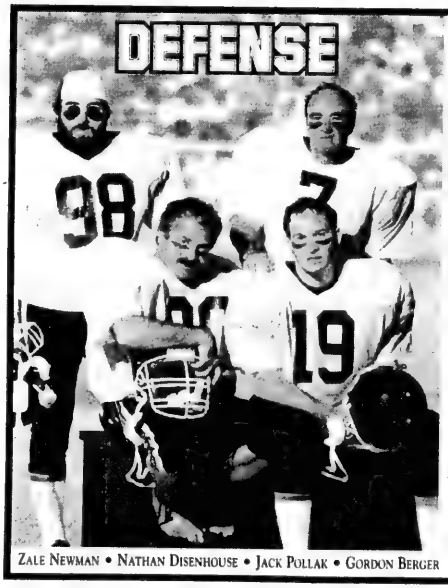

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JF&CS to launch program for Jewish addicts

By RON CSILLAG
Staff Reporter

TORONTO — Jewish Family & Child Service (JF&CS) plans to set up a two-year pilot project to help Jews recovering from alcoholism and drug addiction.

The agency's board last week voted to affiliate with Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS), a New York-based mutual help group for Jews in recovery from booze and drugs.

That means a Toronto chapter of JACS is on the way.

It's a historic move by JF&CS. In the past, the agency has helped chemically dependent Jews mainly with referrals to groups such as Alcoholics Anonymous (AA), Al-Anon and Narc-Anon. The decision to set up a local chapter of JACS marks the first time a communally funded agency has moved decisively to tackle addiction – a problem the community has traditionally shied away from.

JF&CS is working to set up a voice message telephone line for chemically dependent Jews. It has appointed its supervisor of intake, Faye Geitzhals, as the liaison to JACS.

JACS will welcome Jews from across the religious spectrum, says JF&CS social worker Teri Kay. It will also work to dispel the myth that there are no Jewish addicts, as well as the stigma that comes with addiction.

Two-year pilot project

"This issue is like many others the Jewish community has had to confront, such as child abuse and woman abuse," says Kaye. A support group for Jewish addicts "has been a long time coming."

Until now, Jews in recovery have felt isolated and out of place, probably because meetings for them have often been held in church basements. It's important to provide a Jewish environment, Kaye stresses.

Spearheading the arrival of JACS in Toronto has been Neville Smith, a Thornhill businessman who grew up in an alcoholic and co-dependent family in his native South Africa.

One of the objectives of JACS is to explode the myth that Jews don't drink or do drugs. "We tend to believe that a shicker is a goy," Smith says.

He cites a 1992 New York study of 6,000 Jewish households. It found that the incidence of alcoholism and drug abuse was the same in the Jewish community as in society in general – about 12 percent.

That means, Smith explains, that given a Jewish population of 160,000 in Toronto and environs, there could be 19,000 chemically dependent Jews in the immediate community. A "minimum" of three other people – loved ones, business associates, etc. – are also affected, he says.

"The results are staggering," he says of the extrapolation. "It could mean as many as 57,000 people are affected in the greater Toronto area."

Smith says he wants to brainstorm with Jewish addicts. "We want feedback on where our priorities should lie." Among them is to set up a network for Jewish teens in recovery. Volunteers will also be needed to help set up a JACS Toronto Web site.

Founded in 1979, JACS runs kosher retreats that to date have drawn over 6,000 Jews from all denominations. Since its inception, the group has had over 3,000 dues paying members. Its mandate is to educate the Jewish public as much as to aid recovering Jews.

JACS relies on the traditional 12-step program of recovery from substance abuse, which Rabbi Abraham Twersky, the maverick U.S. rabbi and psychiatrist who runs a highly successful drug rehabilitation program near Pittsburgh, has tailored to reflect Jewish values.

Smith points out that there is a large spiritual component to the 12 steps. Seven of them mention God or a higher power.

However, the focus is always on recovery, he says, and the 12 steps have proven their worth for the last 60 years. JACS also guarantees anonymity.

Those interested in becoming involved can call JF&CS at 416-638-7800. The JACS Web site is at www.jacsweb.org

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As we are, so are they

From the editor's desk

One of the things I cherished most in attending the Eighth International Conference of the Jewish Media in Jerusalem last month, was the opportunity to meet and befriend colleagues from other parts of the world.

As most of us know, the forces that prescribe the pattern of one's personal "destiny" are as much fluke and circumstance as they are choice and deliberation.

We begin on the path that our parents prepared. The path that we follow thereafter becomes the "story" of our own lives.

It is important, of course, that we take delight in our own stories. For, after all, they are all unique and important works, each a work-in-progress, revisable until the very last day.

Comparing my "story" with those of some of my journalist colleagues at the Jerusalem conference reminded me of what I remember most of the time: the lives of Jews who are from points flung far apart on the globe share so many common elements.

* * *

Ruth Hasan is a dynamo. She was always among the first reporters standing at a microphone, adjusting it downward to accommodate her five-foot-two-or-three-inch height, ready to ask a question of the lecturer or politician. It is simply not in her nature to let the politician "off the hook" as it were, if that hook was left dangling in the middle of a significant story.

Ruth Hasan

Ruth is Finnish, born at least five decades ago in Viipuri, a city she refers to now as being in "occupied territory," occupied by the Russians that is.

Ruth lives in Turku, a city that is home to 130 Jews. Since 1978, she has been the president of the Jewish community of Turku and the vice-president of the council of Jewish communities of Finland, in whose precincts live a total of 1,200 Jews. Her official education was in mathematics, economics and statistics.

Like the grandfathers of so many people we know in Canada, one of Ruth's grandfathers came to Finland a century ago from Lithuania. And there he settled.

His granddaughter, Ruth, is today a freelance writer, whose voice frequently speaks on behalf of Israel in a number of Finnish newspapers.

* * *

The photo of Boris Gelman is out-of-date. He has a closely cropped goatee and bears more than a passing resemblance to Chaim Weizmann, Israel's first president. Boris speaks neither English nor French and knows only a few words in Hebrew. But we managed to communicate every day quite nicely in Yiddish.

Boris lives in Ukraine. Since 1997, he has been the editor of *Shahar*, a monthly of the Sevastopol Jewish community and the deputy chair of the community. Born in Moldova in 1935, he served for over 30 years in the U.S.S.R. navy, attaining the rank of captain. His career could have been the subject of those long *New Yorker* feature stories. Since 1961, he has been the military press editor of Navy squadron newspapers and culture manager of the *Flag of the Motherland*. He is the author of *Jews – the Heroes of the Soviet Union in the Battles for Sevastopol* and *Memorial to the Heroism of the Jewish Soldiers*.

Boris Gelman

Boris is also the editor of the *Journal of the Crimean War Research Society*. He specifically asked me to advise *CJN* readers that he is interested in receiving information about anyone who may have fought in the Crimean War. He can be reached by telephone at 380-652-252-413.

* * *

Unfortunately, I have no photograph of Emanuele Ascarelli. If I did, readers would see the image of a Mediterranean-looking sensitive soul, warm, dark eyes and a playful smile.

Emanuele has been in the media for over 30 years. For the past 15 years, he has been the head of the editorial staff of *Sorgente di Vita* on RAI TV, a twice monthly Sunday night program featuring documentaries.

Born in Rome, Emanuele holds a degree in political science from the University of Rome. He is among Italy's foremost experts on the subject of prejudice and anti-Semitism.

Emanuele proudly recounts that his grandfather made aliyah to Israel at the age of 88. The Ascarellis are related to Enzo and Ada Sereni, the fabled family whose heroism helped establish the fledgling Jewish state and rescue "illegal" Jewish immigrants seeking sanctuary in Palestine.

One day, hoping it would yield a good story, I asked Emanuele about the etymology of his last name. He told me that Ascarelli is a Hebrew-language acronym in Latin letters: *Az c'arieh Eli*, meaning strong as the lion of my God. It was a code communication among Jews for many hundreds of years, understood immediately by them as they wandered in their dispersion and eventually settled, in the case of Emanuele's forebears, in the Italian peninsula.

It was not only a good story; it left goosebumps.

MBD

SEE JN

RELAXING BEFORE DINNER: Minister of Defence Art Eggleton met with former Israeli prime minister Shimon Peres the day before the CIC 16th Parliamentary Dinner last week in Ottawa. [MCpl. R.Kazakoff photo]

Bayefsky donates 22 works to Yad Vashem

By RON CSILLAG
Staff Reporter

TORONTO — One of Canada's most pre-eminent Jewish artists has donated 22 of his works to the world's leading Holocaust museum and memorial.

Aba Bayefsky's gift to Yad Vashem in Jerusalem means the Holocaust-themed pieces have found an appropriate home. They will be displayed in a new area of the facility, in one of the many recent expansions there over the last decade.

Two years after he approached Yad Vashem with the offer, Bayefsky last month completed the donation of 22 drawings recalling his haunting visit in 1945 to the death camp at Bergen-Belsen.

The donated works are part of Bayefsky's Epilogue series, consisting of four large oil paintings and 41 drawings, some in pencil alone and others in pencil enhanced with watercolor. The series is so titled because it was completed between 1988 and 1994 – some five decades after a harrowing experience in the artist's life.

While still in the uniform of the Royal Canadian Air Force, where he'd been an official war artist during World War II, a 22-year-old Bayefsky toured the just-liberated Bergen-Belsen, in May 1945, and recorded his impressions of the mass, open graves and skeletal figures still in the camp. These works became the property of the Canadian War Museum.

The death camp experience "was shocking to the point that you can't really explain it," Bayefsky, now 77, told *The CJN*. "I was so affected by it, I couldn't abandon it."

Thus, the Epilogue series is derived from the horrors he witnessed at Bergen-Belsen, which were seared into his memory. "It seems like yesterday," he muses of his visit, "and it's never left me."

The works donated to Yad Vashem, together with the rest of the Epilogue collection and the pieces done in Bergen-Belsen, were first exhibited together in a major 1998 showing at the Canadian War Museum in Ottawa, titled Reflections on the Holocaust: The Art of Aba Bayefsky.

"I'm personally delighted they[the works] have found a good home," Bayefsky says.

He decided to donate the pieces to Yad Vashem because he's become increasingly pessimistic that a permanent, free-standing Holocaust museum will be built in Canada. Two years ago, the war museum nixed a wing dedicated to the Holocaust, but officially, Canada's Jewish leadership is still hopeful that an independent Holocaust museum will be built with the government's help.

The works donated to Yad Vashem depict loosely rendered skeletal death figures. Some seem to be dancing or posturing in clown costumes and with military props. Others hold masks or bass drums. All are symbolic of the decay and destruction that was visited on European Jewry.

Aba Bayefsky

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Greater Toronto Area

Community volunteers turn out to help sort, pack and deliver Passover boxes. The Passover food drive is sponsored by National Council of Jewish Women of Canada, Toronto section. Committee chair is Rebecca Ber; members are Bonnie Dale, Karen Abels and Charlene Arje.

NCJW holding annual Passover Food Drive

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The annual Passover Food Drive sponsored by National Council Of Jewish Women of Canada, Toronto section, is truly a community affair, says the organization's executive director.

"Hundreds of people come out to sort food, pack boxes and deliver the packages. It is heart-lifting," says Terry Winston.

The food drive, chaired this year by Rebecca Ber, began in 1984. It supplies the essentials for one person or family for the week of Passover and the seder meal. Each basket includes juice, wine, chicken and Passover non-perishables, as well as candles and Haggadot, available in English or Russian.

"We are trying to ease the financial burden of Passover. For some people, it can be a very stressful and expensive time of year. We're doing our part to relieve this worry, and at the same time, pull the whole community together," Winston said.

People who require food baskets are referred by community agencies that include Jewish Family & Child Service, Jewish Immigrant Aid Services, the Jewish Board of Education, Circle of Care, REENA, the Baycrest Centre, Huronia Regional Centre, as well as rabbis, she said. "We are the go-between. Baskets are only delivered to people who are referred to us. That way, we know that they truly need it."

This year, NCJW received about 2,000 names. "But that means more people, because families are listed under one name. Last year, the drive assisted more than 6,000 recipients and provided over two tons of food.

"What makes our work even more challenging is the fact that more and more...people suffer from the effects of extreme poverty. The changes to our social welfare system make it more difficult than ever for people to forge a lifestyle complete with a nutritional and well balanced diet. Therefore, food specially earmarked for Passover does not become a priority, or in most cases, a possibility," she said.

The basic food box costs between $60 and $75, and the family box costs over $100, she said. "Each box weighs anywhere from 20 to 50 pounds; food banks tell us that the average family eats about 10 pounds of food a day," said Winston.

NCJW sent out about 75,000 shopping bag inserts for people to fill, 30,000 of which went out with *The CJN*. "We lost our funding for these bags; so we had to find corporate sponsors at the last minute to offset the cost. The drive is also supported by Mazon Canada and Canadian Jewish Congress," she said.

Food can be dropped off at various points, including grocery stores, the UJA FEDERATION office and the Wagman Centre.

"Just about every [grocery] chain is involved," Winston said.

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Greater Toronto Area

From left, Kevin Goodman, vice-president of Toronto AZA Chapter #103 stands with Harry Romberg and Irving Wintrob, two former members of the chapter, the first AZA chapter in Toronto, and Ryan Bernknopf, president of Chapter #103. [Simone Joseph photo]

AZA marks 75th anniversary

By SIMONE JOSEPH
Staff Reporter

TORONTO — Parties. Boys. Girls. Food.

This is what B'nai Brith Youth Organization alumni think of when looking back on their experiences at BBYO, said Jules Kronis who has spoken to various alumni in past weeks.

"I could see from the glimmer in their eyes that they remembered their old flames," he said.

Kronis and Deputy Prime Minister Herbert Gray were honoured recently at a brunch celebrating the 75th anniversary of Aleph Zadik Aleph, the male component of BBYO.

About 220 alumni and current members of AZA and its female equivalent – B'nai Brith Girls – gathered at the BBYO office on Bathurst Street.

Gray, who belonged to a Windsor AZA chapter, and Kronis, who belonged to a Toronto chapter, reminisced about their gleeful AZA days.

"You told your parents you were going one place and then you went another place – like Buffalo," said Kronis to laughter from the audience.

Gray spoke of lively AZA meetings he attended on Sunday afternoons at Shaar Hashomayim Synagogue.

"Frankly, nothing I've met in the House of Commons in our debates there can equal what we did every Sunday afternoon."

Kronis reflected on the charity work he did at AZA.

"We were the light that brought hope and light to the elderly, sick, poor," he said.

Jeff Wagman, who was active in a Toronto chapter of BBYO from 1972 to 1975 and is now chair of BBYO's adult board of directors, said his first understanding of the Holocaust, first exposure to Jewish history and culture in Toronto and first connection to Israel was through BBYO.

Wagman, who is on the board of many Jewish organizations including Canadian Friends of Tel Aviv University and UJA FEDERATION said that at board meetings, "You get a dozen people around the table. Sixty per cent of them are alumni [of BBYO]."

At the brunch, BBYO launched its leadership endowment fund. The organization hopes to raise one million dollars.

One of the reasons for establishing the fund was fear of a repeat of 1991 when B'nai Brith Canada withdrew its funding to BBYO, Wagman said.

BBYO is now funded by UJA FEDERATION, private donations, fund-raisers and government grants.

While there is no immediate threat to funding, the endowment fund is like an insurance policy, Wagman said.

"We don't want to be cut off at a moment's notice," he said.

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That common beauty

The contrast between the two countries could not be starker. One country, Canada, is a land of wide open spaces, of vistas so vast they are more imagined than they are visible; the other, Israel, is a land of spaces so confined that a trip across its narrow waist lasts less than 15 minutes, of vistas so fully in view that borders seem to collide. One country has fresh water in lakes whose numbers are counted in the hundreds of thousands; the other has precious little fresh water and only two lakes, one of them "dead." One country shares the longest undefended border in the world with its neighbour; the other country defends its borders with its four neighbours by electrified fences, barbed wire, soldiers and satellites.

And yet the comparisons between the two peoples could hardly be more poignant. Both have had to prevail against the harsh climate and geographic conditions of their respective lands to bring forth their life-sustaining bounty. Both peoples live by and under the rule of law. Both peoples love freedom and abhor anarchy. And both peoples, in the words of the late Israeli prime minister Menachem Begin, "stand for the same values of liberty, justice and democracy, which are the beauty of our lives."

That common "beauty" was enthusiastically, almost reverentially, acknowledged and celebrated last week in Ottawa at the 16th Parliamentary Dinner hosted by the Canada Israel Committee.

More than 1,300 people, among whom were approximately 130 parliamentarians, attended the dinner. They came from all parts of Canada, from the Pacific Ocean to the Atlantic, from the largest cities to the smallest towns, from the urban manufacturing centres to the prairie heartland. And they came for one purpose: to publicly identify with the people of Israel, with their travails, their challenges, their achievements and their hopes.

The most precious of all hopes harboured by Israelis is the one most easily understood by Canadians. It is the hope that nestles at the centre of the "beauty" mentioned by Menachem Begin more than 20 years ago: the hope for peace and prosperity.

Because of this, the large turnout at the parliamentary dinner last week made the evening such a resounding success.

The CIC dinner was an unmistakably loud, unambiguous, pronouncement to the world, echoing symbolically what Prime Minister Chrétien actually pronounced that evening, namely, that Canadians will help Israelis in whatever manner we can, to fulfil their final and ultimate hope of peace.

"Canada is ready to help where we can to move the peace process forward," Prime Minister Chrétien stated. "The security of Israel is foremost among concerns for Canada."

No effort by Canadians toward Israelis, with whom we share that common "beauty" in our lives, could be more important.

CAPTIVE IN IRAN

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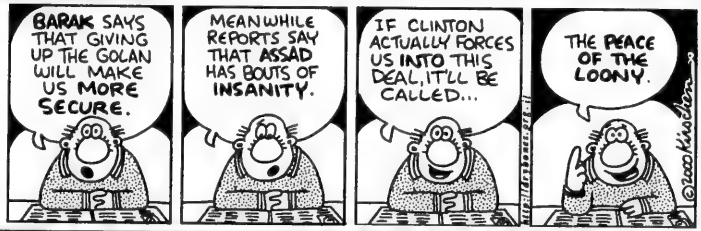
Dry Bones


BARAK SAYS THAT GIVING UP THE GOLAN WILL MAKE US MORE SECURE.
MEANWHILE REPORTS SAY THAT ASSAD HAS BOUTS OF INSANITY.
IF CLINTON ACTUALLY FORCES US INTO THIS DEAL, IT'LL BE CALLED...
THE PEACE OF THE LOONY.
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Dignity for disabled in shuls

During my recent visit to Florida, I came across an intriguing article in a Jewish periodical, under the heading, "Devar Torah." In it, a well-known American rabbi, Avi Weiss, emphasizes the importance of caring for the disabled, and equates the need for synagogue ramps with the ramp that was required to access the Holy Temple.

Rabbi Weiss offers various reasons for the Temple ramp; one, no less, is to provide full access to all, sending a message that everyone is welcome.

I find it disturbing, however, that so few synagogues provide permanent access to the bimah itself, the lack of which deprives one of the honour of an aliyah to the Torah. There is hardly a mainstream synagogue in the Greater Toronto Area that provides this. There is even one large congregation in Thornhill that fails to provide access for the disabled to the building itself. In Toronto, Temple Sinai led the way in providing access by building a permanent structure leading to its bimah. Most significantly, they did this in a very dignified manner. There are many congregants who, though not totally disabled, find it difficult, if not impossible, to negotiate steps. It is high time that our synagogues paid appropriate homage to the value of human dignity.

Cantor David Nemtzov
Toronto

* * *

Time for forgiveness?

In June 1986, my wife Miriam received a letter from the office of the Vatican in response to a copy of her book *Memories of a Jewess*, which she had sent to the attention of the Pope in Rome.

The above-mentioned book was published by a Polish publishing house and was well received by the Polish ethnic community in Toronto and beyond. Some readers urged her to bestow a copy upon the Pope.

She was not in a hurry to do this. But when she learned that the Pope had visited a synagogue in Rome, she concluded that it might be worthwhile to do so, after all.

When that letter arrived, we were dismayed and shocked. There was no word of sorrow or any sort of assurance that the Catholic Church would do its utmost to prevent such a horrible thing from ever happening again.

They just promised to remember the murdered victims of our people in their prayers – and nothing else.

We put the letter away in shame and showed it to no one. Now, we have decided to bring it to the attention of the public because of the recent visit by the Pope to the Holy Land, to contrast the thinking of the functionaries at the Vatican at that time toward the greatest tragedy done to us Jews by many Christians in Europe, accompanied by the silence of the majority of the Christian world.

Has the time for forgiveness arrived? Who can answer that?

Abram Ogniewicz
Toronto

* * *

Calling on Diaspora Jews

Why has the government of Israel not pointed out that the Palestinians have violated every one of their commitments in the "Oslo-Munich piece by piece accords?'

The answer I believe is fairly obvious. The government of Israel's hands are tied because of the power of the blackmail of the Arab oil weapon. It therefore falls on the shoulders of Diaspora Jewish leadership, particularly North American Jewish leadership to point this out in as many legitimate ways as possible, for example, by holding demonstrations in front of American consulates, protesting the immoral, unjust stance of the U.S. State Department, vis-a-vis Israel.

It is even more important for the grassroots of the Jewish world to demand a new strategy from their leaders to counteract their prevalent attitude of sacrificing Israel piece by piece for their own misguided and shortsighted ends.

Herb Landis
Toronto

* * *

Opposes possible shul merger

Regarding the article, "Beth Emeth and Beth David May Join Forces" (*CJN*, March 16), I think it would take a great deal of chutzpah for the two synagogues to actually go through with this.

There are many Conservative synagogues that serve residents in the Jewish neighbourhood mentioned. If Beth Emeth and Beth David are so wealthy that they can consider expansion plans, it is their duty to help fellow United Synagogue member congregations who are less fortunate, to develop themselves.

Synagogues are not for-profit corporations "competing" against each other, and particularly those who are affiliated with the same movement. The purpose of having such an affiliation is to support each other.

Stan Sharvit
Richmond Hill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Help for agunot: prenuptial agreements

By RABBI BASIL HERRING

The fate of agunot has a particular resonance for many Jewish women in our time, even women who are far from being feminists, who are not inclined to raise a voice in protest against any religious status quo, and who otherwise have no quarrel with their private and public lives as proud and fulfilled traditionalists.

These very same women are often angry and upset when it comes to the fate of the agunah, those women chained against their will to a husband whom they once loved and embraced, but no longer do.

For such women, the words of Ecclesiastes has a particular resonance – it is indeed a "Time to go far from embrace," a time to end a marriage with a Get, or religious writ of divorce, rather than tolerate blackmail or deliberately inflicted pain and suffering, when a Get that is due is improperly withheld.

Why are so many so angry over this issue? I believe that it is because in this matter, more than most, women clearly perceive themselves to be at a decided disadvantage, significantly without the means to take charge of their own destiny, and at the "tender" mercies of men, men who are sometimes abusive husbands and fathers, whose attitude and behaviour is beyond the ability of the rabbinate to control. They look at the agunah and say, "it could happen to any of us."

Sadly though, the rabbinic establishment has few easy solutions to this problem of Chained Wives. Such is the nature, and the glory, of Halachah, or Jewish law, that divorce, like marriage itself, must be by mutual consent. And innovation and change in such weighty areas must necessarily be undertaken slowly and with real trepidation. Hence it is a real problem that cries out for redress.

There is, however, a long term solution to the problem of Agunot, one that is more and more discussed and promoted both by men and by women, rabbis and lay persons, activists and those who usually prefer low profile solutions. It is called a Prenuptial Agreement.

This ray of light at the end of the tunnel, is a pre-marriage document formulated by Rabbi Mordechai Willig, a rosh yeshiva at Yeshiva University, and rabbi of the Young Israel of Riverdale, New York.

This particular agreement was first suggested by Rabbi Zalman Nehemiah Goldberg (son-in-law of the sainted and authoritative late Rabbi Shlomo Zalman Auerbach) and a member of the Bet Din of Jerusalem. It was then modified and endorsed by a number of leading rashei bet din (heads of rabbinical courts) in America and Israel.

They are Rabbi Ovadiah Yosef, the former Sephardic Chief Rabbi of Israel, now a member of the Supreme Rabbinical Court in Jerusalem, Rabbi Haim Zimbalist of the Tel Aviv Bet Din, Rabbi Yitzchak Liebes, Av Bet Din of the Rabbinical Alliance of America, and Rabbi Gedalia Schwartz, head of the Beth Din of America, and of the Chicago Bet Din.

The Rabbinical Council of America has urged its members to use the agreement in every wedding ceremony at which they officiate.

Additionally, numerous legal scholars were consulted and remain involved in the writing and further refinement of the document.

The Agreement

The document, which is signed by both husband and wife-to-be, effectively says that the husband agrees to continue to maintain and support his wife until such time as the marriage is properly terminated.

A particular sum for this support is stipulated, approximating the actual cost of living for this couple, at the time of the marriage (currently $100 per day for the average couple, but in all cases to be adjusted in accordance with financial circumstances) and indexed for future fluctuations in the cost of living.

Thus, should the time come when the couple no longer lives together as husband and wife, the husband will have significant incentive to give the get, and will be unable to claim that it is a get me'useh (or forced get, which is halachically invalid) insofar as he has the alternative of maintaining the wife at the agreed upon sum.

Yet the husbands too are protected by the agreement. If the wife refuses to appear upon due notice before a bet din to rule on any outstanding disputes between them, or if she fails to abide by the decision or recommendation of the bet din, then the husband's obligation is terminated.

A second document, signed by both parties at the time of marriage, stipulates that in case of disagreement at the time of a future breakup, they agree to have their dispute adjudicated by a specified bet din, acceptable to both parties.

This second document minimizes the likelihood of either spouse unfairly exploiting the terms of the prenuptial, or putting up the kind of procedural roadblocks which are today, unfortunately, all too common in such cases. It also allows for any unforeseen circumstances to be handled in a fair and equitable manner.

An important issue concerning the prenuptial approach to the agunah problem is its enforceability in secular courts. In the North America for example, courts are generally loath to interfere in religious practices or disputes because of the constitutional separation between church and state.

Thus some have raised the question of whether the prenuptial agreement will be upheld in secular courts as a binding contract if either party refuses to abide by the terms of the agreement (i.e., the payment stipulated) or to accede to the ruling of the designated bet din.

While it is true that the prenuptial has not to date been tested in the courts, the prenuptial addresses this issue in its English formulation.

A number of subsequent emendations and refinements have been incorporated into the prenuptial since the original document was formulated, taking into consideration the various legal and constitutional issues involved.

This includes an optional clause invoking the principle of equitable distribution of marital assets. Of course the fine print may vary, depending on the state or country involved.

Les Mariés, by Marc Chagal captures the radiant optimism and the intense emotions of newlyweds. Rabbi Basil Herring suggests certain legal procedures for prospective newlyweds in the unhappy event of divorce.

Standardizing the Agreement

Doubtless there are some couples who might recoil at the prospect of considering – let alone signing – such a document just prior to marriage, when love, good faith, and mutual trust, are uppermost in their minds.

To inject such unpleasant thoughts and provisions into so joyous a time seems awkward. Yet the ketubah which is signed at every Orthodox wedding, in fact does precisely this.

In a time-honoured Aramaic formulation, it addresses the possibility of death and divorce and their financial consequences – albeit implicitly. Indeed, this type of prenuptial agreement is found in the classical tena'im, the standardized contract between Jewish husbands and wives.

Furthermore, by signing the agreement, today's bride and groom are in fact clearly stating their commitment to each other's happiness and well-being, no matter what the future may bring.

These are strong arguments in favour of incorporating the prenuptial agreement into all Jewish marriage procedures.

But strongest of all is the consideration that only if all, or most, marrying couples sign such a prenuptial, will its true deterrent effect take hold.

Thus, even if a couple were convinced that their spouses-to-be would never withhold a get – something which experience has taught can never be certain, in the absence of prophecy – it would be important for them to sign it nonetheless, as an act of social conscience and Judaic responsibility.

In this light, the refusal to sign a prenuptial could well be viewed as indicative of either a character flaw, a lack of flexibility, or at the very least an insensitivity to the needs of others.

Moreover, the standardization of this practice throughout the rabbinate would successfully remove the onus of social stigma from individual couples signing prenuptial agreements. The couples could merely state that "we wanted Rabbi X to officiate at our wedding, and he makes everybody sign it."

The prenuptial agreement will not solve all agunah problems. And it can only help those who sign it; those who marry or have married without signing such an agreement will not benefit directly from its provisions.

But as it become more and more accepted, with the help of God, we can hope that the very idea of using a Get for ulterior motives, no matter what the justification, and irrespective of whatever may have preceded the marital breakup, will become less and less tolerated by the Jewish community.

This is especially true for the Orthodox community, which is the one that, in the end, suffers the most from this terrible injustice.

It behooves us all to do what we can to change this attitude. Here, as elsewhere in contemporary Jewish life, we need to forge a sacred partnership involving rabbis and lay persons, men and women, the single and the married, parents and adult children, to ensure that the scourge of the agunah, with its attendant religious and social pathologies, and its immense potential for human suffering, is relegated forever to the past.

Rabbi Dr. Basil Herring is the Executive Chairman of the Orthodox Caucus, a national organization based in New York, that is the primary sponsor and promoter of the Prenuptial Agreement. For further information and background on the document, as well as a downloadable copy of the text, visit the Caucus web site at www.orthodoxcaucus.org.

Slave labour compensation

The following information was published by an agency of the federal German government: Only very few of the up to 10 million people brought to Germany as forced labourers during World War II have so far received any compensation. That will soon change, and this is manifestly due to the class actions filed by American lawyers to settle individual claims against German companies.

Rabbi Gunther Plaut in Toronto

Given the political pressure building up as a result of the activities of the American lawyers, but also in the light of the court cases and debate surrounding the issue of Nazi gold, as well as decisions by major Swiss banks to return money deposited in Jewish accounts during the Nazi period, and by the biggest Italian insurance company, Generali, to pay out DM 180 million on unclaimed insurance policies dating from that period, it became increasingly inevitable that German companies would provide compensation for victims of forced labour on a voluntary basis.

About a year ago, Chancellor Gerhard Schroeder and 12 leading German companies agreed to the establishment of a Foundation Initiative of German Enterprises, which would set up a fund to compensate the 300,000 victims of Nazi forced labour who were still alive.

During the war the Nazi authorities relied on forced labour. As ever more German men – later also older boys – were drafted into the Reichswehr and sent to the front, there was an acute shortage of manpower to supply not only the civilian population with food and other goods, but also to supply the needs of German soldiers, including the increasing demand for arms and military equipment.

Forced labourers came from countries such as Poland, Russia, Serbia and France. Jews from the concentration camps, the so-called "concentration camp workers," worked under the most appalling and inhumane conditions. Male forced labourers worked 80 hours a week, women 60. The food was inadequate. There was little or – in many cases – no medical care.

The judges at the Nuremberg trials referred to a slave labour program involving the deportation of more than five million people, which for many of them meant horrific cruelty and suffering. Forced labour was in many cases, especially for Jews but also for Sinti and Roma, as well as socialists and communists, a systematic strategy for working people to death. Once they could no longer work, they were sent to the gas chambers.

Under the terms of the agreement reached with major German companies, forced labourers will receive compensation in the region of DM 5,000 to 6,000. Slave labourers will receive DM 15,000. Commenting on the compromise deal, German government sources indicated victims could expect to receive the first instalments in summer 2000.

If you believe you qualify for compensation, ask your local federation, Canadian Jewish Congress or B'nai Brith office to help you.

Cleaning the Head

During one of our sojourns in the Land of Israel, we were introduced to an Israeli satirical show, *N'kui Rosh* – literally, cleaning the head. The overtones of the title were many, and the targets of the performers' satire were chosen without fear or favour. We lacked the Hebrew to understand the full range of jokes, and our Israeli friends usually despaired of explaining them to us.

Jean M. Gerber in Vancouver

But for me, the best thing about the show was the title: Cleaning the head – or a clean head – or maybe an interrogative: "Is your head clean? Is your brain too full of trivia to take in more profound ideas?" I am straying from the intent of the show's producers, and far from the Hebrew grammar, but never mind. The title captured my imagination.

My delight in this title comes back now, between Purim and Passover. This period of time, spanning more than a millennium, seems historically backwards, since Purim's miraculous salvation came well after the redemption from Egypt. For Purim, we dress up, put on a mask, and eat and drink in pale imitation of the drinking feasts portrayed in Megillat Esther. In a few hours, the party is over.

For Passover, however, we spend days cleaning our houses, going through drawers, bookcases and closets, symbolically cleansing them of any chametz which lurks there. Yes, we are very careful. Even the most secular often renounce their bagel and lox, and take matzah in their lunches. There is something about Passover that demands that we clean out the chametz collected over the past 12 months, whether in our soul, our house, or just our lunchbox.

This period of time is like that famous narrow thread over which our souls pass to final judgment – frail but infinitely supportive, almost invisible but securely fastened at both ends, insistent that, as spring arrives, we contemplate the chametz, the detritus, of the past dark months, and sweep it up and out of our lives. Purim links us to Passover by taking us from the ridiculous to the sublime, from carnival to contemplation, from threatened annihilation to exhilaration at our liberation.

The easy part is the house cleaning. Whether you take it literally and scour every nook and cranny, or change dishes but leave a few corners, or just stop buying bread and load up on matzah, or take in a communal seder, there is an imperative about the run-up to Passover that grips us and insists we clean something out for a fresh look at the world.

So, cleaning the brain of chametz, of festering grudges, becomes the most challenging preparation for Passover. Out goes the regret over the friends we neglected during the winter – call them before the seder and invite them to join us. Out goes the simmering resentment over wounds and slights, real or imagined. Out goes the guilt over things we didn't do. It is not like Rosh Hashanah, and yet it is. We have a chance at the year's half-way point to take stock and choose a new direction.

Purim lets us laugh at ourselves in funny hats and masks. Passover demands a more sober approach. But we can't get there without that mental dental floss that cleans our heads, and our hearts, of resentment. Shakespeare thought envy was the canker worm that eats into our soul, but I would guess it is more the winter of our grudges that keeps us prisoner.

And I believe this is why Purim comes before Passover. We need to get outside ourselves, as we do on Purim, to experience the topsy-turvy world of the Purimshpiel, to dress up and conceal our identities – after all, so did Esther – even from ourselves for awhile, so that we can take a fresh look at who we would like to be.

Then we can get out the mental broom and start cleaning.

Israel must deal with incitement

Last week, Congregation Beth Shalom in Edmonton, hosted a Jewish – Christian – Muslim dialogue. The two-day conference, with the theme, What I want Others to Know and Teach about Myself, was the product of the considerable efforts of Rabbi Joseph Ehrenkranz, the executive director of the Centre for Christian-Jewish Understanding of Sacred Heart University in Fairfield, Conn. By all accounts, the conference was a great success.

Bruce Elman in Edmonton

Although I recognize the importance of this ecumenical work, frankly, it is not something in which I am particularly interested. As Pope John Paul recently confessed, Christians have, throughout the ages, murdered or been complicitous in the murder of millions of Jews; let the Christians get the understanding. I have lived in a Christian society all my life and I figure I understand them fairly well.

Besides, we have our own problems. Witness the recent unpardonable comments of Rabbi Ovadia Yosef, the spiritual mentor of Shas, the Sephardi religious party. In a sermon delivered prior to Purim, Rabbi Yosef compared Yossi Sarid, the education minister and leader of the leftist Meretz party to Haman.

Rabbi Yosef proclaimed: "Yossi Sarid is the 'Dark Side'. He is Satan, may his name and memory be erased. How long do we have to suffer this wicked man? God will extirpate him, the way he will extirpate Amalek. Cursed is Haman, cursed is Yossi Sarid. He will be uprooted from the seed of Israel... Just as revenge was wrought on Haman, so it will be wrought on him."

The rabbi's message was delivered to followers at a Bukharan Quarter synagogue in Jerusalem and was broadcast on Shas Radio and on a satellite television hookup.

For those not familiar with the references, Amalek attacked the children of Israel in the desert after their flight from Egypt. He is described in the Book of Exodus as the sworn enemy of the Jewish people and has come to symbolize the archetypical villain in Jewish history. Haman, a descendant of Amalek, is the villain of the Purim story. His plot to kill the Jews is thwarted by Esther and Mordechai and Haman is executed. To be likened to Amalek and Haman, in the religious context, is to be equated with Hitler (may his name be erased) in the political context.

This was not Rabbi Yosef's first outburst. In an earlier diatribe, he referred to the Israel Supreme Court as "evil" and "unfit to judge Jews."

As the attorney general and his legal advisers considered whether to open a criminal investigation into the rabbi's incitement, he issued a "clarification" indicating there was no intention to do any violence against Sarid. However, cassettes with the rabbi's address were still being circulated and broadcast in the Bukharan Quarter after the clarification was issued.

Amos Oz, the illustrious Israeli novelist, has written: "Words are like bombs; they must be handled with care." Even more so with religious epithets. We all know that the insults and abuse heaped upon Prime Minister Yitzhak Rabin (of blessed memory) – especially his being labelled as a "rodef" (traitor) – led to his assassination. What was probably most disconcerting about Rabbi Yosef's tirade was the reportedly electrifying effect it had on his followers.

I hold no brief for Yossi Sarid or Meretz. Their politics are not my politics and their view of Israel is not my view of a Jewish state.

However, I do believe firmly in democracy and in Israel as a democratic state. A democracy must protect itself from those demagogues who would seek to undermine the democratic nature of the state. A democracy cannot tolerate incitement to breaches of the peace; it cannot abide incitement to violence against ministers of the state.

The attorney general has requested that the police investigate Rabbi Yosef's statements. If a prima facie incitement case exists, he should be prosecuted for incitement.

The subsequent "clarification" – even if the facts support it as being sincere and there is serious doubt about that – only goes to mitigate the severity of the punishment, not to relieve Rabbi Yosef of criminal liability. Indeed, the necessity of issuing the clarification demonstrates the seriousness of the original incitement.

The Torah abounds in restrictions on speech. The most important restriction on freedom of speech is the prohibition on lashon hara – literally, "evil tongue" or slander. The right of every person to a good name and reputation is one of the best documented rights in biblical or talmudic law.

Maimonides said that a talebearer, even if he speaks the truth, destroys the world. Thus, even if Rabbi Yosef manages to evade the temporal courts of Israel, I have faith that the rabbi will ultimately have to answer for these incitements in the Court on High.

The Kirshner File

A primer on the peace process

Itamar Rabinovich is an old Middle East hand with an impressive resume – a professor of history who plumbs the intricacies of Syrian and Lebanese politics, a diplomat who was Israel's ambassador to the United States and its chief negotiator with Syria from 1992 to 1995 and, now, an administrator who is currently president of Tel Aviv University.

Sheldon Kirshner in Toronto

Rabinovich, therefore, is eminently qualified to bring clarity to Israel's conflict with the Arabs and the diplomatic efforts since the 1991 Madrid conference to defuse it. In *Waging Peace* (Farrar, Straus and Giroux), a primer about the peace process, he shares his considerable knowledge with readers.

Early on, he raises an important point. "There is no single Arab-Israeli dispute," he writes, "but a cluster of distinct, interrelated conflicts."

The first is the "core conflict" between Israel and the Palestinians. Two weeks ago, Israeli and Palestinian negotiators began final status talks in the United States in the hope of reaching a peace treaty by Sept. 13. But last week, the talks broke off on an inconclusive note.

The second, flowing from the first, pits Israel against Arab nationalism, and is fraught with national, political, cultural and, increasingly, religious dimensions.

The third aspect consists of a series of bilateral disputes between Israel and neighbouring Arab states such as Egypt, Jordan and Syria. A function in part of geopolitical rivalries, this conflict is gradually being phased out. In 1979, Israel signed a peace treaty with Egypt, followed by a similar agreement with Jordan in 1994. For the past eight years, Israel and Syria have been sporadically trying to nail down an accord. Last week, the Syrian track was in limbo yet again after Bill Clinton and Hafez al-Assad failed to reach a meeting of minds at a summit in Geneva.

The fourth dimension of the Arab-Israeli conflict is its international component. Fanned by the Cold War, the dispute mushroomed into an arena of Soviet-American competition, especially during the 1967 Six Day War and the 1973 Yom Kippur War.

To Rabinovich, the Madrid conference was the first sustained international effort to resolve the Arab-Israeli conflict. It was the outcome of several converging factors. The dissolution of the Soviet Union left the United States as the sole superpower capable of exercising influence in the Mideast. The flow of one million immigrants from the Soviet Union to Israel convinced Arab leaders that time was not necessarily on their side. The Gulf War weakened Arab radicals and the PLO. The intifada (the Palestinian uprising), stretching approximately from 1987 to 1993, prompted many Israelis to wonder whether the status quo in the West Bank and the Gaza Strip was sustainable.

According to Rabinovich, neither Yitzhak Rabin nor Yasser Arafat envisaged something as dramatic as the 1993 Declaration of Principles, formulated in Oslo by Israeli and Palestinian diplomats. As he sees it, Oslo was all but inevitable when Israel's talks with Palestinian representatives in Washington after the Madrid conference bore little fruit.

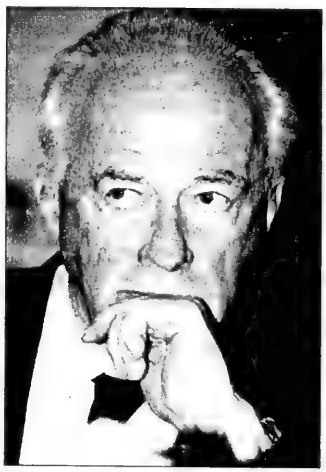
Having lost faith in that format – a charade in which Israel pretended it was not negotiating with the PLO – Rabin had no alternative but to reconsider his policy of boycotting that organization.

When Shimon Peres, the foreign minister, informed Rabin of Israel's secret contacts with the PLO in Norway, which had begun in January 1993, Rabin greenlighted the project.

His initial inclination was to strike an agreement with Syria. It would, he calculated, resolve Israel's problems in southern Lebanon, encourage Jordan to deal directly with Israel and strengthen Israel's hand vis-a-vis the Palestinians. Washington also preferred this strategy, being convinced that it would detach Syria from its alliance with Iran and contribute to a realignment in the Middle East favourable to U.S. interests.

For his own good reasons, Syria's president was interested in an accommodation. Assad believed that he could cope with the effects of peace on his regime by limiting normalization and containing Israel.

Rabinovich claims that Rabin's alleged offer to withdraw to the June 4, 1967 lines on the Golan Heights, conveyed through the United States, was purely hypothetical and premised on the assumption that all of Israel's demands would be met. "Assad chose to ignore the distinction between a hypothetical deposition with an honest broker and an actual commitment made in the course of a negotiation," Rabinovich notes.



Yitzhak Rabin

Rabin and his successor, Peres, were guided by different approaches to peacemaking with Syria.

Although Rabin assumed that Israel could expect nothing more than a cold peace from Syria, he thought that a peace treaty would remove the danger of conventional war, isolate Iran, enable Israel to pull out of Lebanon and consolidate Israel's relations with Jordan and the Palestinians.

Hewing to his vision of a "new Middle East," Peres sought a warm peace cemented by common economic interests. Assad was not interested, finding Peres' notion an offensive intrusion.

Driving home this point, Rabinovich quotes Assad's biographer, Patrick Seale: "Most Syrians would have seen such a settlement as exposing their society, nascent industries, cultural traditions and national security to hostile Israeli penetration. For Assad it would have made a mockery of his entire career."

It's clear that Rabinovich does not have a high opinion of Benjamin Netanyahu's contributions to the peace process. Preoccupied by political survival, Netanyahu's maneuvring created a zigzag effect which alienated supporters as well as adversaries.

Having signed the 1997 Hebron agreement, which displeased radicals in his camp, he ordered the construction of the Har Choma housing estate in eastern Jerusalem, which outraged the Palestinian Authority.

Judging him on his words and actions, Rabinovich claims that Netanyahu's support of the 1998 Wye accord was barely skin deep. He writes: It "did not reflect a conversion to a belief in a genuine political settlement with the Palestinians or a sense that Arafat was and should be his partner in the process."

Netanyahu, he adds, was unable to articulate his goals clearly and credibly. Yet he was central to two dominant and interrelated developments: the deliberate slowdown of the peace process, which brought it to the verge of collapse; and the effective, though reluctant, endorsement of the Oslo process.

Under Netanyahu, Israel's evolving relationship with the Palestinians weathered tension and crisis. Yet, Rabinovich believes, the 1994 and 1995 Oslo agreements have fashioned "a new reality" that both parties have accepted. "A web of vested interests, relations and expectations is there on which future negotiations can draw."

However, he issues a warning: "Neither the Middle East as a region nor the Arab-Israeli conflict as a cluster of specific issues and problems lends itself to grand schemes or easy solutions. A swift transformation of the kind that took place in eastern Europe when the Berlin Wall was toppled cannot be envisaged."

With these cautious observations, Rabinovich ends this thought-provoking book.

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Celebrating the *Get* Legislation

PART ONE OF THREE

As you may remember, I take a special interest in the right of spouses to obtain a Jewish religious divorce or *Get*. To deal with this problem, in 1986 and 1991 I successfully lobbied on behalf of B'nai B'rith Canada and the Counsel of Orthodox Rabbis of Toronto for changes to Canada's family law. March 31, 2000 is the fourteenth anniversary of Ontario's first passage of the *Get* law I drafted. What is this all about? Has the law worked? What more can we do legally?

Background

In Jewish law, in the absence of a *Get*, future children of the wife and their descendants cannot marry other Jews, except for converts and others like themselves (called *mamzers* or bastards), even if the wife receives a proper civil divorce. Moreover, under Orthodox and Conservative Judaism, neither the children nor their descendants can ever remarry within the Jewish faith. Indeed, even Reform rabbis often encourage women to seek a *Get* in case one of their progeny decides to marry into a different branch of Judaism or move to Israel.

In Israel, only by obtaining a proper *Get* is one considered divorced from another Jew, even if one has a Canadian divorce decree. Worldwide, Jewish women — and sometimes men — are often held hostage by a spouse refusing to give or receive the *Get*, since the Rabbis are powerless to "grant" one. Unlike the civil courts, the law of the Torah binds Jews. According to our sages, God commands that the granting of a *Get* by the husband, and its reception by the wife, must be done freely and without coercion.

Prior to Jews losing their right to govern themselves with the French Revolution in 1789, Jewish Courts had the power to discipline spouses who used their ability to withhold the *Get* to extract unreasonable concessions. The Talmud even allows the flogging of such individuals in certain narrowly defined situations. In Israel today the Courts have jailed certain individuals, again only in certain situations, for using the *Get* as a tool of extortion or for just being obstinate. (One fellow stayed in jail for 30 years and died there rather than grant his wife a *Get!*)

There have even been instances of Jewish men who have refused to give a *Get* and, upon visiting Israel, have been arrested at the airport in Tel Aviv, even though they were not Israeli citizens. There are many other legislative sanctions available in Israel.

In Canada, our *Get* laws recited in section 21.1 of the Divorce Act and sections 2(4) – (7) of Ontario's Family Law Act give our Courts the discretionary power to prevent any spouse from pleading his family law case or defending it until the *Get* is granted. In the absence of such co-operation, the Court may even dismiss his proceeding outright. In plain English, this means ***the spouse who attempts to prevent the other spouse from remarrying in her faith could risk losing his rights of property division, support or defending a child or spousal support claim — or even the right of a civil divorce itself!***

The Courts have vigorously applied these laws whenever the issue has been raised in Canada, but they have rarely been forced to do so. The mere threat of this legislation has diminished *Get* abuse substantially in this country, though sadly, some instances of it persist. Canadian Judges and our legislators have recognized that by refusing to grant a *Get*, a vindictive spouse can ruin the other spouse's future life by socially isolating her, especially if she is religious and cannot consort with other men outside of holy matrimony. They also worry about the status of future children and the whole issue of *mamzers*. Once the legislation is brought to the attention of such individuals, they usually back off and grant the *Get*. Lawyers therefore play a central role in reminding their clients about these laws.

Next Week: Current practice

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942.

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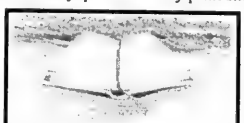
Time to ask questions

By RABBI MOSHE STERN



Rabbinic Reflections

A bright young friend of mine once observed that there ought to be a "fifth question" on Passover night at the seder. He formulated it thus: "Why is this night different from all other nights? On all other nights we Jews don't ask any questions at all. On this night we ask four!"

There was more than a touch of bitterness in his voice when he made the suggestion. He felt that the typical adult Jew wasn't interested or concerned enough about his religion or his people to ask any questions. Questions, like the four on Passover, were for kids.

Grownups might tolerate high school and college youngsters who asked questions about Judaism or the Jewish secular and religious establishment, but they themselves were eager to leave everything to the experts.

That was a number of years ago. Not much has changed since then except, it seems to me, that nowadays even our young people are asking fewer questions. While this may seem to some to be a sign of a healthy community, I believe it to be just the opposite.

I would not go quite so far as the man who declared, "There are no foolish questions; only foolish answers!" There are foolish questions (I have asked some myself) – but we would be better off hearing some of these, rather than hear none at all.

It isn't even that we need new and startling questions. You may recall the story of the economics professor who was visited in his office by a student who had taken his course 20 years earlier. While the professor was engaged in a telephone conversation, the erstwhile student looked idly at the final examination for the course, which had just come from the university print shop. When the professor was off the phone, the visitor excitedly waved one of the papers at him and said, "This is exactly the same exam you gave us 20 years ago – word for word!"

The professor smiled and replied, "I see that you really didn't understand what I was trying to teach you about the elusive nature of economics. Sure, the questions are exactly the same. But, after 20 years, the answers are all different!"

The questions Jews should be asking themselves, but aren't – even on Passover – are not essentially different from those of two decades ago. It may very well be, though, that the answers, if there are any, are very different from those which were offered then. What are some of the things we should be asking?

Who are the leaders of North American Jewry? Who appointed them? Do they speak for me? Am I part of the Jewish community? By virtue of what? Contributions in money or service? How should Jewish community money be spent? Do I have a say in how my money is spent? If so, how? If not, why not?

What actually happens in a Jewish school classroom? Have I ever visited one to see for myself? What really are the goals of Jewish education? Are they being achieved? If so, where and how? If not, why not?

Are we doing enough for Israel – or too much? Is North American Jewry a religious community or a secular one? What is a "successful" rabbi? Are the Arabs or intermarriage a greater threat to Jewish survival? Who is a "good Jew?" Is it possible to be too Jewish? Is anti-Semitism a Jewish problem?

Now that the Pope has apologized (sort of), will the church return all that was stolen and plundered from Jewish communities and warehoused in the Vatican? When the Pope demanded that Israel guarantee the security of Christian holy places, was he implying that under Jewish control they have not been secure?

Each of you reading the above list will feel not only that it is unrepresentative but that it includes some foolish questions. No matter.

Make up your own questions, if you wish, and after you have finished the Haggadah and the seder, propound them to yourself and your guests. The important thing, as my bright young friend pointed out, is that Jews should ask questions – not only at the seder, but "on all other nights" as well. And even he would agree that "this night" is as good as any to begin.

I suppose rabbis are just not happy unless Jews do ask questions. Witness the story of the rabbi who, after having served his congregation for 10 years in what was believed to be a mutually satisfactory fashion, submitted his resignation to the synagogue's leaders.

A special delegation of the congregation came to him, and its spokesperson asked: "Rabbi, please answer our question. Why is it that you want to leave?"

To which he replied, "Because that's the first and only question that any of you have asked in 10 years!"

Rabbi Stern is the spiritual leader of Shaarei Tefillah Congregation in Toronto.

Rich recollections

***A Life on the Stage, A Memoir*, by Jacob Adler (Random House).**

Books

Bernard Baskin

Jacob Adler, the famous Yiddish actor, died in 1926. Seventy-five thousand mourners poured into the streets of the Lower East Side of New York to pay their final homage to a beloved friend. When the huge procession entered the Williamsburg Bridge, every girder of the bridge was hung with men and women watching solemnly as the hearse went by. There was a widespread feeling that with his passing, the heroic life of the Yiddish theatre had come to an end.

This autobiography, translated and with a commentary by Adler's granddaughter Lulla Rosenfeld, was originally serialized in a New York Yiddish newspaper from 1916 to 1919 and again briefly in 1925.

These recollections are rich, varied, earthy – filled with passion, drama, friendships, scandals and rivalries.

Adler was forced to leave Russia in the wake of fierce pogroms and an active Yiddish theatre was no longer possible. He immigrated to England in the late 1800s and after a seven-year struggle established a viable theatre in London.

That theatre came to an end in a disastrous fire in which 17 persons were killed. Someone in the audience shouted fire and a scene was played out, Adler writes, when men and women ceased to be rational beings and gave way to blind animal panic.

"In one instant, inhuman screams filled the theatre. And then it began. A rushing, a pushing, a squeezing, a blind animal struggle to get out of the trap. A devil's mix of terror, agony, noble self-sacrifice against demonic egotism, and

Continued on page 13

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Jewish Life

Passover food ideas

By MARK MIETKIEWICZ

Take me out to the seder
Take me out with the crowd.
Read the Haggadah
And don't skip a word.
Please hold your talking,
We want to be heard.
And let's, root, root, root for the leader
That he will finish his spiel
So we can nosh, nosh, nosh and by-gosh .
Let's eat the meal!

Well before you can eat that meal, there's a lot of work to do. Today, the best recipes on the Net as you get ready for Pesach.

Let's start with some basics. If you're searching for classic recipes for gefilte fish, chicken soup or matzah balls (knaidlach), you can find them at Passover on the Net **[http://www.holidays. net/passover/recipes.htm]**.

And who can forget one of the great Passover staples – sponge cake? Gil Marks has revealed some of the secrets of baking sponge cakes and takes a look at some variations including a Chocolate Sponge Cake and Lemon-filled Cake Roll in A Parade of Passover Sponge Cakes **[http://www.jcn18.com/ newstand /marks/sponge cakes.htm]**.

There are also many sites that are more daring. Koshercooking **[http:// www.koshercooking.com/recipes/passover/index.html]** will tell you how to prepare Passover Cupcake Blintzes, Quick Pan-Fried Spinach Frittatas, Passover Jam Buttons and much more.

For Sephardi vegetarian recipes, don't miss A Sephardic Passover Seder **[http://www.vegkitchen.com/sephardic.shtml]**. (Please note that some of these recipes include ingredients such as peas which traditionally are not eaten by Ashkenazi Jews during Passover.)

For more unconventional dishes, try the gigantic Jewish-Food Passover Archives **[http://www.jewish-food.org/]** where you can help yourself to recipes for Chicken with Sun-Dried Tomatoes and Shiitake Mushrooms, Corsican Paupiettes, and 40 varieties of charoset including California, Egyptian, pear and raisin, Venetian and Yemenite, and Seven-Fruit Charoset from Surinam. I guess after sampling all the varieties of charoset, it might be time to try the Weight Watcher Matzah Soufflé **[http:// www.jewish-food.org /recipes/passouf. htm]**.

Actually, you *can* escape the mega-oil mega-egg fat-laden dishes if you cook creatively **[http://www.jcn18 .com/food/bt10.htm].**) At Vegetarian Fatfree Passover Recipes **[http://euler .ecs.u mass.edu/pass-veg/]** you'll find out how to make healthy brownies, Cabbage Souffle Pudding and English trifle. And at Beit Chatulim **[http:// www.geocities.com/Heartland/Hills/1259/pschrcpt.htm]** you'll find recipes for Baked Eggs in Zucchini with Hollandaise Sauce, Banana Nut Matzah Kugel and something called Not-Chicken Soup.

You can also find more traditional and non-traditional recipes at Marketnet **[http://www.marketnet.com/mktnet/kosher/recipes/passover/index.html]**. If all of that is a bit too rich for you, here are some suggestions for a lowfat Passover **[http://jewishfamily.com/scripts/newjfl/paper/article.asp?Arti cleID=102].**

And finally, a recipe with star quality. You can really impress your family by whipping up Steven Spielberg's recipe for Matzah Brei **[http://jewishfamily.com/scripts/newjfl/paper/article.asp?ArticleID=90].** With just six eggs, two cups of half and half, four whole matzahs and four tablespoons of vegetable oil, it's probably Spielberg's smallest production ever.

Take me out to the seder
Take me out with the crowd.
Feed me on matzah and chicken legs,
I don't care for the hard-boiled eggs.
And it's root, root, root for Elijah
That he will soon reappear.
And let's hope, hope, hope that we'll meet
Once again next year! **[http://mail.med. upenn.edu/~salem/passover-songs.html#ballgame]**

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Continued from page 12

Isaac Stern remembers

everyone for himself! In a word, a wild rout. A hell. All terrors loosed from their hiding places, all devils breaking free of their chains."

As a result, Whitechapel Jews would no longer attend the theatre. Nothing helped. Yiddish theatre in London was over – played out.

In New York, Adler built the once famous Grand Theatre. Jewish immigrants flocked to see *The Great Eagle* in his revolutionary portraits of Shylock, the Jewish King Lear and other roles that he made famous.

Members of Adler's immediate family, his wife Sara and his children Celia and Luther became well-known theatrical personalities in their own right.

This memoir, with 50 well chosen photographs, brings to life a now largely forgotten but honoured chapter in Jewish cultural history.

* * *

***Isaac Stern My First 79 Years*, (Random House).**

In this revealing musical autobiography, the author tells the story of conductor Serge Koussevitzky. "After a performance, an elderly, blue-haired lady came backstage and said to him, 'Maestro, there is no one like you; you are unique.' He said, 'Thank you, I know.' Another elderly lady said, 'You are the greatest conductor.' He said, 'It's possible.' A third one said, 'Maestro, you are God!' and Koussevitzky said, 'Yes, but such a responsibility!'"

Stern doesn't claim any divine powers, but is sure that success brings with it responsibility. It was this belief that led to his strenuous campaign – starting in 1959 – to save Carnegie Hall from demolition. He persuaded politicians, philanthropists and fellow musicians of the need to preserve this important cultural landmark. Eventually, after strenuous and protracted efforts, he was successful.

Another responsibility involved his presidency of the America-Israel Cultural Foundation, established by music lovers to rescue Jewish musicians from Europe, resettle them in Israel, and help create a symphony orchestra there. It assisted performing and creative artists in both countries.

The author's loyalty to Israel has been undeviating. During most of Israel's wars, he flew quickly to lend his talents wherever possible. Often he gave concerts at the front.

"Once a wounded soldier said to me, 'I want to thank you for coming.' I looked at him and said, 'You are thanking me?' I felt abashed. I always came away with a sense of deep embarrassment whenever I was thanked for having gone to Israel to play in a time of war."

Not an overly modest person, Stern reveals, however, that he does not play the violin as well as Heifetz, Oistrakh, Milstein, or, today, Perlman or Zukerman. Or Anne-Sophie Mutter, Digon Kremer or Midori. He writes, "I've always been self-conscious about the fact that I didn't have the necessary basic training and physical habits in violin playing. Perhaps that gave me the freedom to have the musical insights that are my strength and my pleasure, my reason for being. I don't think I've ever felt that I reached the true heart of any work."

Much of this book is concerned with concerts played, the author's relationship with conductors and fellow musicians, and his teaching sessions in China, Russia and Israel. Stern is a talented, warm, generous and thoughtful personality, and his recollections of a splendidly productive life are of unfailing interest.

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Max, Howard, Gloria, Sherely and Karen

(We have all witnessed 6° of separation)

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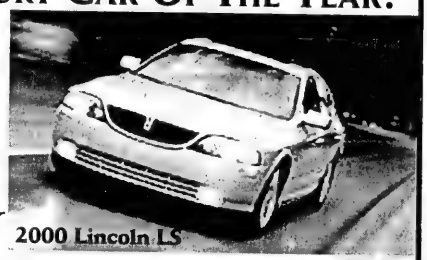

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- Downtown Reform Minyan
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- Habayit Shelanu
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Jewish Life

An unforgettable Purim in Cairo

By ELI COOPER

Although Purim in Cairo was completely overshadowed by the Islamic feast of Eid al-Adha, it was nevertheless an unforgettable experience.

Guest Voices

My day began in the clothing souq of Bulac, a lower-income neighbourhood near downtown Cairo, full of young children begging for 25 cents to buy bread.

Next was a stop at the Marriott Hotel, a picturesque 19th-century palace known for its clean bathrooms. Being a foreigner, I was able to walk through the beeping metal detector – no questions asked – and proceed downstairs to the casino where I observed – my jaw nearly on the floor– some robed sheik or other counting his stack of $1,000 US bills.

After a short subway ride to Old Cairo, I toured the Coptic churches and monasteries before ending up at the famous Ben Ezra Synagogue. Occupying the shell of a fourth-century Coptic church, the synagogue was bought by the Jews of Cairo in the ninth century and restored in the 12th by Avraham Ben Ezra, Rabbi of Jerusalem.

Despite the distraction of a noisy American pilgrim group, I ascended to the bimah to read the daily Psalm, almost shaking from the awe of the place.

Several legends are connected with the shul. I was told that the Temple of the Prophet Jeremiah once stood on the same spot, the place where he gathered the Jews after the first Temple was destroyed. There is also a spring, which is supposed to mark the place where Pharaoh's daughter found Moses in the reeds.

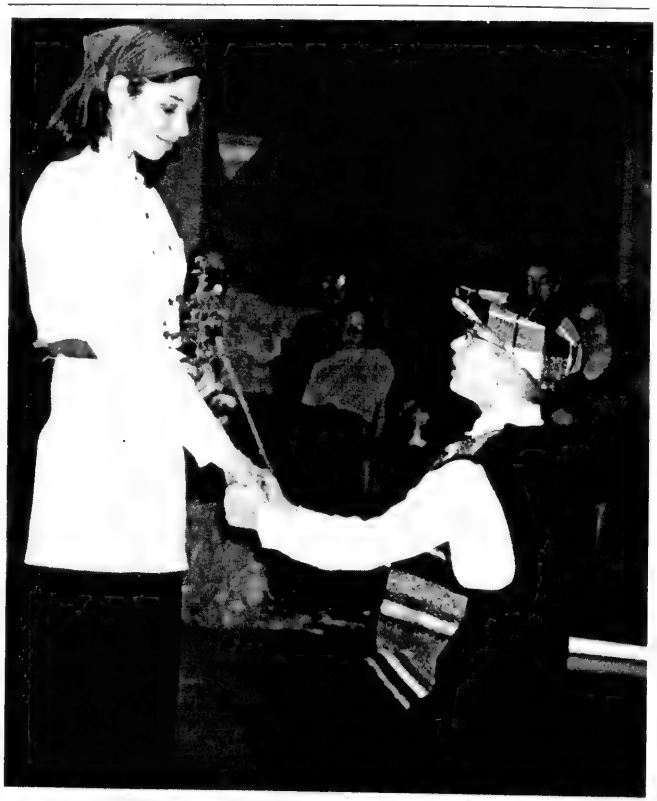
Afterwards, I proceeded to Shaar Hashomayim, Cairo's only active synagogue, in the downtown area. Dating back to 1905, it is quite impressive and features a large library. I was invited to stay for Purim services and of course did so.

It was sad, though, to see the remnants (a 100 or so elderly women) of a once-thriving Jewish community which at its peak numbered 80,000.

The Megillah was chanted in the beautiful Sephardi tradition, only to be interrupted by foot stamping and booing at the mention of you know who, much to the amusement of the policemen guarding the entrance.

Oh I almost forgot, the hamantaschen were delicious.

Eli Cooper is a Canadian student.



MATCHMAKER, MATCHMAKER:The Shaar Shalom Youth Drama Group recently presented Fiddler on the Roof, directed by Tamara Brodey and assisted by Emily Bowman. Seen here are Brenda Bowman as "Tzeitel" and Michael Cooper as "Motel."

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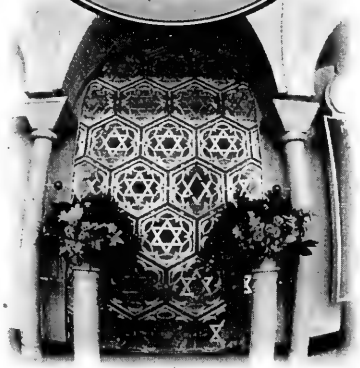

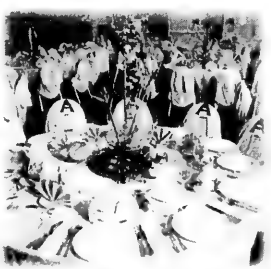

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B'nai Torah to honour former grocery executive

By LEILA SPEISMAN
Staff Reporter

TORONTO — Retired grocery executive Harry Guest, a major player in kosher merchandising, will be an honouree at B'nai Torah's gala tribute dinner, on May 14.

Rabbi Raphael Marcus, spiritual leader of the synagogue for 20 years, is the other honouree.

Proceeds of the dinner will go to B'nai Torah's community programs, as well as to the establishment of a B'nai Torah Scholarship Fund to assist students in post-secondary school studies.

Guest was born in Toronto in 1920. He went to Clinton Public School and Central High School of Commerce.

In 1952, he married Peggy Bidnowitz, and they had one daughter, Syme Citron. The family now includes three grandchildren, lawyer Elliot, teacher Lisa and dentist Michael, and six great-grandchildren, who range in age from one to eight.

Guest joined Power supermarkets in 1958 as vice-president of merchandising and procurement. When Weston's bought Power in 1965, he joined Loblaws as vice-president of merchandising and marketing. Finally, in 1972, he joined the Oshawa Group as vice-president of merchandising and marketing for Food City and IGA stores.

While he supposedly retired 14 years ago, he in fact founded a consulting group, Guest & Associates, which is still operating. He also joined CESO (Canadian Executive Services Overseas), a Canadian government organization of retired executives who donate their business expertise to developing countries.

Harry Guest

He has taken on assignments in Hungary, the Czech Republic, Slovakia, Guyana, Columbia, Costa Rica, Venezuela and several native reservations.

Guest has also been involved in promoting trade with Australia, Italy, Bulgaria, Brazil and Israel.

Every Tuesday he comes into the Clark and Hilda IGA as a consultant for their kosher services.

Proving the adage if you want something done ask a busy person, Guest has also been involved with UJA, the Baycrest Centre, and Mount Sinai and Toronto hospitals.

But he is most proud of the work he has done promoting kosher shopping.

When development began on Bathurst Street north of Steeles, Guest suggested that Oshawa Foods establish a Food City store in a mall planned for Hilda and Clark – a supermarket with a difference.

This Food City, Guest proposed, would be a complete shopping experience for the kosher food consumer, complete with in-store bakery, deli, fish and meat departments, all under the supervision of the Kashruth Council of Toronto (COR).

A mashgiach would be there whenever the kosher departments were open. The kosher departments themselves would close on Shabbat and all Jewish holidays. As well, there would be a large selection of kosher groceries.

Guest went further. He tried to encourage Canadian manufacturers to accept kashrut supervision, convincing them that a hechsher is "like a sign of approval. Kosher products are looked for by Muslims, Seventh Day Adventists, vegetarians, and Jains. It should increase their sales at a very small extra cost."

Guest and the store manager at the Clark and Hilda IGA go to kosher food shows in the United States every year "to find new items" that they can stock.

For more information about the dinner, call B'nai Torah, 416-226-3700.

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Concert to aid disabled

TORONTO — An upcoming gala concert showcasing compositions by Srul Irving Glick will feature performances by some members of the Toronto Symphony Orchestra and the combined voices of three choirs.

The concert, a fund-raiser for Homes for Adults with Autism and Pervasive Developmental Disorders (HAADD) and the Reena Foundation, will be held April 23 at 7:30 p.m. at Holy Blossom Temple, 1950 Bathurst St.

The TSO performers include principal harpist Judy Loman and the Festival String Quartet under the leadership of Mark Skazinetsky, associate concertmaster. The singers are from Beth Tikvah Synagogue, Holy Blossom Temple and Lachan choirs.

Glick and his colleague, Cantor Benjamin Maissner of Holy Blossom Temple, will conduct this holiday musical program.

Glick is the composer-in-residence of the Beth Tikvah Synagogue, where he has been choir director for more than 30 years. Under his guidance, the Beth Tikvah choir has won many awards for its interpretation and performance of Jewish music.

Guest artist Loman will play the *King David Suite for Harp.* The Festival String Quartet will perform with the choirs.

HAADD is a non-profit, grassroots organization of people with autism and their families and friends. They have joined together to advocate on behalf of their members with autism to secure better futures for them. The goal of HAADD is to help people with autism develop to their fullest potential and pursue independent lifestyles in the community.

Admission $15; students and seniors $10. For information, call 416-789-3291, ext. 224, or 905-763-8254, ext. 3034.

Zundel case still winding through legal system

By PAUL LUNGEN
Staff Reporter

TORONTO — For the fourth year in a row, the Ernst Zundel case wound its way through the Canadian legal system with no resolution in sight, according to the recently released annual report of the Canadian Human Rights Commission (CHRC).

Beginning in 1996, when the CHRC referred the case to a human rights tribunal for adjudication, the case has ground its way through tribunal hearings, legal appeals and judicial reviews. The case is based on allegations that material posted on a U.S.-based Internet site, known as the Zundelsite, exposes Jews to hatred or contempt on the basis of their race, religion or ethnic origin.

"The Commission believes this case will clarify the extent to which the act prohibits the telephonic communication of hate propaganda and the extent to which the [Canadian Human Rights] Act can be used to combat the spread of propaganda on the Internet, no matter where it originates," the annual report stated.

Pay equity was among the issues that garnered the most media attention in 1999, the annual report also stated. That was a result of a $5.5 billion settlement reached by the Treasury Board and the Public Service Alliance of Canada (PSAC) that affected 230,000 former and current federal government employees, 85 percent of whom were women. The PSAC initiated the case with a complaint to the commission 15 years ago.

Pay equity legislation has been criticized in some quarters on a number of grounds. Referring to one criticism – that it interferes with market forces in the setting of wages – the annual report stated:

"This view overlooks clear evidence that wages are influenced by values and traditions as well as supply and demand.

"Pay equity does affect salaries and employer-employee relations, but so do legal provisions on the minimum wage, occupational health and safety and maternity and parental leave. Our market economy operates within ground rules fixed by legislatures. Pay equity should be viewed as one of these ground rules."

Another ground-breaking area in the legal arena was a Supreme Court of Canada decision that recognized that same-sex couples mst be treated the same as heterosexual common-law couples.

"The past year may well come to be regarded a a watershed in the recognition of [gay and lesbian] rights," said Michelle Falardeau-Ramsay, chief commissioner of the CHRC.

The Supreme Court of Canada's decision in the case of M v. H prompted the federal government to table Bill C-23, which would amend 68 federal statutes to extend benefits and obligations to same sex couples, the commission reported.

The CHRC received 1,781 complaints of discrimination in 1999 and completed work on 1,790 complaints. Discrimination on the basis of disability generated 34 percent of the caseload.

In 1999 the CHRC completed work on 383 complaints of racial and other forms of discrimination. Fifty-five were dismissed and 11 were referred to a tribunal for adjudication.

The commission's 1998-99 budget was $17.9 million. Its budget in the current fiscal year is to grow to $20.2 million.

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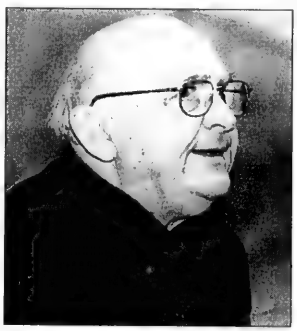
Greater Toronto Area

Israeli author discusses Holocaust and literature

By BILL GLADSTONE
Special to The CJN

TORONTO — Addressing the question "Is it possible to write fiction about the Holocaust?" Israeli author Aharon Appelfeld told a large gathering here recently that man's nature compels him "to express not only his joy but also his pain" and that concentration camp inmates sometimes sang songs that "were as mighty as the suffering from which the need (to sing) arose."


Aharon Appelfeld

Speaking to several hundred people at York University under the auspices of York's Centre for Jewish Studies, the celebrated author of more than 30 novels including *Badenheim 1939* and *The Age of Wonders* said some critics assert that literature should not enter the "fire zone" of the Holocaust, and that "it is best to let the numbers and the documents speak."

"I have no wish to belittle that claim," said the soft-spoken writer. "But I wish to point out that the numbers and the facts were the murderers' well-chosen means."

Appelfeld noted that much has already been written about the Holocaust, but only a small part of it is literature. "I do not include fantasies or those commercial stories and scurrilous writings which have inundated us since the end of the Second World War. Literature with a true voice and a face you can trust, is very scarce. The number of such works can be counted by a child."

What exists in abundance, Appelfeld said, is testimony – a rich body of first-person accounts by survivors. These are often characterized by a certain inarticulateness and lack of introspection "as if what had happened had happened outside of themselves," he said. Many also harbour an abiding silence: "While the survivor reveals, he also conceals."

In most portrayals of reality, art "always demands a certain intensification," Appelfeld noted. "But that does not apply to the Holocaust… Everything already seems so unreal that it belongs to mythology, and there is a need to bring it down to a human realm.

"There is a tendency to link the Holocaust to mystical terms," he continued. "It's understandable but very dangerous. Murder which was committed with evil intention must not be explained in mystical terms. This is not mysticism here but a blow which was committed against the central pillar of the Ten Commandments."

Many of these themes were repeated in the symposium on Appelfeld's works that followed. The participants were Jonathan Rosen, the New York-based novelist, and culture editor of *The Forward*; Chava Rosenfarb, the ex-Montreal Yiddish novelist now living in Toronto; and Dr. Vivian Rakoff, a Toronto psychiatrist and literateur.

Rosen recalled his first reading of *Badenheim 1939*, a novel about a resort town near Vienna that fills with vacationing middle-class Jews "who persist in their pleasures" in the summer of 1939 even as certain officials "are slowly tightening the noose" around their necks.

"Appelfeld is writing with bitter ironic precision," Rosen said, adding that the ending, involving unseen trains, haunted him for days. "The irony of this book was so sharp and so dark that it took my breath away."

Rosenfarb, who like Appelfeld is a survivor, berated him for keeping the Nazis out of his books and "giving us no target with which to direct our rage."

She also asked why his novels are almost always about 200 pages long – "Is the flow and ebb of his inspiration so rhythmically measured?" – and noted that the author, in her opinion, seemed to dislike Judaism and was preoccupied with conversion to Christianity.

Rakoff vigorously defended Appelfeld, saying "We do not need to be told what the Nazis did (in Appelfeld's books) because we bring this knowledge to the work.

"In *Badenheim 1939*, the people were presented as almost foolish because they could not understand what was happening to them. How dare we presume upon them our retrospective knowledge and blame them for not knowing what was going to happen next?"

He also praised the "corset of form" through which Appelfeld limits the size of his works. "This is an author who is not unconscious of the horrors to which he does not allude, and who lets the reader fill in the huge gaps which he leaves unfilled because they're unfillable."

Appelfeld inaugurated the Centre for Jewish Studies' Silber Family Chair for Holocaust & Eastern European Jewish Studies. He was in Toronto for 10 days and returned to Israel on March 21.

Kosher bakeries re-opened

TORONTO – Carmel and Isaac's Bakeries, which were closed recently for violations of the public health code regulations, have both re-opened.

Meanwhile, the Kashruth Council has embarked on a vigorous program of ensuring that premises under their supervision adhere to these rules.

At the time of writing, no other kosher establishments have been closed as a result of the recent public health inspection blitz.

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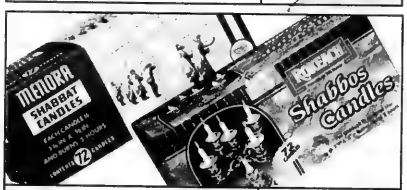

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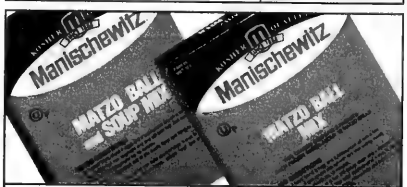

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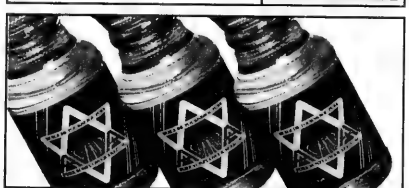

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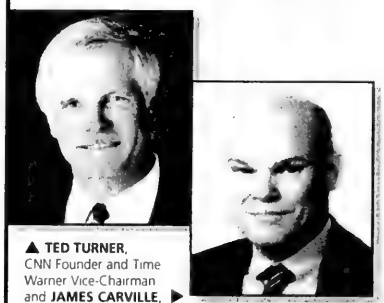

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Greater Toronto Area

Middle East peace negotiations face urgent deadlines: prof.

By BEN ROSE
Staff Reporter

TORONTO — Time is running out in the delicate Mideast peace negotiations, says Prof. Janice Stein, director of the Munk Centre for International Studies at the University of Toronto.

Speaking recently at a forum on Israeli-Palestinian final status talks, sponsored by the Canadian Jewish Congress in co-operation with the Canadian Zionist Federation, Stein said Israel must reach deals with Syria and the Palestinians by July and September respectively.

If these deadlines are not met, peace negotiations will be put on hold, at least until next spring, because of the upcoming American presidential elections and the subsequent changes in cabinet, Stein said.

Taking advantage of the opportunities for peace will entail political risk-taking for Prime Minister Ehud Barak, Palestinian Authority Chairman Yasser Arafat and Syrian President Hafez al-Assad, Stein said. "I don't know if they will succeed."

She predicted that Israel will give up the Golan Heights – such an agreement would be subject to security arrangements – and Israel will continue to withdraw from southern Lebanon, despite the possible political complications for Barak.

Although Barak will agree in principle with the Arab right of return to Israel, in the case of Palestinians who fled in 1948, there will be no significant return, and this decision will have Arafat's backing, Stein said. "There is some element of realism in the Arab leadership."

She said: "No doubt there will be an independent Palestinian state. This is not an issue of controversy in Israel. It's last week's news."

Some Jewish settlers on the West Bank will have to make the choice between living under Palestinian rule or making aliyah, she said.

Stein also thinks that Barak and Arafat will come to some agreement on Jerusalem.

Believing Jerusalem to be the most difficult problem of all, Stein said it will take a long time to resolve issues and that would make it difficult for Barak, "whose coalition is on the verge of dissolution."

In answer to a question, she said "Jerusalem does not have to be divided. Even Arafat, who speaks with many voices, is not making that demand."

Stein's pro-peace stand and that of her co-panelist, U of T Jewish history professor Derek Penslar – he argued that Israel is now an open political society – led to sharp questioning by audience members.

In keeping with CJC's policy of providing both sides of an issue, another meeting on peace negotiations will be held Sunday, May 2, at 7.30 p.m. at Shaarei Shomayim Synagogue, the co-sponsor of this meeting. Rabbi Sholom Riskin of Israel, head of the Jewish Settlers Association, will be the guest speaker.

"This should put a different spin on the peace process," said the evening's chair Harold Brief.

DEDICATION OF APOTEX CENTRE: Jewish Home for the Aged resident Sid Gold carries a Torah scroll to its new home, during the religious dedication of the new Apotex Centre, Jewish Home for the Aged, and the Louis and Leah Posluns Centre for Stroke and Cognition. Mezuzot were also affixed to the main entrance of the new building. [Photo courtesy of the Baycrest Centre]

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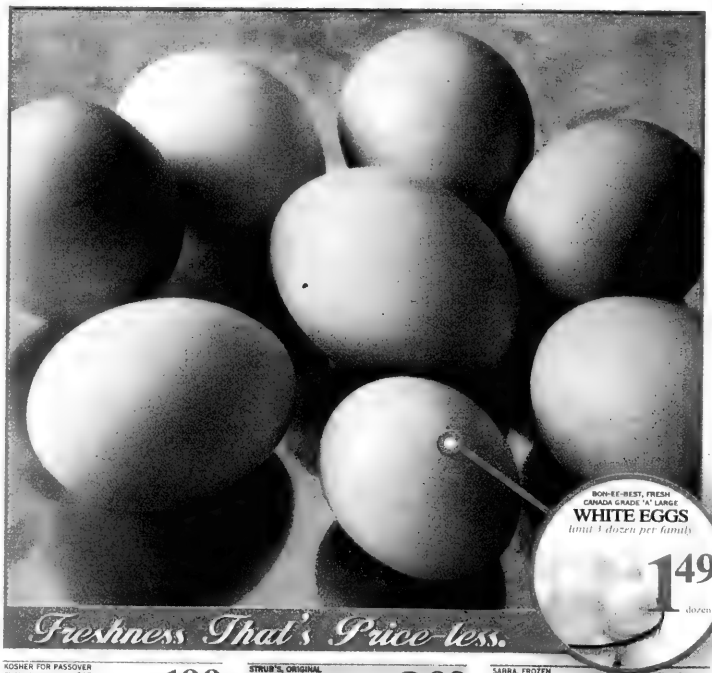

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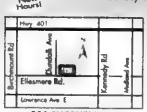

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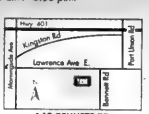

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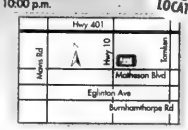

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Lecturer compares and contrasts the Holocaust with apartheid

By PAUL LUNGEN
Staff Reporter

TORONTO — In many quarters, South Africa's policy of apartheid has been considered synonymous with the racism of Nazi Germany.

Talia Nates

However, a South African lecturer on tolerance education concluded that despite similarities between the two regimes, the Holocaust remains a unique historical event.

"You cannot compare" the two, said Talia Nates, director of education at the Foundation for Tolerance Education in Johannesburg.

Last week Nates led a small group of listeners at Beth Habonim on a historical journey that traced the evolution of the apartheid policy and showed its similarities with Nazi racist policies.

"The apartheid regime borrowed the laws of Nazi Germany and used them, not on Jews, but on Blacks, Coloureds and Indians."

Nevertheless, South Africa never experienced the wholesale bloodbaths associated with Nazi Europe. "It could have finished much uglier than this…It was a miracle" that it didn't, she said.

Nates, whose father and uncle were saved during the Holocaust by Oskar Schindler, pointed out key differences that distinguished Nazi Germany from South Africa.

Where South African police ruthlessly mowed down peaceful protesters in Sharpville (1960) and Soweto (1976), the Nazis murdered Jews, not because of their political views or opposition to the state, but simply because of who they were. Where the full weight of the apartheid state came down on those like Nelson Mandela, who chose to resist, Jews who did not resist the Nazis were nevertheless singled out for murder, she said.

Jews were murdered for who they were, not for what they did, she stressed.

South Africa adopted many of the racial policies of Nazi Germany, even after the full scope of the Nazi horrors was known. The government imposed racial separation laws modeled on Nazi laws, it used pseudo-scientific methods to determine racial categorization – like the Nazis did – and it massacred opponents who dared speak out against the racist government, she said.

Back in South Africa, Nates spends much of her time on the lecture circuit. When she speaks to young people about social action issues, she advises them not to act as bystanders.

"The choice is in your hands," she said. "Don't shift responsibility. Look in the mirror and take responsibility. Being a bystander is a choice."

The Foundation for Tolerance Education is a three-year-old organization based in South Africa that maintains outreach programs to young people. Last year, Nates spoke to 10,000 young people and this year she plans to visit 100 schools. The foundation also trains teachers in tolerance issues.

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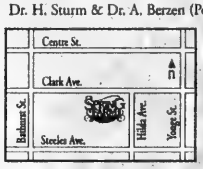

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CLARIFICATION

In the story, "Imported yarmulkes can be subject to tariffs," (*CJN*, March 3) we reported that 80 to 90 percent of skull caps entering Canada were not subject to tariffs. In the case of Aleph Bet Judaica, the number is closer to 50 percent.

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Ryerson prof. killed in car accident

By RON CSILLAG
Staff Reporter

TORONTO — Karol Steinhouse, who was killed last week after her car's airbag deployed in a minor fender-bender, was remembered as a dedicated teacher and a fierce supporter of social justice.

Obituary

Steinhouse, who was 47, her husband and their two children were longtime members of Darchei Noam Congregation, Toronto's sole Reconstructionist synagogue. The congregation's spiritual leader, Rabbi Lawrence Pinsker, remembered her as a charismatic woman with a keen interest in feminist issues.

Steinhouse had been a popular professor of social work at Ryerson Polytechnic University since 1990. She was working on her PhD in social work at the University of Toronto, studying how gender issues affect the delivery of social services.

Initially, an air of mystery surrounded her death. Steinhouse had been involved in a minor, four-vehicle mishap on Mount Pleasant Road. At an intersection, her car was bumped from behind, causing it to nudge the car in front of her. The airbag in her car then deployed.

She had no vital signs when emergency crews arrived at the scene. The only sign of injury was a bleeding nose.

An autopsy revealed she died of a ruptured aorta, suggesting it was the airbag that caused her death.

Steinhouse was "extremely sensitive" to more traditional Judaism, Rabbi Pinsker noted, likely because her parents belonged to an Orthodox synagogue in Kitchener, her birthplace.

"She was one of the sweetest, most wonderful people in the world," stated Temple Har Zion's Cantor Martin Steinhouse, a first cousin. "She loved her family and she loved her Judaism."

The funeral took place last Friday.

Steinhouse is survived by her husband, Ken McDonald, son Jesse, 14, and daughter Danielle, 18.

VOLUNTEERS NEEDED

Zareinu Educational Centre, a school and treatment centre for children with disabilities, is absolutely in need of volunteers to help out at school and in the home for relief care, together with some paid positions. 905-738-5542.

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Do you think you may have osteoporosis? Are you a postmenopausal woman, aged 65-80, worried about your risk for osteoporosis? Volunteers are needed to participate in a new treatment study at Baycrest Centre. You may be eligible to participate if you have never been tested or treated for osteoporosis. Contact Laurie Bernick 785-2500, ext. 2525.

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Yiddish speaking men and women are needed by the Bernard Betel Centre to visit homebound seniors whose caregivers desperately need a break. No physical care is involved and a commitment of one to three hours a week is required. Call Paula Mintzberg, 225-2112, ext. 118.

***

The Multiple Sclerosis Society urgently needs individuals to sell flowers for the annual Carnation Campaign that runs May 11 to 14. To obtain further information or to register as a volunteer by April 20, contact Barbara Mrozek at 922-6600, ext. 2319.

***

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Jewish TORONTO Tomorrow

Peterborough grandmother named Citizen of the Year

By FRANCES KRAFT
Staff Reporter

TORONTO — A few years ago, Erica Cherney, an active volunteer in Peterborough, realized it was time to cut back.

After telling her son Richard that she couldn't clear four days to visit him in Dallas, Cherney hung up the phone, wrote three letters of resignation, reorganized her schedule, and called back to say she'd be there.

"Ever since then, I've made a commitment that I will no longer chair anything or be the point person on anything…if I want to see any of my kids or do anything that's fun, I'm going to do it," she told *The CJN* in a phone interview from her Peterborough home.

Cherney, 67, may no longer be right at the forefront – although she has co-chaired her local United Israel Appeal (UIA) campaign for the past few years – but her involvement is such that the Greater Peterborough Chamber of Commerce recently named her 1999 Citizen of the Year.

She was surprised at the honour, she said – but probably more surprised to learn, en route home from the airport with her Toronto-resident son to attend the presentation, that Richard had been hiding in the back seat.

Cherney had only learned of the award the previous week, when she was on her way to visit her daughter in New York. Both her sons were able to attend the presentation.

Erica Cherney

A native of Ottawa, Cherney began volunteering for the United Way of Peterborough and District after moving to Peterborough 29 years ago.

Eventually she became president of the board of directors of the organization. She served as first female chair of Trent University's board of directors and as vice-chair of TV Ontario. A co-founder of the Arbour Theatre Foundation, she has been involved in over a dozen ongoing volunteer activities. Most recently, she was appointed to the Peterborough Utilities Board.

Like her late mother, Grete Cohen, Cherney has devoted herself to both Jewish and non-Jewish causes.

Cherney serves on the board of Peterborough's Beth Israel Congregation and has been active in Hadassah-WIZO. She also taught English to olim in Israel on the Yad BeYad program.

The Zionism she learned from her parents was strengthened when her maternal grandparents moved in with the family after they fled Czechoslovakia because of Nazism.

"They got the last boat out," Cherney said. Her grandfather, Julius Gerstl, had attended the first Zionist Congress held in Basel in 1897.

Cherney traces her interest in the arts as well as in volunteerism to her mother's family. When her mother was a young woman studying in Prague, Cherney's grandparents sent money to enable their daughter to attend a concert or the opera regularly.

Cherney's work life history includes a two-year stint as financial secretary of the Memorial Methodist Church in White Plains, N.Y., where she was involved with the local Reconstructionist synagogue. At the time, her first marriage had ended, and she was ready to put her bachelor of commerce degree back into use after a decade at home.

After 15 years in the United States, Cherney moved back to Ottawa so her young children (now grown with children of their own) would be closer to their extended family.

While working in her family's furniture business, she became reacquainted with Harry Cherney, who became her second husband. He was a business contact and friend of her brothers' who co-owned a chain of furniture stores in Peterborough.

Although Cherney's family business was sold when he died 15 years ago, Erica is still involved as a property manager.

Among her current community involvements, Cherney serves on the play selection committee of the local theatre guild and performs in an annual "Spring Tonic" fundraiser. She is also training for a dragon boat race for breast cancer survivors.

"I do things that are fun," she said.

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Jewish TORONTO Tomorrow

Heather Levitt-Simmons

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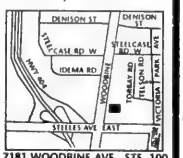

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Coast to Coast

CIC dinner attracts over 1,300 people

Continued from page 1

"The security of Israel is foremost among the concerns of Canada… and we seek agreements that will allow Israel to live within secure borders," he said.

Chrétien also announced that Canada will continue to fund the Canada-Israel Industrial Research Foundation for another five years. The foundation brings together small and medium-sized high-tech firms in the two countries.

Speaking less than two weeks before his planned visit to Israel and the Middle East starting April 9, Chrétien said the dinner was "in many ways, the first step on my Middle East trip."

He outlined for the audience some of the anticipated highlights of his visit in Israel that will include meetings with Prime Minister Ehud Barak, a visit to Yad Vashem and receiving an honorary doctorate in Jerusalem from the Hebrew University.

"I will be the first prime minister to visit Israel while in office," said Chrétien, "and I am very, very proud."

Speaking after Chrétien, Nobel laureate and former prime minister of Israel Shimon Peres expressed his positive feelings toward Canada.

"Canada is the message of the 21st century," Peres said.

Canada's democracy, Peres continued, expresses "not only the right to be equal, but the equal right to be different. While other nations build fortifications, Canada builds bridges."

Referring to the peace negotiations and the various sacrifices that might be needed to achieve peace, Peres said, "Everybody is for peace, but not everybody is for the cost of peace and peace is very costly."

He acknowledged that the security of Israel's borders with its neighbours is of utmost importance in any peace negotiations, but "I am convinced that a good hotel on a border will provide more security than a military position."

Earlier in the day during the policy conference, representatives of Canada's opposition parties expressed their parties' generalized support for Israel but could not elaborate with any real policy detail.

Responding to the politicians' presentations, one of the nearly 500 participants in attendance at the policy conference pointed out to the MPs that, except for Nystrom, their constant reference to Israel as "your country" left faint echoes of "dual loyalty" hanging in the air. To the applause of the large gathering, he clarified that the country of the Jewish participants at the conference was Canada. "We are Canadians," he emphasized. "We do *not* have dual loyalty."

In an afternoon session, a panel of journalists discussed the topic Israel and the Middle East: Canadian Media Perspectives.

Anna Maria Tremonti, Washington correspondent and former Middle East correspondent for CBC TV news; Carole Beaulieu, editor-in-chief of *L'Actualité*; and Patrick Martin, Comment editor of the *Globe and Mail* and its Middle East correspondent based in Jerusalem from 1991-1995, spoke of the various challenges that apply to journalists attempting to cover that area of the world.

"It is not about picking sides, but about telling people what's going on," said Tremonti. "It is not about a judgment, it is about explaining it to a Canadian audience back home."

The evening dinner, hosted by Wilder, began with with a performance by Ottawa's Zimria Choral Ensemble under the direction of Cantor Daniel Benlolo. Dinner co-chairs Don Carr of Toronto, Stephen Lipper of Montreal and Stephen Victor of Ottawa spoke about Israel, past, present and future. Rabbi Reuven Bulka and Kurt Rothschild delivered the pre-meal invocation and Neri Bloomfield delivered the toast to the dinner's special guests.

The evening concluded with a parliamentary tribute by Rob Ritter, the national executive director of the CIC, followed by a video presentation highlighted by comments from a number of Canadian MPs who had visited Israel as guests of the CIC.

Rabinovitch to head Ottawa museum

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Victor Rabinovitch, a career public servant, has been appointed resident and chief executive officer of the Canadian Museum of Civilization Corporation.

The Montreal-born Rabinovitch, who holds a BA in economics and political Science from McGill University and a doctorate from Sussex University in England, is the bother of Robert Rabinovitch, president of CBC.

Dr. John English, chair of the board of the museum, said: "The board is confident that Mr. Rabinovitch will continue his strong record of achievement in cultural and community action and carry the museums to new levels of excellence.

Victor Rabinovitch

"The recently announced project to build a Canadian war museum will be one of his many challenges."

Rabinovitch began his public service career in 1982 as a member of the Task Force on Atlantic Fisheries. He has served as assistant deputy minister at the Department of Fisheries and Oceans; assistant deputy minister for Cultural Development and Heritage at Canadian Heritage; and, since February, 1998, as assistant deputy minister, Income Security Programs at Human Resources Development Canada.

Prior to joining the federal public service, Rabinovitch specialized in labour issues, serving as national secretary for workplace health and safety with the Canadian Labour Congress and as executive director of the Manitoba Department of Labour.

The bilingual Rabinovitch credits his upbringing in Quebec for his comfort with both of Canada's official languages. "Because of the way we were brought up in Lachine, which was a predominantly French suburb of Montreal," he says, "my brother and I spoke French even as young children. For us both, French was simply a very positive matter of fact."

Rabinovitch has served on the executive of the Jewish Community Council of Ottawa/Vaad Ha'Ir. He chaired the priorities and planning committee and was chair of the public service division of UJA.

He is also a strong supporter of the United Way and is on the board of directors of the Canada Dance Festival.

Rabinovitch and his wife Miriam have two children, Nina and Simon, who are both university students.

Getting to the dinner on time

It's more than a bit ironic. Here you have the Canada-Israel Committee (CIC) – the Jewish community's "in house" lobbyist, noted equally for its effectiveness and discretion – putting on an extravagant show last week in Ottawa, its 16th Parliamentary Dinner and Policy Conference.

Now don't get me wrong. It was a spectacular, successful event. Politicians had to be doubled up and sometimes tripled up at tables because so many attended the dinner. Still, the question remains: For an organization that eschews visibility, why such a publicly visible dinner?

Scene in Ottawa

By G.K. SIMCOE

To understand the CIC's rationale, we should return to the politicians. Some people were surprised they showed up at all because budget votes in the Commons were scheduled at the precise hours of the dinner. And, for those who are unaware, budget votes are "do-or-die" for any government; everyone treats them very seriously.

Mysteriously, the schedule was moved forward to allow MPs to hustle over to the Congress Centre in time for the party. This could only have happened with the agreement of all parties and this is not an easy thing to achieve.

The CIC has credibility on the Hill for lots of reasons. But the extent of that credibility can only be appreciated when one considers that a great many buttons had to be pushed to ensure the participation of the politicians.

At stake for the CIC was not the dinner per se, but rather, what this event was supposed to achieve. Held every few years, the CIC parliamentary dinner, big and lavish as it is, allows the committee to operate discreetly during the years between dinners. It also serves as a reminder of how important Israel is to Canadian Jews. Politicians figure that if it is important enough for Jews to travel from across the country to express their support for Israel, it is important enough for them (the politicians) to be associated with the event.

Just ask Hec Cloutier, a backbench rookie MP who has a handful of Jews in his riding. One of them was at the dinner and so it should come as no surprise that so was Cloutier!

Rob Ritter, the committee's CEO, runs a seamless operation that produces. Along with his veteran chief lobbyist, the ubiquitous Shimon Fogel, Ritter was no doubt (deservedly) pleased with the outcome. He is no doubt equally pleased that his shop can return to its anonymous but effective ways for the next few years.

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PASSOVER FOOD IDEAS

Food preparations from e-mail

By NORENE GILLETZ
Special to The CJN

I have a confession to make: I am an Internet food junkie! Each day, I eagerly look forward to my e-mail from the Jewish Food List. Members are from all over the world: New Zealand, Australia, South Africa, Israel, Italy, Belgium, Switzerland, the United States and Canada.

In addition to the myriad of recipes in the archives, members share information on their favourite holiday menus, food preparation techniques, cookbook resources and kashrut guidelines. The hot topic right now is strategies that simplify Passover preparations. Check out the Web site at http://www.jewishfoodlist.com.

Here are some TNT (tried 'n' true) dessert recipes submitted by list members for your Passover pleasure. Enjoy!

*****

Brenda Shenken of Auckland, N.Z., writes: "I make these petits fours every year and they are enjoyed by all. I try to have friends to dinner at least once during Pesach (apart from the seders) and it is fun to offer them something party-like. These are just a mouthful to have with coffee."

BRENDA SHENKEN'S PESACH PETITS FOURS

4 oz. (⅔ cup) ground almonds
1 tbsp. apricot jam
4 oz. castor (fine) sugar (If not available for Passover, you can process regular sugar in a blender or food processor before measuring.)
1 egg, separated
2 tbsp. cake flour (cake meal)
2 tbsp. potato flour (potato starch)
3 tbsp. cold water
6 ounces (about 1½ cups) finely chopped nuts
A little extra jam

Mix ground almonds, apricot jam, sugar and enough egg white to bind the ingredients. Roll into small balls and coat with the mixed flours. Mix yolk with cold water. Dip the balls into it and then roll in chopped nuts. Place on a greased baking sheet, 2 inches apart and make a depression in the centre of each ball. (Brenda uses the handle of a wooden spoon for this.)

Bake at 350 degrees for 12 to 14 minutes. Just before they are ready, fill the depression with a spot of apricot jam and bake 2 to 3 minutes longer. Cool thoroughly before storing. They keep well in an airtight container. Makes about 18.

*****

Continued on page 32

The
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Passover Dinner Menu

Gefilte Fish, Horseradish
Matzo Ball Soup with Noodles
BBQ Chicken & Brisket
Potato Kugel or Farfel or Stuffed Potatoes
Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almondine
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Matzo
Seder Plate
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À La Carte

Gefilte Fish - 2.99 piece
Chopped Liver - 4.98/lb.
Sweet & Sour Meatballs - 6.50 doz.
Chicken Soup - 17.99/gal.
with 12 Matzo Balls - 25.00/gal.
Cabbage Borscht - 19.99/gal.
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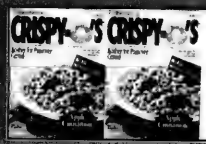

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Some tried'n'true dessert recipes from e-mail

Continued from page 30

Wendy Baker of New York writes: "Most of this is in my mother's words. The parentheses are my additions. The longer you cook this, the harder it gets and the more fillings it is capable of pulling out of your teeth as you eat it, but the better it holds the diamond shape. I usually go for it fairly soft and shapeless, as I have bad teeth. I make this for the extended family and my 100-year-old Aunt Jeanette, always most particular, complains of the poor quality of the shapes, but praises the good taste. This is a confection no one is neutral about, either they love it or can't stand it. Timings are imprecise as with tayglach, which this resembles, as honeys vary in water content etc."

WENDY BAKER'S IMBERLACH

2 lb. honey
3½ glasses matzah farfel (I use about 4 cups)
1 glass (or more) chopped hazelnuts (filberts)
Ginger (perhaps ¼ oz.)
¼ cup water

Boil honey, add farfel gradually, ginger to taste, then nuts (save some – see below). Brown on a big light (watch it like a hawk so it doesn't burn). Add a little water. Brown. (It takes awhile, not instant.)

Put on a wet board; spread and cover with nuts and ginger. Cut into diamond shapes and place on a dish. (You can layer this on the dish by sprinkling more nuts on top and covering with wax paper, putting nuts on the wax paper. I don't think plastic wrap would do it. Anyway it's harder to pick off the sticky candy.) Serves 36. Can easily be doubled or tripled.

*****

Gloria Clamen of Toronto writes: "Each year three of my friends and I make an evening out of making this fabulous frozen lemon dessert for our respective seders. It's just fabulous and can be made ahead with just a little prep before serving. It makes a lovely, light ending to a meal."

Gloria makes her own mandelbroit because a family member has severe nut allergies.

GLORIA CLAMEN'S FROZEN LEMON CAKE

3 whole eggs
3 egg yolks
½ cup lemon juice (or juice of 2 fresh lemons)
Zest of ½ lemon
1¼ cups white sugar
3 egg whites
3 tbsp. white sugar
2 pkgs. Passover mandelbroit
¼ cup melted pareve margarine

Meringue Topping:
3 tbsp. white sugar
5 to 6 egg whites (or 1 small carton of egg whites)

Before starting, put a stainless steel bowl and the beaters in the freezer. In a double boiler, put 3 whole eggs, 3 egg yolks, ½ cup lemon juice and lemon zest. Gradually add 1¼

Continued on page 33

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Passover Food Ideas

TNT dessert recipes

Continued from page 32

cups sugar. Use a wire whisk or hand blender to beat until thick while cooking. Set aside to cool.

Remove bowl and beaters from freezer. Beat 3 egg whites and 3 tbsp. sugar until mixture is stiff. Take a tbsp. of the lemon mixture and gently fold it into the meringue. Then take the meringue mixture and gently fold it into the lemon mixture. (This procedure ensures better mixing.)

In a food processor, crush the mandelbroit and add the melted margarine; mix well. Line the bottom of a 9-in. springform pan with the crust, covering the whole bottom and coming up the sides approximately ¼ inch.

Pour in lemon mixture. Freeze minimum 5 hours covered. Can be made several days in advance. Before serving, top pie with meringue. Using 5 to 6 egg whites, add 3 tbsp. sugar gradually and beat until stiff. Cover cake completely with meringue, going right to the edge as meringue shrinks. Create peaks on meringue with a fork. Put under broiler and watch it until it is golden brown. Makes 12 servings.

*****

Cindy Copnick of Montreal writes: "I made this from the archives last year and it was a big hit – very rich!" Bruce Marder owns several restaurants in Los Angeles – West Beach Cafe, Rebecca's, and DC3.

BRUCE MARDER'S FLOURLESS CHOCOLATE CAKE

Source: *LA Times* – April 9, 1995 article by Judy Zeidler.

2 tbsp. melted unsalted butter or margarine
½ cup plus 2 tbsp. unsalted butter or margarine
1½ cups sliced almonds
5 oz. melted semisweet chocolate, cooled
5 eggs, separated
½ cup sugar

Chocolate Glaze:
2 tbsp. unsalted butter or margarine
3 tbsp. honey
¼ cup water or coffee
6 oz. semisweet chocolate, chopped

Continued on page 34

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COR 29 GLATT KOSHER

Some additional tried'n'true dessert recipes

Continued from page 33

Cake: Generously brush 9-in. round cake pan with 1 tbsp. melted butter. Line bottom with round of parchment or wax paper. Brush with remaining melted butter. Sprinkle generously with sugar.

In food processor fitted with knife blade, cream butter. Add almonds and beat until mixture comes together. Add melted, cooled chocolate and blend well. Add egg yolks, 1 at a time, and continue blending until smooth and fluffy.

In large bowl of electric mixer, beat egg whites until foamy. Add sugar and beat until smooth and firm. Fold in 1/4 of egg white mixture to lighten and fold in remaining egg whites gently but thoroughly.

Spoon batter into prepared cake pan. Bake at 400 for 10 minutes, then reduce temperature to 250 and bake 1 hour and 30 minutes, until cake is crusty on top and toothpick inserted in centre comes out dry. Cool on rack. Invert onto large plate, peel off parchment paper and invert onto cake plate. Pour Chocolate Glaze over cake and spread or tilt cake until completely covered. Makes 8 servings.

Chocolate Glaze: In heavy saucepan, combine butter, honey, and water. Bring to boil, remove from heat and add chocolate. Beat until stiff enough to spread or drizzle over cake. If glaze is not thick enough, return to heat and simmer 3 to 5 minutes, mixing constantly.

*****

Susan Binnington of Edmonton writes: "I have been making this honey cake for years. It is always a big hit at Pesach. The recipe is from *The Great Hadassah Cookbook*. One serving is 4 points if you follow Weight Watchers."

SUSAN BINNINGTON'S FAVOURITE PASSOVER HONEY CAKE

10 eggs, separated
1 cup sugar
1/4 cup oil
1 cup honey
1 cup cake meal
1 tbsp. potato starch
1 tsp cinnamon
1 tsp allspice
Dash of salt

Beat egg yolks, sugar, oil and honey. Add sifted dry ingredients. Beat egg whites with a pinch of salt until stiff. Fold into batter. Pour into an ungreased angel food tube pan and bake at 350 on the second lowest rack in oven for 65 minutes. Invert cake pan until cold before removing cake. Yield: 20 servings.

*****

Fay Leshman of Boca Raton writes: "This recipe freezes very well and tastes wonderful right from the freezer (which is too bad, because that is the way I eat it). Make several batches, because it always goes fast.

"I tried to make it dietetic, but it doesn't work. Eat less and enjoy it!"

FAYGIE'S FAVOURITE PASSOVER APRICOT PASTRY

Pastry:
1/2 lb. softened sweet butter or unsalted margarine
2 egg yolks
pinch salt
1 cup sugar
2 cups sifted cake meal
2 tsp. grated lemon rind
1 tsp. vanilla

Filling:
1-lb. jar apricot preserves
1/4 to 1/2 cup lemon juice, depending on tartness of preserves
1/2 cup chopped nuts (raisins and/or chocolate chips)

Combine all the pastry ingredients in the food processor. Spread 1/4 of dough on bottom of a greased 9 x 13 inch pan. Bake at 325 for 20 minutes. Refrigerate remaining dough until needed.

Remove crust from oven. While hot, spread prepared mixed filling mixture over crust. Crumble remaining dough on top. Bake an additional 30-35 minutes. When cool, cut into squares.

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Passover Food Ideas

Great tasting meals not always difficult to prepare

By CYNTHIA GASNER
Special to The CJN

Vivian Anhang lives a very busy life. At Passover, things go into overdrive for the busy homemaker, teacher, home economist and cooking demonstrator. Anhang says she looks for ways to do things in a quick and easy way. In an interview, Anhang shared some of her recipes that she says "can be thrown together."

Anhang, a graduate in home economics and education, worked for the Providence Gas Company as demonstrator, tester and teacher. She teaches French at the Associated Hebrew Day Schools and is a cooking demonstrator at the Kashruth Council of Toronto's cooking sessions.

"With such a busy schedule, I look for ways to put together meals for my family and friends – meals that look and taste great but don't take much time to prepare."

Here are a few of Anhang's tested quick and easy to prepare recipes.

QUICK SHREDDED CABBAGE LASAGNA

1 small head of cabbage shredded, washed, inspected and soaked in salt water
½ cup sugar
1-1½ lbs ground beef
½ cup chopped onion and 2 tsp. oil for frying or 1 package onion soup mix
Salt and pepper to taste
¼ cup ketchup
1 large can tomato sauce diluted with ½ cup water

Drain cabbage, dry, sprinkle with sugar and freeze for 48 hours or longer. Defrost before using. Cabbage can be boiled and used when tender. Sauté meat until golden brown. Add sautéed onion or onion soup mix to the meat. Season to taste. Add ketchup and mix.

Preheat oven to 375. Spray 9 x 13-inch pan with vegetable spray. Spread a layer of diluted sauce, a layer of defrosted cabbage, a layer of sautéed beef. Repeat until all ingredients are used up, ending with a layer of sauce.

Cover and bake 30-40 minutes. Uncover and bake an additional 30 minutes. Can be served hot or cold. Serves 6-8.

QUICK POTATO AND MEAT CASSEROLE

2 tsp. oil
2 medium onions, chopped or ½ package onion soup mix
1 lb. ground beef
4 eggs, beaten
12 medium potatoes washed, boiled, peeled and mashed
Salt and pepper to taste.

Preheat oven to 375. Sauté onions in oil (if using). Remove onions from pan. Sauté ground beef until golden brown. Combine all ingredients and mix well. Pat into a greased 9 x 13-inch pan. Bake in preheated oven 30-35 minutes or until lightly brown. Serve hot or cold. Serves 6-8.

QUICK AS A WINK CHICKEN

1 chicken cut in 8 or 10 pieces
1 package onion soup mix
3 garlic cloves, or garlic powder to taste

Wash and dry chicken pieces. Sprinkle generously with onion soup mix and chopped garlic or garlic powder. Let stand one hour or overnight in the refrigerator. Preheat oven to 400. Place in a shallow pan lined with heavy duty foil. Bake chicken uncovered for 45 minutes. Cover and bake an additional 25 minutes or until tender. Serves 4. Note: Can be frozen.

Vivian Anhang

QUICK TOMATO SALAD

4-6 ripe tomatoes, sliced
1 medium onion, sliced
1½ tbsp. vinegar
3 tbsp. oil
Salt and pepper to taste

Combine all ingredients. Mix well. Serves 4-6. Can keep overnight

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Passover Food Ideas

Keeping menu simple is good guideline at Passover

For many cooks, varying the menu during Passover can be complex, especially those who do not have years of experience in Passover cooking. During the week, Passover recipes should meet the normal requirements of the contemporary family: quick, delicious and low in added salt and fat. Chicken and turkey fit the healthy eating aspects both for seders and daily dinners.

A good guideline for making Passover meals is to keep it simple: Confusion results from too many exotic ingredients. That does not mean, however, that meals need to be boiled chicken and potatoes! Empire Kosher Foods offers these recipes:

GROUND CHICKEN MEAT LOAF

An economical, tasty and simple meal to make for every day. You can either use ground chicken for more flavour, or ground turkey for a hearty dinner that cooks while you set the table, help with homework or read the paper.

1 lb. ground chicken or ground turkey
¼ cup matzah meal
¼ cup water
2 eggs, slightly beaten
½ cup minced onion
⅛ tsp. pepper
1 small can tomato mushroom sauce

Combine chicken matzah meal, water, eggs, minced onion and pepper. Do not over mix. Top with sauce, bake at 375 for 45 minutes to 1 hour or until done. Serve with potatoes, and a green salad.

FRUIT STUFFED ROASTER

This is a perfect chicken to serve at Passover. The fruit stuffing makes a good side dish and a savoury condiment.

2 roasters
2 cups pitted prunes
2 cups dried apricots
Boiling water
2 tbsp. chicken fat or pareve margarine
1 cup finely chopped onion
2 cups chopped peeled apples
1 tsp. cinnamon

The night before, pour enough boiling water over the dried fruits to cover by one inch. Soak for 45 minutes, drain well and chop coarsely. Refrigerate. The next day, in skillet, heat the chicken fat or margarine and saute onion until soft and golden. Add apples, cook one minute, add prunes and apricots, mix well. Sprinkle with cinnamon, cook over low heat for about 5 minutes. Remove and let cool.

Preheat oven to 350. Stuff roasters with fruit mixture, and roast for 1½ to 2 hours.

KEY WEST CHICKEN BREASTS

4 boneless chicken breast cutlets
Juice of ½ fresh lime
2 tbsp. grated fresh ginger root
½ cup sherry or white wine
2 tbsp. cottonseed oil
1 large onion, sliced
½ cup sliced mushrooms
½ cup chicken broth

Mix lime juice, sherry or wine and 1 tbsp. grated ginger (fresh is much better than dried) and marinate cutlets for at least 1 hour.

Saute onions and mushrooms in 1 tbsp. oil until soft and golden. Remove. Add remaining oil, add drained chicken breasts and saute on both sides. Return mushrooms and onion to pan, add chicken broth, the additional 1 tbsp. of ginger and lime if desired, and cook for about 5-7 minutes or until done.

CHICKEN CACCIATORE

1 Rock Cornish chicken
2 tbsp. cottonseed oil
1 finely sliced onion
Large can tomatoes or 8 medium fresh tomatoes
1 clove garlic
¼ tsp. pepper
½ cup white wine or chicken broth

Cut up chicken, cook in deep skillet in oil until browned. Add onion and cook until onion is transparent and golden. Add remaining ingredients, cover tightly. Simmer until chicken is tender and tomatoes are reduced to a thick sauce. Serve with boiled parslied potatoes.

CHICKEN VERONIQUE

2 small (2½ lb.) Rock Cornish chickens
grated zest of 4 lemons
2 tbsp. cottonseed oil
2 tbsp. lemon juice
1 lb. red seedless grapes
1 tbsp. red wine

Wash and dry chickens, inside and out. Preheat oven to 425. Pepper inside and rub with lemon zest. Mix oil and lemon juice, rub outside of chickens with this mixture. Wash grapes, remove stems, fill the cavity of the chickens with the grapes. Place chickens in shallow pan and roast for 20 minutes. Reduce heat to 350, roast another 20 to 25 minutes. Turn chickens and baste with pan juices half way through the cooking. Remove chickens. Skim fat from the juices, add the wine, whisk in a tsp. margarine, and adjust seasoning. Split chickens in half, pour pan juices over and serve.

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❑ Filet of Beef-/lb. 21.50
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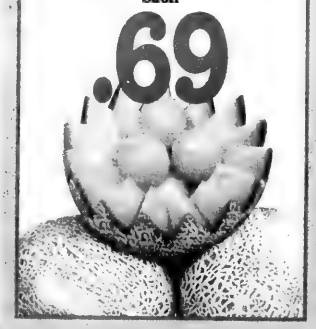

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Passover Food Ideas

COR products for Pesach

This Passover listing is a non-profit service to the Jewish community. COR certification assures the consumer that products under its supervision are prepared according to the Jewish dietary laws. This is one of the ongoing services of the Kashruth Council, which provides education and information on Kashruth and on the availability of supervised and certified products and services.

The following products and services are under Passover supervision of the Toronto Rabbinical Vaad Hakashruth when bearing a COR Kosher for Passover label.

Baked goods available at: Carmel Bakery; Hermes Bakery; IGA (Clark store); Sweet York Desserts.

Beverages*: Coca-Cola Ltd.: Coca-Cola Classic; Canada Dry Ginger Ale.

*Note: Kashruth Ontario Sephardim [KOS] has approved Diet Coke, which contains aspartame (kitnyos derived), for use by the Sephardi community.

Coffee: Nescafe Richblend Instant Coffee.

Fruit salad and frozen ice desserts: Amber Foods Lt.; Marcee's Sweets – fruit ices, ice cream; Metropolitan Ice Cream – fruit ices.

Honey and sugar: Billy Bee Honey Products Ltd.; Redpath Sugar.

Margarine/oil products: Vegarine (pareve).

Pickled and marinated products: Feature Foods Ltd.; Strub Brothers Ltd.

Salt: The Canadian Salt Company Ltd. (Windsor Salt); Sifto Canada Inc.

Juice: Minute Maid Premium Orange Juice (original) frozen concentrated.

Dairy products: Astro Dairy Products Ltd. – bakers special cheese, cream cheese spread, pressed bakers and cottage cheeses, yogurts; Beatrice – milk, 10 percent cream; Cheese Lovers hard cheeses; Great Canadian hard cheeses; Kofman-Barenholtz Foods – Galilee hard cheeses; Lana Brand – cream cheese, cottage cheeses, sour cream, skim yogurt, table yogurt; Neilson – milk, coffee cream; Mandel's brand – cream cheese, pressed cheeses; Western Creamery – Birds Hill sour cream, Mashlanka buttermilk, pressed cheeses, cream cheese (regular, with green onions, light and bakers), sour cream, yoggi, yogurt.

Nuts and dried fruit: Parnosh dates; Royal nuts (variety of nuts available); Targol nuts (variety kinds available).

Fish products: Central Epicure – chopped fish, all regular fresh and smoked fish; Feature Foods Ltd.; Strub Brothers Ltd.

Fish markets: IGA, 441 Clark Ave. W.; Gershon's Fish Market, 3019 Bathurst St.; Hartman's Glatt Kosher Meats, 5974 Bathurst St.; The Fish Emporium, 3462 Bathurst St.

Butcher shops – poultry and delicatessen products: IGA, Clark & Hilda; B. Goldstein Products, 308 Wilson Ave.; Glatt Kosher Stroli's Meats, 3459 Bathurst St.; Hartman's Glatt Kosher Meats, 5974 Bathurst St.; Manor Kosher Meats, 662 Sheppard Ave.; Perl's Meat Products, 3015 Bathurst St.; Perl's Meat Products, 7700 Bathurst St.; Prime Kosher Meats, 270 Wilson Ave.

Fresh and frozen packaged meat and poultry: (Check all packaged meats for the COR symbol). Price Chopper, Bathurst and Steeles.

Hotels for Pesach: Niagara Kosher Hotel, 416-256-1812 or 1-800-387-5588.

Kosher food and novelty stores: Akiva's, 3858 Bathurst St.; Balloon Bash, 7077 Bathurst St.; Basically Bulk, 3181 Bathurst St.; Baskets n Stuf, 6237 Bathurst St.; Chocolate Charm, 3541 Bathurst St.; Happy Days Gift Baskets, 248 Steeles Ave.; Kosher & Natural Foods, 3413 Bathurst St.; Kosher City Plus, 3468 Bathurst St.; Kosher Food Warehouse, 75 Doncaster Ave.; The Chocolate Moose, 2839 Bathurst St.; The Kosher Grocer, 3041 Bathurst St.

Wines: Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities. The label must indicate that the bottle has been prepared Kosher L'Pesach. Galilee Wine Company, 416-783-2516; Mazel Wines, 416-631-8071; N.M. Grafstein Sacramental Wine, 416-256-0440; Nesher Wines, 416-631-6727; WineWorld, 416-487-7147.

Public/private institutions: Kitchens of the institutions listed below have been prepared for Pesach by mashgichim under the direction and instruction of the Rabbinical Vaad Hakashruth in accordance with the requirements for Passover. Baycrest Centre for Geriatric Care – Baycrest Hospital, Baycrest Terrace, Jewish Home for the Aged, Joseph E. & Minnie Wagman Centre; The Bernard Betel Centre for Creative Living: Association of Jewish Seniors is providing a second seder on April 20; Lincoln Place Nursing Home; The Mount Sinai Hospital (Kosher L'Pesach meals on request); Terrace Gardens, 3705 Bathurst St.

Caterers and take-out foods: Beth David B'nai Israel Beth Am – Miriam's Table; Beth Emeth Bais Yehuda – Zuchter Berk Creative Caterers; Beth Sholom–GMB Culinary Productions; Beth Tzedec – Caterers York Ltd.; Shaarei Tefillah – Rose Lazar Catering Services; Ely's Fine Foods; Fine Touch Catering; Glatt Kosher Strolis Meats; Hartman's Kosher Meats; IGA (Clark store); L'Echaim Caterers; Malmar Fine Foods/Catering; Perl's Meat Products Ltd.; Peter Graben Fine Foods; Rachel's Catering.

Meat/poultry wholesale services: Chai Kosher Poultry Inc.; Lazar Yitzchok; Marvid Poultry Packers; Empire Frozen Poultry.

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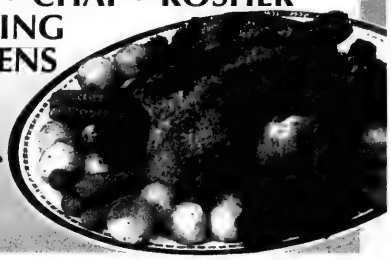

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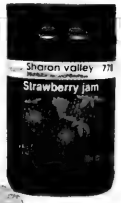

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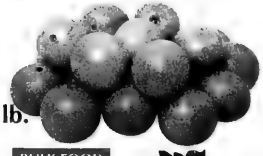

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Passover Food Ideas

Reducing calories at Passover

By CAROLYN BLACKMAN
Staff Reporter

The seder meal should be enjoyed, without worrying about extra calories or fat, says Fran Berkoff, outpatient dietitian at Mount Sinai Hospital.

"It is important to remember that Passover is a time when we eat special foods, and we should do that for the two seder meals," says Berkoff.

The rest of the week, she says, is when we should concentrate on fruits and vegetables. "We do not get grains, so we need the fruits and vegetables for fibre," she said.

During the day, before the seder, Berkoff advises, "do not starve yourself. Have a regular eating day, and try to take a long walk the day after the seder.

"See the seder as two isolated meals. It is not the big picture. We all have days when we eat too much; balance yourself the rest of the week," says Berkoff.

Reducing fat can be done easily during the week of Passover, she says. "We usually use more than we need. Experiment with a dish, such as fried matzah or matzah meal pancakes, and cut down on the fat."

Concentrate on what you can eat, not on what you can't, she says. Salads, vegetables, gefilte fish, turkey – these are all part of healthy living. You can even put extra vegetables into your chicken soup.

The following recipes from the *New York Times Passover Cookbook*, go along with some of Berkoff's suggestions.

VEGETABLE GRATIN (pareve)

1 small eggplant, halved lengthwise, then sliced crosswise
2 small yellow squash, thinly sliced crosswise
2 tbsp. coarse salt
4 carrots, peeled and thinly sliced
1 medium onion, finely chopped
2 cloves garlic, finely chopped
1 tsp. tomato paste
¼ cup white wine
1 medium tomato, thinly sliced
1 yellow bell pepper, seeded, deveined and sliced lengthwise into ½-inch strips
1 tsp. freshly ground black pepper
1 red bell pepper, seeded, deveined and sliced lengthwise into ½-inch strips
1 tbsp. chopped fresh thyme
2 tbsp. olive oil
6 sprigs parsley, stems removed, finely chopped

Preheat the oven to 375. Lightly cover the eggplant and squash slices with the salt and set aside for 30 minutes. Rinse the slices under cold running water and pat them dry. Put the carrots, onion and garlic in a large skillet with a heavy bottom. In a small bowl, dissolve the tomato paste in the white wine and pour it over the carrots. Stir to combine. Arrange the eggplant, tomato, yellow pepper, squash and red pepper, in that order, in alternating rows on top of the carrot mixture. The sliced vegetables should be loosely packed. Sprinkle the thyme over the gratin (casserole) and season with the black pepper. Drizzle with the olive oil, cover the pan with foil and bake for 45 minutes. Remove the foil and continue to bake for an additional 30 minutes. Garnish with parsley. Makes 4 to 6 servings.

ANNE ROSENZWEIG'S BUTTERNUT SQUASH RATATOUILLE

2 medium butternut squash, peeled, halved, fibres scooped out and cut into ¾-inch cubes
3 tsp. vegetable oil
1 cup carrots, peeled and cut into ¼-inch dice
1 cup leeks, cleaned and cut into ¼-inch dice
1 cup zucchini, cut into ¼-inch dice
1 cup golden delicious apples, peeled, cored and cut into ¼-inch dice
½ cup minced shallots
1 cup vegetable broth
2 tsp. salt
Freshly ground pepper

Preheat oven to 375. Place squash in a roasting pan and toss with 2 tsp. oil. Roast until just tender, tossing from time to time, about 25 minutes. Heat the remaining tsp. of oil in a large, nonstick skillet over moderately high heat. Add the roasted squash and carrots and cook for 3 minutes, stirring occasionally. Add the leeks and cook for 2 minutes, stirring occasionally. Add zucchini, apples and shallots and cook for 3 minutes longer, stirring occasionally. Stir in the vegetable broth and salt and pepper to taste, and simmer until the vegetables are tender but not too soft, about 15 minutes. Serve warm. Makes 10 to 12 servings.

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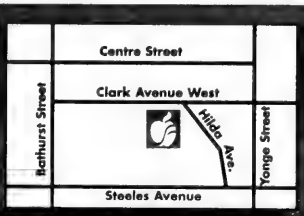

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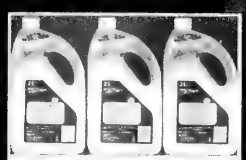

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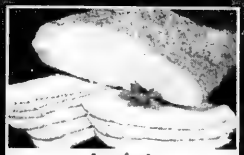

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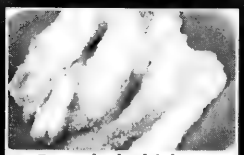

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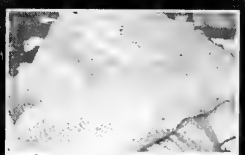

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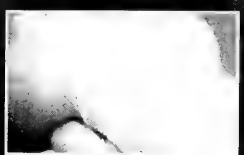

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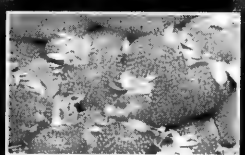

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Passover meals don't have to be heavy

By BARBARA SILVERSTEIN
CJN Staff

For most people, the notion of a light seder meal may be a bit of an oxymoron. After all, light fare is hardly synonymous with Passover cooking.

Cooking maven Bonnie Stern, author of the *HeartSmart Cooking* series, recalls that the traditional seder meals at her home tended to be "heavy, but delicious. I liked it because it was celebration sort of time." However, she say's there's no reason why non-seder Passover meals have to be heavy.

"Everybody complains. I think you have to eat a lot of fresh fruit and vegetables to balance the matzah. And try not to eat too much of it. People seem to eat more matzah than they do bread."

Her own favourite Passover meal as a child was chopped egg salad on matzah. Her children, who are 14 and 16, enjoy matzah brei (fried matzah) and bubalach – matzah meal pancakes. "My mother's were never heavy and so mine aren't heavy."

Stern says she keeps her bubalach light by folding in beaten egg whites, but she notes that not everyone can use this technique because some people won't beat egg whites during Passover.

Bubalach and matzah brei are more family fare and not the type of dishes one would serve guests. Stern recommends serving smoked salmon to company during Passover and she also offered some recipes from her newest cookbook *Heart-Smart Cooking for Family and Friends* (Random House).

Stern's says her gefilte fish loaf, which is baked, is very easy to make."It's a wonderful light meal you can eat with a salad or matzah for supper.

"When you buy really fresh fish and you bake it, it doesn't smell as much as if you're cooking on top of a stove…I make gefilte fish loaf all the time."

As for Passover desserts, Stern says hosts can keep this last course light by serving fresh fruit, compote or sorbets. "I like a meringue dessert. I like meringue cup with sorbet or caramelized winter fruit for a non-dairy meal."

GEFILTE FISH LOAF

3 lb. mixed ground fish (such as 1½ lb. whitefish, 1 lb. pickerel and ½ lb. salmon)
3 eggs
1 cup cold water
⅓ cup matzah meal
4 tsp. salt
1 tsp. pepper
1 tbsp. granulated sugar
1 small onion grated (¼ to ⅓ cup)
1 carrot, grated chopped (about 1 cup)

Place fish in large bowl. Add eggs, water, matzah meal, salt, pepper, sugar, onion and carrot. Gently combine ingredients together.

Place mixture in a 9 x 5-inch/ 2-lb. loaf pan lined with parchment paper. Cover with foil. Place a roasting pan in a preheated 350 oven and half fill the pan with hot or boiling water. Gently place pan of fish in water bath. Bake for 1 hour. Uncover pan and bake 30 minutes longer.

Cool fish and then refrigerate for a few hours or overnight. Remove from pan and slice. Serve with horse radish. Makes 12 to 16 servings.

RUSSIAN BEET AND POTATO SALAD

"The colour and taste of this salad are awesome," says Stern. "Serve it as an appetizer or a side dish."

1 English cucumber
1 tsp. salt
1 lb. beets, cooked, peeled and diced (about 3)
1 lb. potatoes, cooked, peeled and diced (about 3 large)
3 hard-cooked egg whites, diced
1 dill pickle, diced
2 tbsp. chopped fresh dill
2 tbsp. chopped fresh parsley
2 tbsp. chopped fresh chives or green onions
1 cup of yogurt cheese, thick yogurt, or light sour cream
2 tbsp. mayonnaise
1 tbsp. of horseradish
Salt and pepper to taste

Cut cucumber in half lengthwise. Scoop out seeds. Dice cucumber. Place in a colander, toss with salt and allow to drain for 30 minutes. Rinse cucumber well to remove salt and pat dry.

In a large bowl, combine cucumber, beets, potatoes, egg whites, pickle, dill, parsley and chives.

In a small bowl, combine yogurt cheese, mayonnaise, and horseradish. Taste, add salt and pepper if necessary.

Toss yogurt mixture with salad. Makes 8 servings.

Yogurt cheese

Line a large strainer with cheesecloth, paper towel or coffee filter and set over a bowl. Place 3 cups unflavoured lowfat natural yogurt in a strainer and allow to rest for 3 hours or up to overnight in refrigerator. About half the volume of yogurt will strain out as liquid. (The longer the yogurt sits the thicker it becomes). Spoon thickened yogurt cheese into a container, cover and refrigerate. Use as required. Makes 1½ cups.

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A kosher and healthy Pesach possible for diabetics

By LEILA SPEISMAN
Staff Reporter

With a pinch of creativity and a dash of planning, those with diabetes can enjoy a Pesach holiday that is both kosher and healthy, according to dietician Alison Weinstein.

True, the four glasses of wine, the karpas and the maror have religious and symbolic significance, but "does that mean we have to also consume chocolate, 40 eggs, and puddings?" she asked.

Weinstein was speaking at the annual Passover program of the Jewish Diabetes chapter of the Canadian Diabetes Association. She read a speech prepared by fellow dietician Sharon Gottlieb, who was unable to attend.

The healthy eating principles that diabetics observe all year long, especially limiting the intake of sugar, salt, fat and alcohol, are the same during Pesach, said Weinstein.

She explained that the new philosophy of healthy eating emphasizes the importance of a variety of foods – including whole grains and low-fat dairy products – eating in moderation, and spacing meals.

Concentrate on fresh foods, she advised. There are many kosher for Passover foods available, and those from the United States offer extensive nutritional information. However, Weinstein said, be careful about, for instance, the labelling on mixes.

"The information given for two matzah balls, [says] to add 11 grams of carbohydrates, six of fat and three of proteins to [allow] for the extra eggs, and milk or oil to make the mix."

Using egg whites and less oil will help lower these numbers, she said.

To make up the fibre that one usually gets from beans, rice, and grains, use whole wheat matzahs, and extra fibrous vegetables, such as broccoli, cabbage and asparagus.

Bake, roast or broil instead of frying, she suggested, and use spray instead of oil to grease pans.

Fat can be reduced by chilling soups and stews and skimming off the fat, serving gravies or sauces on the side, substituting two egg whites for one egg, juice or applesauce instead of fat, and sunflower or olive oil instead of cottonseed oil.

At the seder, use dry wine in small glasses, she said. Have a snack before the seder starts, to maintain blood sugar levels.

She also said to use coconut sparingly, and eat a lot of free vegetables.

Make yogurt cheese, Weinstein recommended. Buy yogurt without gelatin, and strain it through a coffee filter overnight, or for up to two days. When it thickens, add finely chopped vegetables, garlic, and salt and pepper. It becomes something like cream cheese.

The chapter gave out a number of Passover recipes suitable for diabetics. Here are a few examples.

NO-CRUST VEGETABLE QUICHE

2 cups cooked broccoli, well drained
2 tbsp. butter
1 tsp. oil
1 large onion, finely chopped
1 clove garlic, crushed
2 tomatoes, peeled and chopped
1 tsp. chopped parsley
½ tsp. salt
¼ tsp. pepper
3 eggs, well beaten
1 cup grated cheddar cheese

Preheat oven to 350. Grease a pie plate lightly. Add cooked vegetables. Melt butter with oil. Saute onion and garlic; add tomatoes, salt and pepper; cook 10 minutes. Cool. Pour over vegetables in a pie plate. Pour beaten eggs over vegetables. Sprinkle with grated cheese. Bake about 30 minutes, or until knife inserted in the centre comes out clean. Serves 6.

Each serving, one-sixth of the pie, is 2 protein choices, half a fruit & vegetable choice and 2 fats & oils choices.

FROZEN STRAWBERRY SOUFFLE

Pick over, hull and clean 4 cups fresh strawberries. Reserve 6 berries for garnish. Puree remaining berries in blender or food processor with ½ cup sugar.

In a very large mixing bowl, beat together 2 egg whites and 2 tbsp. lemon juice.

Gradually add ½ cup sugar and, if you wish, a little brandy, and beat until stiff peaks form. Fold berry mixture into egg white mixture. Beat continuously at high speed till double in volume, about 10 minutes. Pour into glass serving bowl, cover and freeze at least 24 hours.

Remove from freezer 15 minutes before serving and garnish with reserved berries. Serves 20.

1 serving of ½ cup is 50 calories, 5 g protein, 1 g fat and 12 g carbohydrates.

BLUEBERRY MUFFINS

¼ cup sugar
¼ tsp. salt
½ cup cake meal
2 cups frozen blueberries
½ cup oil
¼ cup potato starch
3 eggs

Sift salt, potato starch and cake meal. Mix oil and sugar, add eggs and beat well. Fold in dry ingredients. Fold in blueberries. Pour into paper cups in muffin tins. Sprinkle cinnamon on top. Bake at 325 for 40-50 minutes. Yield: 12 muffins.

One muffin is 1 starch choice, half a fruit & vegetable choice, and 2 fat choices.

Correction

The food story, "*CJN staff share Passover favorites*," contained an incorrect amount in the ingredients list. The recipe for Honeyed Sweet Potato Casserole calls for 2 tablespoons of margarine. The CJN regrets the error.

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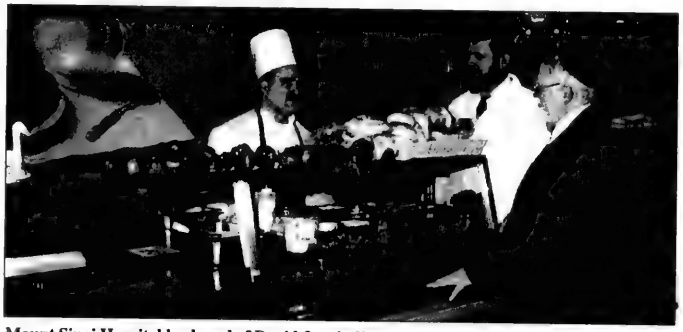
"We decided to take some space in the cafeteria and...offer hot, ready-made and freshly prepared meal options," said the hospital's director of nutrition and food services, Joy Langlois. "The service was developed in response to inquiries from hospital staff and volunteers for warm kosher lunches."

"We are very proud to offer this service for the people who use the hospital," said Mount Sinai Hospital chief operating officer and executive vice-president Joseph Mapa. "It has special meaning because of our roots and our unabated commitment to the Jewish community."

Prior to the opening of the hospital's new kosher specialty section, the hospital was providing convenient kosher meal options produced by outside suppliers, and did offer occasional theme days where warm food items such as pizza or soup were offered.

The new kosher menu includes cabbage borscht, blintzes, vegetarian lasagna and sushi. A variety of salads and sandwiches are also available on a daily basis.

The cafeteria is open on weekdays between 11 a.m. and 2:15 p.m.



Mount Sinai Hospital kosher chef David Jenah discusses menu options with the mashgiach, Rabbi Moshe Ginz and hospital chaplain, Rabbi Bernard Schulman during the opening of the hospital's new kosher specialty section.

Premium kosher wines in time for Passover

Royal Wine Corporation has introduced the first premium kosher wines from Australia, as well as wines from Chile, Italy, France, Israel and California, in time for Passover.

Both Baron Herzog and Golan Heights Winery were invited to participate in the 1999 New York Wine Experience, and Baron Herzog's 1998 Chenin Blanc was the winner of the 1999 West Coast Wine Competition's "Sweepstakes Award – White Wine."

Royal Wine Corporation's newest addition to its kosher wine offerings is Teal Lake. This new line of Australian wines includes the 1999 Teal Lake Shiraz and 1999 Chardonnay, which were produced at the well-respected Normans Winery in South Australia.

Both wines are made in the traditional Australian fruit-forward style. The Shiraz exhibits notes of spice typical of the varietal, and the Chardonnay is a clean fruity wine with notes of butter and a rich flavour.

Another new offering from Royal is the 1999 Alfasi Chardonnay, which along with the 1998 Alfasi Merlot and 1998 Cabernet, is produced from vineyards in Chile's Maule Valley, 160 miles south of Santiago. Alfasi, made at Chile's Carta Vieja Winery, enjoyed a very successful debut last year with its 1997 Merlot and 1997 Cabernet.

Baron Herzog, the super premium kosher winery in Santa Maria, Calif., is introducing new vintages of a number of its wines in time for Passover, including the full-bodied 1997 Old Vines Zinfandel from Lodi, 1998 Chardonnay, 1999 White Zinfandel and 1998 Chenin Blanc from Clarksburg.

Also available in time for Passover is the impressive 1998 Cabernet Sauvignon. The 1997 vintage of Baron Herzog's Cabernet was awarded a gold medal at the 1999 West Coast Wine Competition, and winemaker Peter Stern says the 1998 is an even better wine.

Royal also imports a full line of wines produced in France and Italy. The Herzog selection from France provides a taste of a line of French wines at reasonable prices. Current releases are the 1998 Herzog selection Merlot, 1998 Herzog selection Cabernet Sauvignon and 1999 Herzog selection Chardonnay, all of which are made from 100 percent French grapes.

The Chateau Yon Figeac in the St. Emilion region of Bordeaux also produces a kosher wine, and the 1995 vintage is presently available. From Italy, new offerings include Bartenura's delicate Moscato d'Asti and the 1998 Barbera d'Asti.

Royal is also introducing several new vintages from Israel's Yarden and Gamla, which are made at the Golan Heights Winery. The winery is located more than 4,000 feet above sea level in the Golan Heights region.

Yarden was recently awarded a silver medal at the 1999 VinExpo on the strength of its 1997 Cabernet, 1997 Merlot and 1998 Sauvignon Blanc, all of which are currently available nationwide. Gamla, Yarden's sister brand, will also be releasing its 1997 Cabernet and 1997 Chardonnay in time for Passover.

"With the addition of Teal Lake this year and Alfasi last year, kosher wines are now made in almost all of the world's most important wine growing regions.

"Our wines are now distributed in virtually every market in the United States, as well as throughout Canada, Israel, South America, Europe, Asia, Africa and Australia," said Nathan Herzog, vice-president of Royal Wine Corporation.

Serving up fine meats, poultry, fish and prepared foods to the Jewish community for over 40 years

Nortown

We wish all our Customers a very Happy and Healthy Passover

PASSOVER MENU 2000

SALADS

Fresh Fruit Salad	$7.49 lb.
Mango Salad	$7.99 lb.
Cucumber Salad	$4.99 lb.
Vegetable Salad	$6.99 lb.
Israeli Salad	$5.99 lb.
Coleslaw	$3.99 lb.
Creamy Coleslaw	$3.99 lb.
Potato Salad (Reg)	$3.99 lb.
Potato Salad (Mini Red)	$4.99 lb.
Carrot Salad	$3.99 lb.
Greek Salad	$6.99 lb.
Eggplant Salad	$7.49 lb.
Tuna Salad	$8.99 lb.
Salmon Salad	$13.99 lb.
Chicken Salad	$6.49 lb.
Egg Salad	$4.99 lb.

OUR SOUPS (1 LITRE JARS)

Cabbage with Meat	$6.49 jar
Potato Soup	$6.49 jar
Chicken Soup with Matzo Balls	$6.49 jar
Clear Chicken Soup	$6.49 jar
Matzo Balls	75¢ ea.

APPETIZERS

Kishka	$4.99 lb.
Chopped Liver	$5.99 lb.
Chopped Liver & Egg	$5.99 lb.
Gefilte Fish - Sweet	$2.99 ea.
Gefilte Fish – Salt & Pepper	$2.99 ea.
Gefilte Fish Loaf - Sweet	$8.99 lb.
Gefilte Fish Loaf – Salt & Pepper	$8.99 lb.

SIDE DISHES, ETC...

Carrot & Pineapple Tsimmis	$5.49 lb.
Caramelized Butternut Squash	$7.99 lb.
Sweet Potato Praline	$6.49 lb.
Small Potato Latke	75¢ ea.
Large Potato Latke	$1.69 ea.
Large Potato Vegetable Latke	$1.69 ea.
Parisienne Potatoes	$4.49 lb.
Roasted Potatoes with onions & roasted tomatoess	$5.99 lb.
Garlic Mashed Potatoes	$4.99 lb.
Beef Knishes	$2.19 ea.
Corned Beef Knishes	$2.19 ea.
Cabbage Rolls	$4.99 lb.
Sweet & Sour Meatballs	$6.99 lb.
Chicken Meatballs	$7.99 lb.

PUDDINGS - KUGELS

	Bulk	Pkg.
Potato	$5.49 lb.	$5.99
Salt & Pepper Farfel	$5.49 lb.	$5.99
Sweet Farfel Pudding	$5.49 lb.	$5.99
Apple, Raisins & Plum	$5.99 lb.	$6.49
Mushroom & Green Peppers	$5.49 lb.	$5.99

MAIN COURSE

BEEF

Roast Brisket – Whole	$8.99 lb.
– Sliced	$10.99 lb.

CHICKEN

Boneless Chicken Breasts Lemon	$9.99 lb.
Honey Mustard	$9.99 lb.
Apricot Cranberry	$9.99 lb.
Chicken Marbella	$7.99 lb.
Whole B.B.Q. Chickens	$3.99 lb.
Whole Roasted Chickens	$3.99 lb.
Roasted, Glazed, Matzo Meal Coated Chicken	
– Wings	$4.99 lb.
– Breasts	$5.49 lb.
– Legs	$3.99 lb.
Stuffed Squabs - Potato	$5.99 ea.
Chicken Cutlets	$9.99 lb.
Chicken Fingers	$9.99 lb.
Chicken Burgers	$5.99 lb.

FISH

Honey Glazed Citrus Salmon	$15.99 lb.
Sole - Matzo Meal Coated	$11.99 lb.
Salmon Patties	$2.89 ea.

VEAL

Roasted Veal Shoulder	$11.99 lb.
Veal Meatloaf	$5.99 lb.
Veal Cutlets	$9.99 lb.
Veal Burgers	$5.99 lb.

TURKEY

Roasted Turkey - Whole	$5.49 lb.
– Sliced	$6.49 lb.
Smoked Turkey - Whole	$5.49 lb.
– Sliced	$6.49 lb.

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What's New

By Miriam Herman

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HOLIDAY DEADLINE

What's New and About People deadlines – Due to the Passover holiday, please note the following: Monday, April 10, is deadline for April 19 issue; Frjday, April 14, for April 28; Tuesday, April 18, for May 4.

I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, April 6

ISRAEL'S HISTORY

Israel's History – The First 50 Years, a history of Israel from 1948, 7:30 p.m., Beth David B'nai Israel Beth Ami Synagogue. Introduction and commentary by **David Goldberg**, Canada-Israel Committee. Canadian Zionist Federation 633-3988 or Beth David 633-5500.

Sunday, April 9

SHPEELERS IN CONCERT

Cabaret evening starring the Shpeelers and **Bill Berle's** Klezmer music, 8 p.m. Shaarei Shomayim Synagogue. Proceeds go to the anti-missionary work of Jews for Judaism.

MONTESSORI DAY SCHOOL

Montessori Jewish Day School open house/information meeting, 3 p.m., 585 Cranbrooke Ave. Now registering for primary (ages 3-6) and elementary (ages 6-9) programs. 929-4830.

BIOMEDICAL ETHICS

Dr. Michael Sefton, University of Toronto, presentation on Biomedical Ethics, 7:30 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. **Erma Bader** 905-889-4975.

CHORAL RECITAL

Centro Scuola e Cultura Italiana/ Columbus Centre and the Koffler Centre of the Arts present A Springtime Choral Recital featuring the Columbus Centre's Children's Chorus, Schola Cantorum, and the Renanim Children's Chorus of the Koffler School of Music, 3 p.m., Leah Posluns Theatre. For tickets, 636-1880, ext. 0.

SONGS THAT NEVER DIED

Friends of Yiddish presents an evening devoted to the work of Yiddish poet **Mordechai Gebirtig** with poet **Simcha Simchovitch** and singer **Lenka Lichtenberg**, 7:30 p.m.,Winchevsky Centre, 585 Cranbrooke Ave.

FORGIVENESS

Temple Sinai breakfast series features Forgiveness and the Simon Wiesenthal Centre with **Leo Adler** and **George Preger**, 10 a.m.

SINGLES DINNER

For ages 39 plus, at Sunshines at Bayview Village, 6:15 p.m. $2 levy to Heart and Stroke Foundation includes mix-mingle lottery draw. No RSVP required, just come and ask for Shalom Group. 635-6489.

Monday, April 10

AUTHOR! AUTHOR!

Readings and discussion with actor/director **Frank Canino**; actor/author **Lynn Gordon;** playwright **Martin Hunter**, presented by Medina Theatre Ensemble, 7:30 p.m., B'nai Brith Building, 15 Hove St. 785-1074 or 785-0363.

LECTURE-RECITAL

The Shtetl – A Portrait in Song featuring **Naomi Bell**, 12:30 p.m., Cranbrooke Friendship Club, Winchevsky Centre, 585 Cranbrooke Ave. 789-5502.

NEW HADASSAH CHAPTER

Toronto Hadassah-WIZO's new chapter, Perek Shaynee, a group of young women in their 30s who are separated or divorced (most are single mothers as well), meets 7:45 p.m. **Bonnie Wagman** 630-8373.

PASSOVER COOKING

Beth Sholom Sisterhood's evening of Passover cooking with **Stacee Flanzraich**, 8 p.m. Admission: donations for the Kosher Food Bank.

Continued on page 47

4 Questions Before PASSOVER:

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*no breakages *no rental fees

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Continued from page 46

Tuesday, April 11

PESACH TRADITIONS
Jewish Women in the Next Millennium series continues with Feminist Pesach Traditions by **Rabbi Adina Lewittes** 8 p.m., Beth Tikvah Synagogue.

FILM REVIEW
Adath Israel Sisterhood series of book and film reviews continues with the film *Crimes and Misdemeanors* reviewed by **Heather Kassel**, 8 p.m.

CHUG TANACH
Meets at 8 p.m. at Beth David B'nai Israel Beth Am Synagogue to study Jeremiah. Presenter **Abe Richmon.** Text in Hebrew, discussion in English.

Wednesday, April 12

OFF-BROADWAY SEDER
Seminar takes you through the entire seder and shares ideas on how you can make your seder meaningful and fun. **Rabbi Mitch Mandel**, 8 p.m., Aish HaTorah, 949 Clark Ave. W. Thornhill. 905-764-1818.

CHILD SURVIVORS
Child Survivor/Hidden Children present **Eve Bergstein**, who lectures on her journey to her hometown, Staszow, Poland, 7:30 p.m., Lipa Green Building. Holocaust Education and Memorial Centre, 635-2883, ext. 144.

SPRING SALE
Come shop at Baycrest's annual Spring Sale and buy quality items at reasonable prices – plants, wool, fabric, handcrafts made by the residents and more, 10 a.m. to 4 p.m. 785-2500, ext. 3574 or 2549.

QUILTING
Pomegranate Guild of Judaic Textiles features Quilting from the Bible with **Catherine Cornutt**, ecumenical chaplain, West Park Hospital. 8 p.m., Lodzer Holocaust Centre, 14 Heaton St. 402-7189.

LUNCH AND LEARN
Israel Negotiating Peace is the topic **Simon Rosenblum**, Canadian Jewish Congress, Ontario region, discusses at the Holy Blossom Temple Lunch and Learn in Retirement, noon. Bring lunch. 789-3291.

JWI CHAPTER
Jewish Women International, Markham/Unionville chapter monthly meeting. Guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

And What Else Is New

PASSOVER SEDERS
Seder and potluck dinner sponsored by Oraynu Children's School, Sunday, April 16, 4:45 p.m., Burgundy Room, Memorial Hall (concourse level, North York City Centre). Reserve/register 385-3910.

***

Community Seder, Thursday, April 20, 8:15 p.m., Bloor Jewish Community Centre. Vegetarian meals available, supervised play for young children, family and singles tables. Reservations and payment by Monday, April 17, 924-6211. A program of the Downtown Jewish Community Council.

***

Interactive Seder for Singles of all ages, sponsored by Kolel: The Adult Centre for Liberal Jewish Learning, UJA FEDERATION and Bathurst Jewish Centre, Thursday, April 20, 6:30 p.m. at Kolel,151 Eglinton Ave. W. Registration deadline April 13. 485-7007.

YIDDISH CLASSES
Yiddish intermediate classes resum Tuesday, April 11, 9:30-11:3(Beth Emeth Bais Yehu - 9 sessions with **Ellie** nter-action in reading, sp riting, singing, music appreciation, literature, newspapers. 497-4695.

Postponed

HEALING PROJECT
Toronto Jewish Healing Project 6-week Healing Group experience for those who are physically ill or in emotional distress. Leaders **Rabbi Daniel Komito-Gottlieb** and music therapist **Mary Rykov**, begins Wednesday, May 3, 1-2:30 p.m., Lipa Green Building. Register. **Etta Ginsberg McEwan** 944-3359.

CAR AND CARE WORKSHOP
Temple Har Zion Sisterhood's Car and Care workshop focusing on proper care and routine maintenance of your vehicle, Wednesday, April 26, 6:30 p.m. at Northtown Ford, Thornhill. RSVP to **Lorie** 905-731-3212 by April 10.

SEEKING HOST FAMILIES
Aid to Disabled Veterans of Israel, Beit Halochem Canada, is looking for host families to participate in this year's annual group visit. Host families are responsible for housing an Israeli veteran for a 2-week period in late May. The vets are involved in group activities and touring during their stay. **Gillian** 905-881-6255.

FOLK DANCING
Folk dancing Klezmer style, led by **Rebecca Smollett**, Sundays April 9, 23 and May 7, 11 a.m. to 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Register. 789-5502.

JF&CS GROUPS
Jewish Family & Child Service groups. 638-7800.

Eating Disorder Group for Parents and Teens, 8-week program for parents and their teenage daughters who are under a physician's care for disordered eating. Program developed in collaboration with York County and North York General hospitals. Begins Tuesday, May 2. Register. **Pat Lieberman** ext. 212.

Birthdays, Hockey Games and Holidays: Making It Work After Divorce, workshop April 10. Preregister. **Teena**, ext. 212.

PALS – Do Your Kids Have Trouble Making Friends? begins first week in May; Young Spousal Bereavement Group; Adolescent and Divorce: A Trying Time for Teens, workshop April 12. **Teena**.

HELP FOR SENIORS
Are you a senior, 55+, looking after your husband or wife all day? Would you like free volunteer relief? (No physical care provided.) Contact **Paula Mintzberg**, Respite Services co-ordinator at the Bernard Betel Centre, 225-2112, ext. 118.

FOR SENIORS

LZA Seniors Club dance class Thursdays 1:30 p.m., and Cultural Club Tuesdays 10 a.m. at Borochov Centre, 272 Codsell Ave. Theatre outings: June 14, *Hello Dolly*, Stage West Dinner Theatre; Sept. 13, *Fiddler on the Roof* at Stratford. 630-9444 or **Libby** 782-2059.

Shaarei Shomayim Friendship Club Israel trip May 28-June 14, all inclusive; June 14, *Vaudeville* at King's Wharf Theatre; July 14, *Second Time Around*, Gryphon Theatre; Aug. 22, *Damn Yankees*, Drayton Festival Theatre. **Lena** 785-5773.

Earl Bales Seniors' Club: Casino Rama May 3, 18, 31; *Vaudeville* June 14; Thousand Islands June 11-15, all inclusive $325 Cdn; Fitness Mondays 9:30 a.m.; Social dancing Thursdays 10-11:30 a.m. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Menachem Wallach**, 905-731-7748 or **Malka Colla** 630-5771.

Young at Heart Seniors summer trip to the Catskills Raleigh Hotel, July 28-Aug. 6. **Helen** 635-6343.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Current and Emerging Elder Legal Issues, **Judith Wahl**, Advocacy Centre for the Elderly, Monday, April 10, 10 a.m. **Sheila Zane**, ext. 133.

Hypnosis: Myths, Reality and Practice, **Arnold Rubenstein**, psychologist. Tuesday, April 11, 10-11:30 a.m. **Bookie Kwart** ext. 116.

Therapeutic Touch, **Florence Baum**, Tuesdays, April 11, 11:30 a.m. to 1 p.m. **Joan**, ext. 126.

Hearing Aid Checkup, **Barry Katz**, Tuesday, April 11, 12:15 p.m. Book appointment, ext. 131.

Parkinson's Support group screening the movie *The Supporting Hand – The Carer in Parkinson's Disease*, Tuesday, April 11, 1:15 p.m. **Ruth** ext. 105.

Low Vision Support Group, **Sally Alli**, Seniors' Community Liaison, CNIB, provides an Update on CNIB Services. Tuesday, April 11, 1:15-2:15 p.m.

Colorectal Cancer Prevention and Early Detection, nurse **Debbie Lawrie**, Thursday, April 13, 1:15-2:30 p.m.

Israeli Club Etrog meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. April 11, medical lecture; April 18, lunch out; April 26, no program (Passover). **Anna** ext 110.

WAGMAN CENTRE
Wagman Centre, 55 Ameer Ave. 785-2500.

Beginner course on the computer, Wednesdays, May 3-June 21, 11:30 a.m. to 12:30 p.m. Registration begins April 10.

Thursday Night Men's Club, April 13, 7-8 p.m., Great Canadians, a lecture presented by a famous Canadian. **Mara Swartz**, ext. 2275.

Lunchtime Concerts at Roy Thomson Hall Fridays April 7 and 14. Bus departs 10:30 a.m. and returns 2:30 p.m. Bring lunch. Reserve at Service Desk. **Mara.**

Lunch & Learn, Tuesday, April 25, 11:30 a.m. to 1 p.m. lecture, Passover kosher lunch and good company. Reserve in person at Service desk. For details, **Mara.**

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

On Sunday, April 9, Books and bagels welcomes writer/historian **Allan Levine**, based in Winnipeg, whose most recent book is the award-winning *Fugitives of the Forest : The heroic Story of Jewish Resistance and Survival during the Second World War.* 11 a.m.

Seniors Club: Thursday, April 6, 2 p.m., the movie *The Lady Vanishes*; Thursday, April 13, 2 p.m. Spiritual Eldering, **Franci Williams** For information, **Judy**.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

Feature

Salomon exhibit starts on April 14

Continued from page 1

Painted in the three primary colours, the work contains allusions to the fine arts, literature, music and her own life, which was suffused with sadness and sorrow.

Salomon was murdered in Auschwitz in 1943 when she was four months pregnant. Her husband, Alexander Nagler, also perished in that camp.

Critics, having observed that Salomon's drawings are both sophisticated and naive and cannot be categorized easily in modernist terms, have compared her with Vincent van Gogh and Marc Chagall.

Michael Parke-Taylor, associate curator of European Art at the Art Gallery of Ontario, believes that Salomon was a major talent.

"She is important on various levels, not least as a virtually unknown female artist painting works of consequence during the events of World War II," he said in an interview.

"The fact that her work survived is remarkable. The exhibition attempts to bring her into the canon of art history, since the work is of merit, not for documentary reasons, but because it's artistically potent."

Parke-Taylor added that Salomon's drawings are bright and vibrant, and tell a compelling family story with all "the sadness and happiness that that entails. Thus, there is an element of empathy for the viewer.

"The work is testimony to the power of art to deal with trauma and fully realize what it means to be human."

Salomon's gouaches were first exhibited in Holland and subsequently in Switzerland and Israel.

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TUESDAY, APRIL 11, 2000
9:30 - 11:00 A.M.

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Please pre-register for the Orientation Meeting by calling the School Office at (416) 635-1876

*Students from public and private schools who have limited or no previous Hebrew are eligible for the New Stream. A few spots are still available in lower grades.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

אַן ערב־פסח אין באַגדאַד

(א קאַפּיטל פון זיין בוך „וואַסערן פון בבל")

פון אַבנר מאירי (טאָראָנטאָ)

פּרוליגג 1941. די מיליטעריש, „רשונטא" פון דער אידאָקישער אַרמיי, מיט דער הילף פון פּראָנאַצישע פאַליטיקערס, האָבן אינעגרעמע קאָנטראָל איבער באַגדאַד. דער פּראָ־בריטישער פּרעמיער־מיניסטער און דער יורש, פּרינץ אַבדול־אילאָ, זיינען אַנטלאָפן פון לאַנד קיין אַמאָן, ירדן. אידאָק האָט זיך געפונען אין אַן עקאָנאָמישער רעסעסיע. די אַרבעטסלאָזיקייט איז געווען זייער הויך אין צום ערשטן מאָל אין אידאָקס געשיכטע איז געווען אַ דחוק אין עיקרדיקע עסנוואָרג פּראָדוקטן.

די יידישע קהילה איז באַגדאַד האָט מורא געהאַט פאַר איד עקסיסטענץ. די רעגירונגס־ראַדיא האָט אַנגעהויבן סראָנסמיטירן אַנטי־יידישע פּראָפּאַגאַנדע. סיי־ווי צייטונגען האָבן אויך געדרוקט ענלעכע אַרטיקלען. במשך פון הונדערטער יאָרן האָבן די יידן פון אידאָק געלעבט בשלום און גענאָסן פון דער פרייהייט צו פּראַקטיזירן זייער רעליגיע און זייער קולטור. בתי־כסיות און פּריוואַטע יידישע שולן האָבן זיך אַנגעזעהן אינעראַל אין באַגדאַד און אין אַנדערע גרעסערע שטעט. פאַקטיש זיינען די מערסטע סחורים אין באַגדאַד געווען יידן. וויכטיקע פינאַנציעלע און אַדמיניסטראַטיוע פאַזיציעס אין דער רעגירונג זיינען געווען אין די הענט פון יידישע אינטעלעקטואַלן.

מיין פאָטער איז געווען אַ גאָלדשמיד, וועמעס געשעפטן זיינען געווארן שוואַכער פון טאָג צו טאָג, עס איז געווארן שווער צוצושטעלן דאָס ניטיקסטע פאר דער גאַנצער פאַמיליע פון נייַן קינדער, צוזשן זי זיבן, וואָס זיינען געגאַנגען אין עלעמענטארע אין הויך־שולן. אַרום צווישן וואָכן פאַר פּסח איז יענעם יאָר האָט דער אידאָקישער בילדונגס־מיניסטער דערקלערט, אז אַלע סטודענטן מוזן טראָגן מונדירן, אַזוי ווי די איראָקישע אַרמיי. נאָך מער, די הויכשול־סטודענטן זיינען אויטאָמאַטיש געווארן קאַדעטן אין דער אַרמיי און געמוזט דורכגיין מיליטעריש אויסאיבונגען.

פאַר די אידאָקישע יידן, צו זען זייערע קינדער טראָגן מיליטעריש מונדירן און אַרומטראָגן ביקסן, איז דאָס געווען א שלעכטע גזירה. פאַר אונדזער משפחה איז געווען אוממעגלעך צו באַהאַרגן מונדירן פאַר זיבן קינדער. דער לעצטער טערמין דאָס צו באַהאַרגן איז געווען דער טאָג פאַר ערב־פּסח. דער טאָג האָט זיך שנעל דערנענטערט און מיר האָבן נאָך אַלץ ניט געהאַט קיין מונדירן. עס איז געווען אַן אַנגעזוירגענע שטימונג בי אונדז אין שטוב און מיר האָבן ניט געוואָגט צו פרעגן אונדזערע עלטערן וועגן דעם. מיר האָבן גוט געוווסט, אז זיי קענען זיך דאָס ניט דערלויבן. פון דער אנדערער זייט האָבן מיר ניט געקענט גיין אין דער שול אַן זיי.

אין דער פרי, אינעם טאָג פאַר ערב־פּסח, איז מיין מוטער זייער פרי אַרויס פון הויז. מיט אַ שעה שפּעטער איז זי צוריק געקומען מיט אַ שמייכל אויף איר פנים און געואָגט צו אונדז: — „קינדער, לאָמיר גיין אין מלבושים־געשעפט. איר וועט הינט האָבן אייערע מונדירן".

מיר האָבן געקוויטשעט פאַר פריידן און זיך אַרום־געכאַפט אייגער דעם אַנדערן. אַבער קיינער האָט ניט געפרעגט אונדזער מוטער ווו זי האָט געקומען דאָס געלט. מיר האָבן געקראָגן די מונדירן דעם זעלבן טאָג. מיין מוטער האָט זיך געאַיילט אַהיים, כדי צו קענען צוגרייטן דאָס הויז פאַר דעם פסחדיקן סדר.

יענעם פסח־אָוונט האָבן מיר זיך אַוועקגעזעצט אַרום דעם טיש צו פּראָווען דעם סדר אין אַ בעסערער שטימונג. ווען דער טאָטע האָט אונדז געהייסן אַרויפּלייגן אונדזערע הענט אויף דער מצה־טאָש און זאָגן דעם „הא לחמה עניא", האָב איך באַמערקט, אז דאָס ברילאַנטענע ריגל פעלט פון מיין מאַמעס פּנימער. אַבער איר פנים האָט געשיינט מיט צופרידנקייט.

(אינערגעזעצט פון ענגליש דורך מרים ראשקין בעקערמאן)

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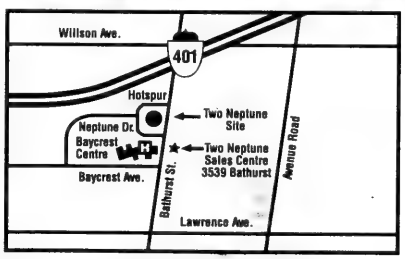

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On Campus

Student leader inspired in Israel

By SIMONE JOSEPH
Staff Reporter

TORONTO — Nadia Sapiro, president of the University of Western Ontario's Jewish Students Union, says she had second thoughts last December about her position in the JSU.

She was frustrated by what she saw as her inability to enact positive change on campus. "I had run dry. I had run out of the passion, the ideas that made me want to be a leader in the first place," she said.

On the last night of a Hillel International lay leadership conference March 25 to 27, Sapiro spoke about her Birthright Israel experience. Other student participants, Hillel professionals, lay leaders and Michael Steinhardt, who launched the program with Charles Bronfman, also spoke about their experiences.

The Birthright Israel program sent 6,000 young people from around the world to Israel for 10-day trips from December to February.

On this free trip to Israel, she had two experiences that made her realize the "why" behind it all and gave her motivation, she said.

Sapiro roomed with a young woman who grew up in a small town in Ontario, the only Jewish student in her class.

Sapiro remembers her room-mate bombarding her with questions: Why can't Jews drive on Saturday? Is this skirt long enough to wear to the Western Wall? Why do we wash our hands before we eat?

Sapiro answered her questions, but asked herself: How could she not know?

"It was then that I realized that being Jewish is not just about how much you know. It is about how much you are willing to admit that you don't know, and being brave enough to ask questions," she said.

The second inspirational experience, Sapiro said, came after her group heard a speech about the Western Wall. As the speech ended, her tour guide called out to the group that they should look out at Jerusalem.

Sapiro saw shimmering, white Jerusalem stone. As the sun began to set, the stone turned to radiant gold and her tour guide said: "This is why they call it Yerushalayim Shel Zahav – Jerusalem of Gold."

She later went to a pay phone and called her mother in Toronto to describe what she had just seen.

"If I ever forget why I do this or why being Jewish is important to me – please remind me of this," she told her mother.

Richard Joel, president and international director of Hillel: The Foundation for Jewish Campus Life, also shared his experiences on the Birthright Israel trip.

He was speaking to a group of university students who were visiting the Western Wall, and they asked him how to put notes in the Wall and what they were supposed to feel.

He quoted from the song *Ha Kotel*, and told them there are men with hearts of stone but there are stones with hearts of people. He also reminded them that many of their ancestors had spent their lives yearning to touch the walls of the Kotel and they knew they never would.

When Michael Steinhardt arrived at Ben-Gurion airport in January and saw students from the former Soviet Union dancing with young people from the United States, he "began to see the reversal of decades of neglect and decline," he said.

During his speech at the conference, he also asked a compelling question: "Can we reverse half a century of assimilation in 10 days? Of course not," he said.

"In order for this process to take hold, we must continue to provide these students with more and more opportunities to experience Jewish joy."

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On Campus

Birthright Israel extended to 2004

By SIMONE JOSEPH
Staff Reporter

TORONTO — The Israeli government and 14 philanthropists have agreed to fund five years of free trips to Israel.

In an interview with *The CJN* following a Hillel lay leadership conference in Toronto, Mark Charendoff, vice president of the Andrea and Charles Bronfman Philanthropies, spoke about Birthright Israel's five-year business plan.

The Birthright Israel initiative was launched this winter when 6,000 young people from Canada, the United States and 13 other countries including Chile, South Africa, England and France travelled to Israel. Michael Steinhardt and Charles Bronfman headed the project.

In the interview, Charendoff revealed that two-thirds of the funding for Birthright Israel trips from now until the year 2004 has been secured. The Israeli government has agreed to give $70 million; in addition, 14 philanthropists have agreed to give $5 million each.

Local Jewish communities around the world are Birthright Israel's third partner. Some communities have already agreed to fund the project.

"Funders are being recruited community by community," said Yitz Greenberg, president of Michael Steinhardt's philanthropic foundation, The Jewish Life Network.

Charendoff is optimistic that local communities will come through with funding.

"I'm hopeful that before the kids leave in May, we'll celebrate them as full partners."

In May, 118 young Canadians aged 25 and 26 will travel to Israel for free as part of the Birthright Israel program. This group, which has already been contacted, are people who were on waiting lists for Canada's February Birthright Israel trips. In July, 120 young Canadians aged 18 to 24, who were also on waiting lists, will travel to the holy land.

The trips will follow the same format as the 10-day trips in February, which included outings to major sites like Masada and the Western Wall and discussions with young Israelis.

Trips will follow the same format

"There may be some nuances here and there but we're keeping the same model," said Ivy Abrams, vice-president of marketing for Birthright Israel.

Birthright Israel staff may have a better understanding of changes which should be made once they view the results of a study Birthright Israel commissioned. The study, not yet released, was conducted by staff from the Cohen Center for Modern Jewish Studies at Brandeis University and a market research organization in New York City.

As part of the study, observers travelled with buses of Birthright Israel participants in January and February and took notes. A survey is being sent to winter participants to gauge the trip's success.

Charendoff says in the future, young people will have a larger variety of Birthright Israel trips to choose from. He says he would love to see an architecture tour of Israel or a trip to investigate medical ethics in Israel.

"We have to reach these kids with what is going to excite them," he said.

"I want to get the kids who are not interested in going but we make them such a remarkable offer that they can't resist going."

For the first time, Birthright Israel will be taking a group of twenty deaf American participants to Israel in the spring, he said.

While he cannot guarantee it, he also believes future Birthright trips will be free.

He admits that when planning the Birthright tours, he and several others were against providing free trips.

But Michael Steinhardt thought it should be free.

"Michael said there is a romance to this being a gift... and he was right."

According to Yitz Greenberg, this past winter's Birthright Israel trips were just the beginning.

Organizers of Birthright Israel hope that travelling to Israel will become a rite of passage all Jewish students expect to experience, he said.

"Our dream is someday, to travel and study in Israel will be as widespread a ritual as a bar mitzvah."

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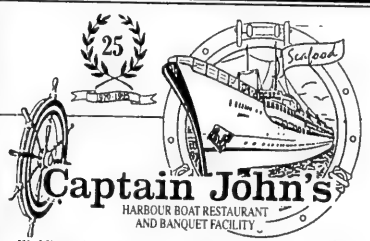

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See Page 65

We need help setting border: Levy

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel wants international help to define its northern border and to establish an effective mechanism to keep the frontier peaceful after the IDF withdraws from southern Lebanon, Foreign Minister David Levy said recently.

Levy was speaking after meeting with the Netherlands Prime Minister Wim Kok.

"We have taken a decision to leave Lebanon and it is very important for international bodies to address the content of United Nations Security Council Resolution 425," Levy said, referring to the 1978 resolution that calls on Israel to leave Lebanon "forthwith" and for all other states to respect the "territorial integrity" of Lebanon.

Levy is expected to meet UN Secretary General Kofi Annan in Europe in the next few days. He will brief Annan on the Israeli withdrawal plan and solicit the support of the world body.

A political source in Jerusalem said recently that Israel is not suggesting the establishment or deployment of a new multinational force – in addition to or in place of UNIFIL.

The UN Interim Force in Lebanon was created by Resolution 425 (as well as by resolutions 426 and 427) to keep peace along the border.

The source said Israel is only asking the international community for support in implementing Resolution 425, the political and legal basis for the IDF to leave Lebanon.

Levy said Israel's moves toward the withdrawal might induce Syria to expedite the peace process, once Damascus understands that Israel is serious.

Levy lashed out at Syrian President Hafez al-Assad: "He resembles the Egyptian Sphinx, whose nose has been worn away by time and the winds, so it is difficult to identify it. Perhaps Assad's nose has also lost the sense of direction, but I hope good sense will ultimately guide him."

Syrian troops in Lebanon

Prime Minister Ehud Barak told the Dutch leader, "I would not suggest to anyone that they test our response by attacking Israeli territory after the [IDF] withdrawal, because then it will be clear that there is no legitimacy, justification or pretext for such attacks."

Syrian Foreign Minister Farouk Shara said recently in Beirut that his country is not considering the option of deploying its forces in southern Lebanon following an Israeli withdrawal. The idea of a Syrian redeployment was recently broached by Lebanese Defence Minister Ghazi Zaiter.

Zaiter said that Lebanon might ask Syria to deploy its troops in the south of his country in case of a unilateral Israeli withdrawal.

"This [unilateral Israeli withdrawal] raises the possibility that the Lebanese government may ask Syria to send its troops to the south with the Lebanese army," Zaiter said.

"The aim of such a request is not to make Syria protect Israeli northern borders, but to put Tel Aviv in the range of Syrian rockets," he said. Syria has had some 35,000 troops in Lebanon since 1976.

Zaiter, considered to be a relative extremist within the Lebanese government, said he wanted to make it clear that this statement was just his personal opinion and not Lebanon's official policy.

He said this might be a workable response to Israeli proposals that suggested the replacement of Israeli troops with multinational or United Nations troops in the security zone it has occupied.

Prime Minister Barak's office refused to comment on Zaiter's statements over Israel's planned July withdrawal from Lebanon.

"This proposal [of Zaiter's] does not seem realistic or practical," said a political source in Jerusalem.

Meanwhile, U.S. Secretary of State Madeleine Albright has formally informed Lebanon through the U.S. embassy in Beirut that in the aftermath of the recently failed Geneva summit between U.S. President Bill Clinton and Syrian President Assad, Israel plans to withdraw from Lebanon under the provisions of UN Resolution 425.

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Israel & the Jewish World

Neo-Nazis' numbers climbed sharply in Germany last year

Ha'aretz Daily Newspaper Ltd.

BERLIN — The number of neo-Nazis in Germany climbed sharply in the last year, according to excerpts from a government report on the far-right published recently.

The *Bild* newspaper said the government study, that was to be released on Tuesday, found that membership in far-right groups had risen by about 11 percent to 53,600 in 1999 and that the number ready to commit violent crimes was up 9 percent to 8,200.

Germany's population is about 82 million, of whom around seven million are foreigners.

A spokesperson for the Interior Ministry, Rainer Lingenthal, declined to comment on the newspaper report. Interior Minister Otto Schily was due to present the study on Tuesday.

"Once again more neo-Nazis in Germany," read the headline on the report, which cited the study by the government's office for the protection of the constitution.

The report also found that there are 114 far-right groups in Germany and that they are increasingly making use of the Internet. It said that there are about 300 home pages for the far right.

Even though the far right largely disappeared from Germany at the end of the Nazi era in 1945, there has been an increase in right-wing extremist activities and crimes in the 10 years since Germany's unification in 1990.

One far-right party, the German People's Union (DVU), scored nearly 13 percent in a state election in the eastern state of Saxony-Anhalt two years ago.

There have been hundreds of attacks on foreigners living in Germany over the last decade. More than 30 foreigners have been killed by far-right extremists.

Political leaders, church groups and business leaders all recently condemned an election campaign slogan by former Technology Minister Juergen Ruettgers, who is running to be state premier in North Rhine-Westphalia next month.

Ruettgers is trying to stop the government's plans to grant visas for 20,000 computer specialists to fill jobs for which the industry said it could find no suitable applicants in Germany.

His slogan "Kinder Statt Inder" (Children instead of Indians) and "More training instead of more immigration" have been roundly criticized as a nod to far-right ideas.

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Moscow to supply reactors to India and Iran

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Russian Atomic Power Minister Yevgeny Adamov said last Friday that Russia is finalizing contracts for constructing eight nuclear reactors in India and Iran, Interfax news agency reported.

A five-reactor deal with India should be closed around the start of next year, Adamov said at a ministry conference in the Russian town of Snezhinsk.

Tehran, meanwhile, is preparing to place orders for three more reactors at its atomic power plant at Bushehr, where Russian engineers are still building the first reactor, the minister said.

Russia's collaboration with Iran in this field has raised fears in the west about the proliferation of sensitive nuclear technology.

The Russian government has repeatedly rejected charges by the United States and Israel that it has been helping Iran develop a nuclear weapons program.

The Week in Israel

March 27
• The state prosecutor asked the court in Jerusalem to allow the extradition to Canada of Daniel Weisz, charged with participating in the beating death of Matty Baranovski. The judge is expected to rule on the matter April 10.

March 28
• The son of former Knesset member Ze'ev Begin and grandson of the late prime minister Menachem Begin was declared missing after the F16 plane he was piloting during a training flight crashed into the Mediterranean. Searches continued for Yonatan Begin and his navigator Lior Harrari. *(The bodies were found the next day.)*

March 29
• Danny Yatom, Prime Minister Ehud Barak's security advisor, vowed Israel would help its Christian militia allies in south Lebanon who fear revenge following Israel's withdrawal from Lebanon.

• The Knesset approved the creation of a second commercial television station. The station, Israel's third, is expected to begin next year.

March 30
• Natan Sharansky, minister of the interior, announced he will travel to Ethiopia to learn more about the situation of the Falash Mura, descendants of Jews who converted to Christianity. The announcement follows upon a Supreme Court decision calling on Israel to expedite processing the 18,000 Ethiopians in Addis Ababa and Gondar hoping to get to Israel.

March 31
• For the first time in the 25-year history of the Land Day general strike by Israeli Arabs, three local Druze councils joined the protest. *Files from JTA and Ha'aretz*

Government manoeuvre frustrates MiA lobbyists

By PAUL LUNGEN
Staff Reporter

Seven years after Oslo, nine years after talks with Syria began, families of Israeli soldiers missing in action (MiA) still have no definitive information about their missing children.

Recently, the anger and frustration of one parent, Yona Baumel, was turned against the leader of his government, Prime Minister Ehud Barak, after the PM strong-armed members of his governing coalition to abandon support of a private member's bill on the MiAs. The bill would have prevented ratification of any future peace deal with Syria until the Arab government disclosed all the information it had about Israeli MiAs.

Baumel, whose son Zachary has been missing for more than 17 years, surprised Barak in the Knesset after the vote and berated him for his tactics.

Baumel "got within one inch of his nose and said it was an underhanded manoeuvre and a disgrace and beneath the dignity of the prime minister to pull that [manoeuvre] without informing the families and without giving any indication it was coming," said Danny Eisen, chair of the International Coalition for Missing Israeli Soldiers (ICMIS), a group that lobbies on behalf of the MiAs.

Instead of a law that bound the government, the Knesset passed a non-binding resolution that said the government will make the MiAs a substantive issue during negotiations, Eisen said.

Barak may not have wanted to have his hands tied by a law, Eisen conceded, but he pointed out that "the Palestinians never hesitated at the start of negotiations [to bring up prisoners], that this is a red line issue for them.

"The Palestinians have made it a public issue and I think it's time Israel made it a public issue," he said.

ICMIS has for years worked to raise the public profile of the issue and to support the parents of four Israelis still believed to be held as prisoners. Three of the prisoners – Baumel, Yehuda Katz and Zvi Feldman – were captured in Lebanon in 1982 after a tank battle at Sultan Yakoub. A few hours later they were paraded through Damascus and seen by several foreign reporters and diplomats. Since then, the Syrians have claimed the three were dead. The fourth MiA is air force navigator Ron Arad, who was captured after he ejected from his Phantom over Lebanon in 1986. He reportedly has been traded between Palestinian factions and is now believed to be in Iran.

Eisen said Likud MK Danny Naveh had agreed to sponsor the MiA bill and ICMIS had succeeded in garnering the support of 61 MKs, including members of nine Knesset parties. Among them were parliamentarians from the Shas, Mafdal and Yisrael b'Aliyah parties, all members of the coalition government.

According to Eisen, on the day of the vote Barak "called in the party leaders, put them against the wall and demanded they withdraw support of the bill."

After much negotiation and many delays of the vote, the coalition partners backed down although head of Yisrael b'Aliyah, "[Natan] Sharansky put up a fight until he realized that with the loss of Shas and Mafdal, he couldn't win," Eisen said.

With defeat a real possibility, supporters of the bill were faced with a dilemma. If the bill went ahead and was defeated, it couldn't be reintroduced for six months. If it was withdrawn, it could be rescheduled for another vote in six weeks.

They chose the latter course and soon afterwards, Baumel confronted Barak.

David Cooper, press officer at the Israeli embassy in Ottawa, said the government was concerned it might limit Barak's manoeuvring room. "Going into negotiations, it didn't want its hands tied on any issue," he said. "The issue of MiAs is paramount and Israel raises it at every possible forum... All these issues are raised and brought into negotiations."

A recent poll in Israel showed that 75 percent of the population agrees that Syria must fully disclose all it knows about the MiAs before Israel ratifies any agreement, Eisen said.

ICMIS' fear is that "since the beginning of talks, both right-wing and left-wing governments have not had this as a priority." After years of negotiations with its Arab partners, all Israel has to show is half of Baumel's dog-tag, delivered by Yasser Arafat in December 1993.

"The families are concerned that negotiations go on and a deal will be struck with less than the fullest possible accounting," Eisen said.

ICMIS plans to ratchet up its publicity campaign "to push the [Israeli] coalition partners into a corner," he added.

In the meantime, he and Baumel are planning a trip to Ottawa before June during which he hopes to meet with Canadian politicians. Canada has a good reputation in the Mideast and it could use its influence to push the issue, Eisen said.

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STATE OF ISRAEL BONDS

Mideast Analysis
By SHELDON KIRSHNER

Focusing on Palestinians

Prime Minister Ehud Barak can focus his attention on the Palestinian track now that President Bill Clinton has failed to revive Israel's suspended talks with Syria. At a three-hour meeting with Syrian President Hafez al-Assad on March 26 in Geneva, Clinton was unable to bridge the gaps in their respective positions. This effectively means that the prospects for an Israeli-Syrian peace treaty have dimmed, and that hopes for a serious resumption of final status talks with the Palestinians have correspondingly risen.

Barak had boasted of his acrobatic ability to juggle complex negotiations with Syria and the Palestine Authority (PA) simultaneously. But to their chagrin, the Palestinians discovered that Barak was so laser-focused on Syria and the Golan Heights that he put the Palestinian pot on the backburner.

With the setback in Geneva, Barak can now concentrate, to some degree at least, on advancing the Palestinian agenda. Yet as PA leader Yasser Arafat realizes, Barak will also be busy in the months ahead trying to fulfil an election campaign promise to withdraw from Israel's self-declared security zone in southern Lebanon by July, unilaterally if necessary.

Barak is committed to reaching a final status accord with the Palestinians this year, but he has yet to establish a relationship of trust with its leadership.

In the third week of March, Israeli and Palestinian representatives met at Bolling Air Force base, near Washington, D.C., for brainstorming talks on deal-breaking final status issues such as borders, Jewish settlements, Palestinian refugees, water rights and Jerusalem. But after a week, the negotiations ended without a breakthrough, foreshadowing the immense difficulties which still lie ahead. The talks are scheduled to resume on April 6.

Under the terms of the Sept. 5, 1999 Sharm el Sheik pact, Israel and the PA set target dates for three additional Israeli redeployments from the West Bank and the implementation of framework and final status agreements. On Sept. 10 and Jan. 4, Israel made two withdrawals of seven percent and five percent from Areas B and C. As well, Israel inaugurated a southern safe passage route from the West Bank to the Gaza Strip, allowed the Palestinians to open an airport and a seaport in Gaza, and released a number of Palestinian prisoners.

But in a Feb. 3 summit, Barak and Arafat failed to find a formula for the third redeployment,which should have been carried out on Jan. 20, or for a framework agreement, due on Feb. 13. The PA froze talks.

At the urging of the PA, American mediators, led by Dennis Ross, stepped in. Subsequently, Barak and Arafat announced a date for a third redeployment of six percent (which took place on March 21), and pledged to hammer out a framework accord by May and a final status agreement no later than Sept. 13.

In addition, Barak and Arafat have discussed the scope and timing of yet another Israeli withdrawal. Under the Oslo accords, Israel is obliged to cede all land in the West Bank, other than Jewish settlements and "defined military sites," to the Palestinians.

By their interpretation, the Palestinians are entitled to 90 percent of it. The PA currently controls or partially administers roughly 40 percent, claiming that Israel is withholding 125 square miles around the Dead Sea, Jerusalem and the Latrun salient.

At a minimum, Barak wants to retain Jewish settlement blocs, comprising 10 percent to 15 percent of its territory, and probably much more.

In a trial balloon last month, Barak offered the PA 50 percent of the West Bank on the understanding that Israel would immediately annex 10 percent and negotiate over the rest. The PA rejected that overture, and Arafat is still threatening to declare unilateral statehood on Sept. 13. Clearly, matters are far from settled, and meanwhile, Palestinian frustration mounts by the day.

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Eat well and spend less!

By Lorna Davis

The first question I asked Richard Zigelstein, owner of Mister EAT-WELL, was "Why would you open a butcher shop and deli when there is a store close by that has the same product and service?" He smiled and answered, "They don't. I'm here to offer a very specialized service for people who enjoy eating well without having to spend more."

Richard Zigelstein

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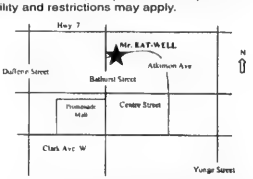

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Over the course of a dirty winter, furs can accumulate dust, grime, and dirt and therefore require a professional fur cleaning. Kahnert recommends that furs should be cleaned once a year or at least every 2 years. This special cleaning process is an effective, preventative measure that will add years of beauty and life to your furs while restoring their natural lustre and silkiness.

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In 1999, *L'Entreprise*, France's leading business magazine, chose Michaeli from 11,000 independent French business people as Entrepreneur of the Year. And at a Palm Springs conference, CNN and Investor's Business Daily honoured him as one of the world's top entrepreneurs.

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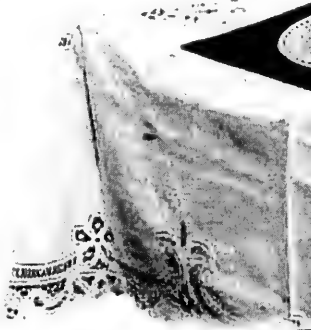

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Doulas provide support during childbirth

By JANICE ARNOLD
Staff Reporter

Rivka Cymbalist knows she has done her job well when a woman who has just given birth and her partner feel satisfied with the experience.

The family has been given a good start.

Cymbalist is a doula, a trained woman who provides continuous emotional support and physical comfort to a woman during labour and delivery.

The relationship usually begins much earlier, during the sixth month of the pregnancy, when Cymbalist prepares the mother for what to expect and offers information on options to ease childbirth.

A doula is not a midwife, although Cymbalist also trained in midwifery. Her role is to complement others on the maternity care team, be they midwives, doctors and/or nurses. She provides a human element to care that has become increasingly reliant on technology.

Ideally, the doula is also there to provide reassurance to the father and work with him as well, if he is present.

Doulas do not offer medical advice or perform clinical tasks. Doulas encourage the labouring woman and comfort her through such means as relaxation techniques, or just holding her hand.

"With a doula, a woman is never left alone throughout labour and birth," Cymbalist said.

Doulas are little known in Quebec, although they have become commonplace in many parts of North America.

The Doulas of North America (DONA), the Washington State-based nonprofit organization that trains and certifies doulas, was founded in 1992 and today has 2,800 members.

Cymbalist is one of about 20 doulas in Montreal, and the only Jewish one.

One of the goals of DONA is to train women from many ethnic and religious backgrounds so that doulas are available who understand different cultural sensitivities.

The majority of Cymbalist's clients are, like herself, Orthodox. This community has taken to the doula concept quite naturally because it has a tradition of women assisting each other at childbirth. Also, it is not customary for husbands to be in the delivery room, so a doula is a welcome presence.

Cymbalist, the mother of four children aged eight to 16, recently returned to Montreal after living in Ontario where she was a volunteer doula at St. Joseph's Hospital in London.

"Doula is almost a household word in Ontario," she said.

Though doulas are new here, she has found doctors and nurses are more open to her role and less likely to see the doula as an interloper than in Ontario.

"I've found no resistance among doctors or nurses here. That's probably because hospitals here work on a shoestring. They see us as providing help that's needed."

Even under the best of circumstances, health professionals don't have the time to give the mother their total attention, she said.

Doula is an ancient Greek word meaning "woman's servant." Modern doulas see themselves as "supportive companions."

In Montreal, Cymbalist is a private doula. Women engage her services, for a set fee. She is also a volunteer doula for Alternative Naissance, which provides doula services to women who can't afford it. Often they are very young single women.

Cymbalist will typically have three prenatal visits with an expectant woman, either at her home or Cymbalist's. The father may also be involved.

"If it's the first baby, she will have many questions. If she's had a baby before, the birth may not have been so good. She will have to work out her fears. Pregnant women always have some fear, just different types," she said.

Cymbalist doesn't hide the fact that labour and birth are going to hurt, even with an epidural. She will talk about non-pharmaceutical ways to relieve pain and anxiety – things like breathing, visualization, taking showers, aromatherapy, massage, hot or cold compresses, or positioning. Cymbalist may bring a birth ball with her to the hospital, which the woman can sit or lean on.

"Some doctors are worried that we are only promoting alternative therapies and that we are competing with standard medicine. That is not the case," Cymbalist said.

"We present all the facts and the mother makes up her own mind. We encourage her to go to her doctor for medical advice. We don't make decisions for her."

Right until after the delivery, Cymbalist will explain to the mother what is going on.

Cymbalist is at the hospital as soon as the woman in labour arrives, and stays until about 1½ hours after the birth.

The benefits of doulas have been recognized by the Canadian Society of Obstetricians and Gynecologists.

Cymbalist said studies collected by DONA have shown there are fewer difficulties associated with births where a doula has been present, quicker bonding between mother and newborn, and less likelihood of postpartum depression.

These studies indicate labour is shorter, fewer Caesarean sections are performed, and less pain relief is requested.

"How the mother feels about the birth will have an effect on her emotional ties with the baby," Cymbalist said.

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Rabbis differ on organ donations

By BEN ROSE
Staff Reporter

TORONTO — There is a wide range of opinion among Toronto rabbis about whether Jews should donate their organs for transplant, says Rabbi Ronald Weiss.

Rabbi Weiss, director of chaplaincy services at Jewish Family & Child Service and chaplain for the Jewish Hospice Program, was speaking as part of a panel in the Healthy Living series sponsored by Mount Sinai Hospital at Leah Posluns Theatre.

"There is a plethora of opinions on this subject, even within groups. For example, in the Orthodox rabbinate, there is a difference of opinion on when it is possible. Even those who say no also allow there are times to approve it."

There is "tremendous controversy" among Orthodox rabbis about whether brain stem death should be considered sufficient to allow for a donation, he said.

The rate of organ donations has decreased in Ontario in the past 15 years, said panelist Brian Flood, vice-chair of the Premier's Advisory Board on Organ and Tissue Donation.

But in that time the waiting list has shot up, he added.

The total number of donations in 1998 was 368, including living donors who donated a kidney, he said.

"It would be easy to blame the government and the hospitals, but we can't do that. By the year 2005, we are determined to double the rate of donations. The premier has asked that we present a plan to do that by March 31."

Since next of kin must agree to an organ donation, Flood said, audience members should discuss the subject with their families.

In discussing other issues, Rabbi Weiss said doctors should spend more time explaining to family members that "Do not resuscitate" orders are meant to protect patients from injury if resuscitation is tried.

A change in legislation is needed to protect the jobs of caregivers who are looking after terminally ill patients, said Dr. Larry Librach, director of the Temmy Latner Centre for Palliative Care at Mount Sinai Hospital.

Although Ontario has one of the best programs of home care in Canada, Librach said, the total of nine percent of a total budget of $19.4 billion for health care has not increased with the need, as more people are being cared for in their homes.

A living will should be made by everyone and given to your family physician and members of your family, said Dr. Christine Harrison, director of bioethics, the Hospital for Sick Children.

The will should be reduced in size by photocopying and carried around at all times in wallet size, she said.

The meeting was co-sponsored by the Bathurst Jewish Centre and the Jewish Women's Federation.

CJ Kids

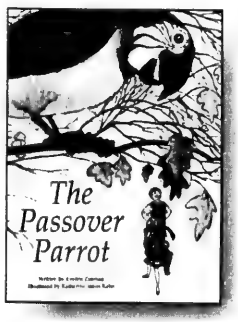
Passover Parrot

By LEILA SPEISMAN
Staff Reporter

For kids, one of the best parts of the Pesach seder is finding the afikoman. Everyone watches the leader of the seder as he hides the afikoman, tries to see where it is, and sneak it away before anyone else does.

What happens, though, if the afikoman is found not by one of the people at the seder, but by a pet? After all, an animal doesn't understand that the seder can't continue without it.

That's the problem that Leba Cohen has to deal with in *The Passover Parrot*, by Evelyn Zusman, with illustrations by Katherine Janus Kahn (Kar-Ben Copies, 1983, newly illustrated 1999).



Leba lived in a beautiful brownstone (that's a tall, narrow townhouse) in Brooklyn, with her parents and six brothers and sisters. One day, her next-door neighbour gives her a parrot. The Cohens name him Hametz, because they got him while they were cleaning for Pesach.

Leba decides that she will learn to say the Four Questions in Hebrew. The only one who will listen to her practise is Hametz. Naturally, being a parrot, he learns to sing them along with her.

The seder finally comes, and Leba, with the help of her brothers, finds the afikoman and hides it in her room. When she goes to get it, it is gone. And so is Hametz.

How do you think Leba manages to get the afikoman back?

The Passover Parrot is a really funny story about Pesach, and you will enjoy it very very much.

Making Passover fun

By LEILA SPEISMAN
Staff Reporter

Following the seder service can be really hard for kids. Not only does it start very late, but it goes on for a very long time. Sometimes the person who leads the service forgets that kids (and many adults!) have trouble following.

That is why there are special haggadahs for young people, that tell the story of Passover in simpler words, and often have lovely pictures to look at.

My favorite this year is *Uncle Eli's Special-For-Kids, Most Fun Ever, Under-the-Table Passover Haggadah*, by Eliezer Segal, with illustrations by Bonnie Gordon-Lucas (No Starch Press, 1999).

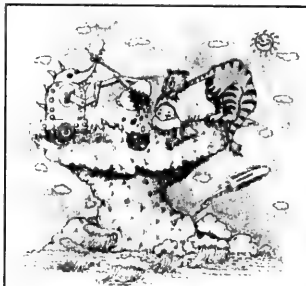
It tells the story of Pesach in rhymes, in the style of the Dr. Seuss books. Here are some examples:

We have to get rid
of the hametz today
We have to destroy it.
We can't let it stay.
We'll punch it and crunch it
and bury it deep,
or leave it to rot
on Mount Zeepleep-the-Steep.

There was
blood in the gutters
and frogs in the butter,
and lice on their heads,
and beasts in their beds,
disease in the cattle,
and big boils in the saddle.

There is also,

Hillel, while the Temple stood,
made sandwiches he thought
were good.
They had no jam or mozzarelly
tuna fish or vermicelli
just matzah, maror, and
some kind of meat.



Bedikat Hametz

בדיקת חמץ

We have to get rid
of the hametz today—
We have to destroy it.
We can't let it stay.

The pictures are really funny too.

Another one you will enjoy is *My Very Own Haggadah; a seder service for young children*, by Judyth Groner and Madeline Wikler, with illustrations by Sally Springer (Kar-Ben Copies, 3rd edition, 1999). There are lots of pictures, not just about the seder, but about preparing for Pesach too.

There is something different about this haggadah, though. You have to colour the pictures in yourself before the holiday begins. You might like to colour things in the way they are supposed to be, or even make it really funky, say with purple frogs, or blue trees, or yellow matzah.

There are also poems, recipes, songs, and crafts, like how to make your own seder plate, place-mats or matzah cover.

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Dr. Landau is a Registered Psychologist who taught for over 20 years in both the Hebrew Day School and Public School systems. He was a Camp Director at Camp Shalom and Camp Katonim.

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2. Which night do we have to spend with his side of the family?
3. How can I fit 22 people around the dining room table?
4. What are the kids going to wear?

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2-GUITAR	gee-TA-rah	גִיטָרָה
3-JEEP	jeep	גִ'יפ

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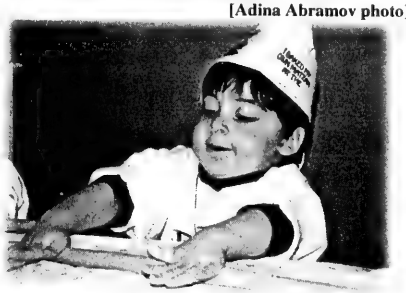
PREPARING TO CELEBRATE: Grade One Associated Hebrew School students prepare for their recent Chaggigat Hasidur (prayer book celebration) with their teacher Leah Aharanov.
[Adina Abramov photo]

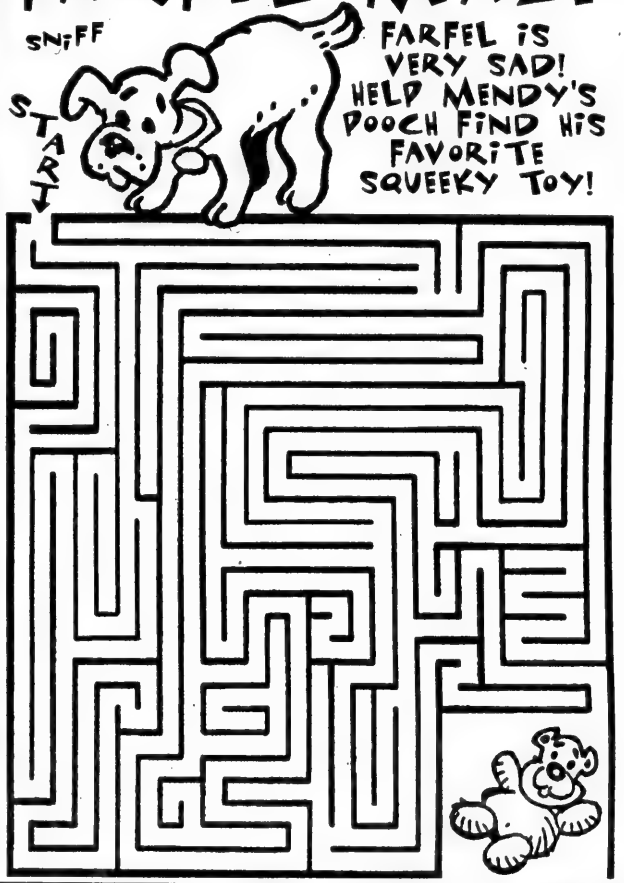


MATZAH MEAL: Torah Tots Pre-schooler Noah Firestone prepares for Pesach by baking his own matzot.

PURIM PERFORMANCE: A Torah Tots Junior Kindergarten class performs for the elderly in a nursing home.

CJ Kids

FARFEL MAZE



CHUBBY & HOTDOG
By Alyssa Guttman
I never have trouble getting rid of extra chametz before Passover!
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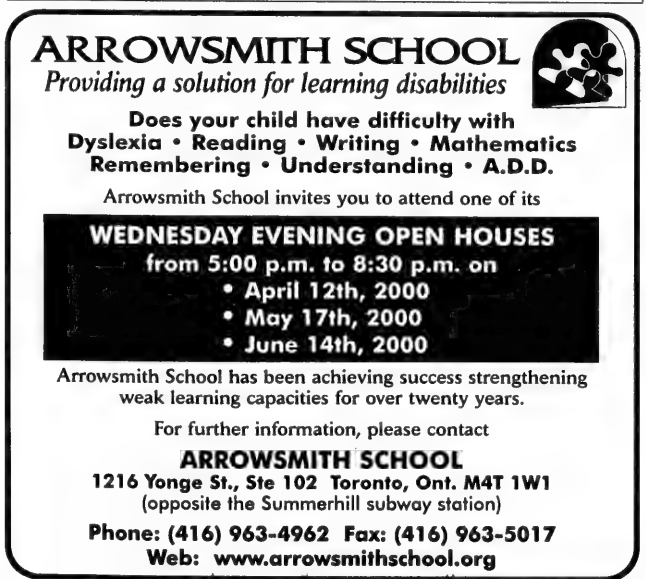
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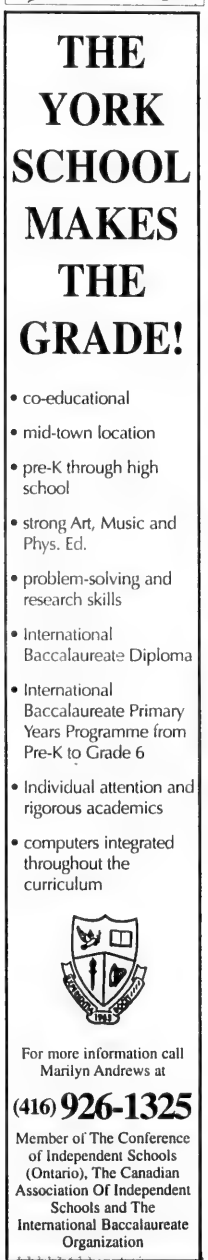
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Or Fax to: If You Ever Leave Contest (416) 391-0949.
Entries limited to one per person.

All correct answers received by noon on April 17, 2000 are eligible. The winning entries will then be selected at random at The CJN *offices. The first entry drawn will win the four tickets to the VIP box. Five names will then be drawn at random and will each receive a pair of tickets to the play. All winners will be notified by telephone that day and must be able to pick up their prize at* The CJN *offices by 4:00 p.m. on April 24. Employees and family members of* The CJN *are ineligible to enter*

The Canadian Jewish news

Arts & Travel

Mandel headlines ICRF gala

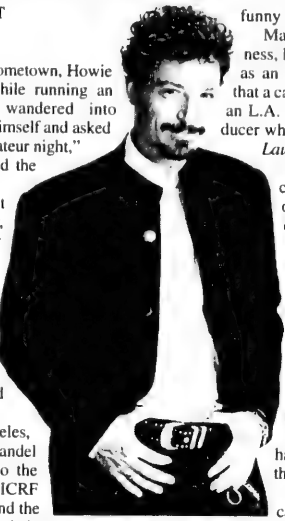
By FRANCES KRAFT
Staff Reporter

TORONTO — On a 1998 visit to his hometown, Howie Mandel discovered a comedy club while running an errand for his mother, Evy. He wandered into Comedywood in Thornhill, introduced himself and asked if he could perform. "Come back on amateur night," he was told – until someone recognized the well-known comic behind his goatee.

He can expect a warmer welcome next week. Mandel will be here on Thursday, April 13, to headline the Israel Cancer Research Fund's Gala 2000 at the Hummingbird Centre. The evening is dedicated to the memory of scriptwriter and comedian Marjorie Gross, who died of ovarian cancer.

"This [cause] is kind of near and dear to me," said Mandel, whose father, Albert, a Toronto businessman, also died of cancer.

Speaking by phone from Los Angeles, where he has lived for two decades, Mandel said he was especially motivated to do the benefit when he learned how advanced ICRF research is, and that it helps people around the world. He also remembers Gross from their days at Yuk Yuk's as "a great stand-up and a funny person."



Howie Mandel

Mandel, 44, never aspired to be in show business, he said. Although he'd done stand-up here as an amateur, it wasn't until a 1979 vacation that a career opportunity arose. Taking the mike at an L.A. club on a dare, he was noticed by a producer who booked him for a show called *Make Me Laugh.*

After Mandel returned to his Toronto carpet business, he received more offers, one of which led to a stint as Diana Ross' opening act.

Since then he has played Dr. Wayne Fiscus on the medical drama *St. Elsewhere*, created and served as executive producer of the children's series *Bobby's World*, launched an award-winning series of children's educational CD-ROMs, and hosted the *Howie Mandel Show*, a daily television talk show, from 1998 to 1999. His movie career includes the voice of Gizmo in *Gremlins*.

"I love that I found this career where I haven't been pigeonholed," he said. "I have the attention span of a gnat."

Most recently, Mandel completed a film called *Spin Cycle*, which has not yet been released. With his head shaved for the role, he said he looks "like a Jewish Mr. Clean" (a picture can be seen on his web site, http://www.howiemandel.com).

An alumnus of Beth David B'nai Israel Beth Am's Hebrew School and no less than three Toronto high schools (Northview Heights Secondary School, Georges Vanier Secondary School and Newtonbrook Secondary School), Mandel now makes a career out of "everything I've been expelled for."

He grew up in the Bathurst/Finch area, celebrated his bar mitzvah at Beth David, and met his wife Terry at the BBYO House (now the B'nai Brith building) on Hove Street.

He and Terry, a boutique owner, have been married 20 years, and have three children, age 7, 10 and 15.

Nothing changes a person like becoming a parent, Mandel said. "Children teach you much more than you teach them. They teach you patience, priority, what the world and humanity and everything is all about."

His act, he noted, is not for children. His own kids have seen "bits and pieces" of his edited comedy specials and picked up items not intended for their ears. "I've had to sit them down and explain to them, 'Don't you ever, ever talk the way Daddy does – unless it's paying the mortgage.'"

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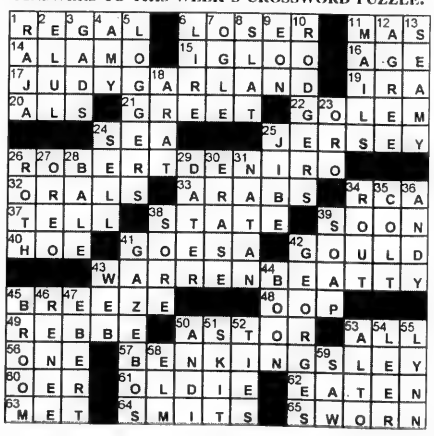
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Bible-based play offers picture of family dysfunction

By JOYCE SINGER-D'APRILE
Special to The CJN

Anton Piatigorsky's latest theatrical offering borrows from Genesis.

In *The Offering*, he has taken three biblical tales and given them an unexpected twist.

With a degree in religious studies from Brown University, Piatigorsky is at home in biblical territory. Using the Bible's characters and situations as a springboard, he cleverly paints a picture of inter-generational family dysfunction between fathers and sons.

The Offering features three related stories: Abraham preparing to sacrifice Isaac; Jacob tricking Isaac into giving him Esau's inheritance; and Jacob reuniting with his presumed-dead son Joseph.

By transplanting the patriarchs into a modern setting and tossing in a measure of surrealism, Piatigorsky has created an original, entertaining and enlightening evening of theatre.

At 28, Piatigorsky has already won four Dora Mavor Moore awards in 1998-99 for his play *Easy Lenny Lazmon*.

Offering director Chris Abraham has collaborated with Piatigorsky several times before, including on *Easy Lenny Lazmon*.

In *The Offering*, three totally different acting styles emerge. Playing the young Isaac, Jacob and Joseph, Mark Ellis is relaxed and natural on stage.

On opening night, Gary Reineke as the elder Abraham, Isaac and Jacob, presents a more hesitant, slightly less polished performance.

Dean Gilmour as Ram, Esau and Mr. Farrow, infuses the entire proceedings with a gleeful intensity that spelled pure delight for the audience.

The sparse set creates the appropriate atmosphere and the sound effects work well.

But it was perplexing when God didn't even make a cameo appearance, in a play touted as biblically based – at the very least to justify Abraham's predicament.

But Piatigorsky says the answers lie in the world of psychology, not spirituality – that the play was written in a secular context, with secular intent.

It's a cheeky theatrical offering, and the audience loved it!

The world premiere of *The Offering*, is presented by Moriah Productions, in association with Ashkenaz: A Festival of New Yiddish Culture.

The play runs from March 25 to April 9, at the Artword Theatre, 75 Portland St. Box Office 416-408-2783. Tickets are $18 to $23, Sunday matinees pay what you can.

Three new Hagaddahs offer a unique approach to the Passover holidays

By LEILA SPEISMAN
Staff Reporter

A lingering childhood memory of Pesach is the Maxwell House Haggadah that we (and everyone else we knew) used for the seders.

They were printed on thin paper, even the cover. By the time I was alert enough to notice, many of the pages were torn, or had wine stains all over them.

The wine stains, in fact, were considered a sign of piety: the more stains, the more joyful was your celebration of the miracle of the Exodus from Egypt.

In reality, the Haggadah has always been treated with a good deal of affection. It has been decorated with many motifs, among them, scenes from nature, folklore and local history.

Some Haggadot have become collectors' items, such as the Sarajevo Haggadah.

Recent years have seen a plethora of new editions of the Haggadah. Three new ones have recently appeared, each with a unique approach to the holiday celebration.

The most traditional one is *Why On This Night? A Passover Haggadah for Family Celebration,* by Rahel Musleah, with illustrations by Louise August (Simon & Schuster, 2000). It is designed for children to use as an accompaniment to the regular Haggadah.

Musleah not only gives excellent explanations of what is happening, but she writes in an almost lyrical style, that emphasizes the beauty of the Passover experience.

She includes suggestions for family discussions, such as how to make a better world, what being a slave must feel like, or what gifts God has given you. There are plays, poems, songs, recipes, and innovative ways to look at what is happening.

For instance, after lighting the Pesach candles, Musleah says "Close your eyes and think of a wish for the holiday. Now open them. The flames shimmer yellow, orange, and blue with the warmth and beauty of Passover."

The Haggadah is beautifully illustrated in rich reds, jades, greens, blues and blacks.

Those who came of age with *The Jewish Catalog*'s '60s counter-culture approach to Jewish practice, will enjoy *A Night of Questions – a Passover Haggadah*, edited by Rabbis Joy Levitt and Michael Strassfeld, with illustrations by Jeffrey Schrier (The Reconstructionist Press, 2000).

The extensive historical, theological and introspective commentaries add immeasurably to the understanding of the seder. This Haggadah focuses a good deal of attention on Miriam, the sister of Moses, whose contribution to the Pesach story is often glossed over.

In accord with Reconstructionist philosophy, participants have the option of beginning blessings with the traditional address to God, or the more inclusive *ruach haolam*, the spirit of the world.

Like the Musleah Haggadah, the illustrations are rich in colour and detail.

On a more sombre note is *A Survivors' Haggadah*, written, designed and illustrated by Yosef Dov Sheinson, with woodcuts by Miklos Adler, and edited by Saul Touster (Jewish Publications Society, 2000).

This Haggadah was originally written in Hebrew and Yiddish for the first Passover after the liberation from the concentration camps. It was published by Achida and Nocham, two Zionist groups, and reprinted by the United States Army of Occupation.

This Haggadah was used at seders celebrated by Holocaust survivors in Munich in 1946.

The traditional liturgy is supplemented with accounts in prose and poetry of the survivors' experiences during the Holocaust, and the yearning for a homeland that they clung to during the years of hell.

Even the woodcuts reflect the wartime experiences. The one that corresponds to *Avadim hayinu l'Paroh b'Mitzrayim* (We were slaves to Pharaoh in Egypt) depicts slave labourers digging trenches.

This is not a pleasant Haggadah, but the depth of feeling it evokes is an important reminder of very different Passover seasons.

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HOLOCAUST HISTORIAN READS AT BLOOR JCC

Allen Levine, a Winnipeg-based writer, historian and educator, reads April 9, 11 a.m., at the Books & Bagels literary event at the Bloor JCC, 750 Spadina Ave. at Bloor.

Levine's most recent book is *Fugitives of the Forest: The Heroic Story of Jewish Resistance and Survival during the Second World War* (Stoddart).

The book won the 1999 Yad Vashem award in Holocaust history at the Canadian Jewish Book Awards. He also penned a novel, *The Blood Libel*, and several works of non-fiction.

Co-presented with the Riverdale Jewish Community Centre. Members free; non-members $8. 416-924-6211.

* * *

Eye on Arts

By Bill Gladstone

The Shtetl in Song: The Cranbrooke Friendship Club presents *The Shtetl, A Portrait in Song*, a lecture and recital by **Naomi Bell**. A Yiddish musicologist, Bell presents beloved Yiddish melodies which tell the story of a people who broke free of shtetl life, endured sweatshops in the Pale of Settlement, then went in search of the golden medina in America.

All are welcome at the club's monthly seniors gathering. Winchevsky Centre, 585 Cranbrooke Ave. $5 admission includes light lunch before recital. April 10, 12:30 p.m. 416-789-5502.

* * *

Arts Notes in Brief

• **Marina Shemesh**, soprano with the St. Petersburg and Israeli Opera, and **David Varjabed**, baritone with various international opera companies, perform a variety of duets and songs accompanied by **Natalia Zahorbinskaya**. Ford Centre, Studio Theatre. April 8, 8 p.m. $20. 416-504-8133.

• Yuk Yuk's on Tour features stand-up comedians **Derek Edwards** & **Tony Molesworth**. Markham Theatre, April 8, 8 p.m. $26.75. 905-305-SHOW.

• Oil paintings by North York artists **Mickey Katz** and **Cos Patriello** are on view at the Lower Link Gallery, Civic Garden Centre, 777 Lawrence Ave. E. at Leslie. April 10 to 22. 416-226-3296.

• The Toronto Secondary Schools Music Teachers Association and the Music Dept. of the Toronto District School Board present Sounds of Toronto, featuring secondary school students. $5. Massey Hall. April 13, 7:30 p.m.

• *Quest For The Lost Tribes*, a two-hour documentary on the lost tribes of ancient Israel, airs April 16, 8 p.m. on the Arts & Entertainment (A&E) television network.

• The Yorkminstrels presents *The Music Man*, the musical by **Meredith Willson**. Adults $18. Leah Posluns Theatre. April 22 thru 30. Patrons are asked to bring donations of non-perishable goods for the North York Harvest Food Bank. 416-291-0600.

• Toronto author **Anne Michaels** participates in a panel discussion on The Reception of Canadian Literature in Germany, with **Andrea Wolff** of the University of Marburg and **Arnulf Conradi**, a Berlin publisher. $3 admission. Goethe-Institut, May 6, 2-5 p.m.

• Broken Leg Productions presents **Neil Simon's** classic *Biloxi Blues* at the Yorkwoods Library Theatre, 1785 Finch Ave. W. (at Keele), April 18-20, 8 p.m. Tickets $10 in advance or $12 at the door. 416-994-6921 or [www.biloxi.bizland.com]

* * *

In the Spotlight: The legendary comedy duo **Johnny Wayne** and **Frank Shuster** of Toronto started their partnership on radio in 1941 and kept audiences laughing for more than 50 years. A favourite on TV's *Ed Sullivan Show*, Wayne and Shuster created classic skits and sketches that were often spoofs on themes from history and literature. Titles included The Burning of Rome, The Siege of Troy, The Picture of Dorian Gray and a contemporary version of MacBeth.

This week the duo's surviving member, Frank Shuster, hosts *Wayne & Shuster: The First 100 Years*, a comedy hour which includes archival footage of many of their most famous acts. The hour includes their comic takes on the film *Bridge On The River Kwai* (their title: Kwai Me A River) and the film *My Fair Lady* (their title: My Fair Partner) which recalls how the two became partners.

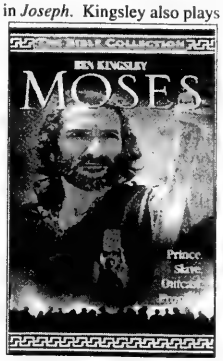
Tune in to CBC-TV, Sunday April 9, 8 p.m.

Bible TV-episodes now on video

By LARRY ANKLEWICZ
Special to The CJN

Seventeen years in preparation and five years in production, the Turner cable network in the United States has broadcast the first six episodes of its Bible Collection. These episodes have now been released by Warner Home Video and are priced at under $20 an episode.

The series began with *Abraham;* Richard Harris and Barbara Hershey played the lead roles. *Jacob* features Matthew Modine, Lara Flynn Boyle, Irene Papas and Giancarlo Giannini. Ben Kingsley, Paul Mercurio, Martin Landau and Lesley Ann Warren star in *Joseph*. Kingsley also plays the lead in *Moses.*



Samson and Delilah features Dennis Hopper, Eric Thal and Elizabeth Hurley, while Leonard Nimoy, Jonathan Pryce and Sheryl Lee star in *David.*

Although the films vary in quality, *Abraham* and *Joseph* have won Emmy awards, and others, such as *Moses,* have received numerous award nominations. Each episode is a complete film on its own, but when watched in sequence, the films tell a marvellous and continuous story.

Viewers can purchase any of the episodes they are interested in, or they can buy the whole series.

Also available for sale is a special, direct-to-video production of *Joseph and the Amazing Technicolor Dreamcoat.*

Filmed in England, this spectacular production features Donny Osmond in the title role and includes Joan Collins and Sir Richard Attenborough in the cast.

This production of *Joseph*, available on video cassette and DVD, is released through Universal Pictures Home Video and should be in all the major video stores by the time you read this.

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Gibraltar is home to a thriving Jewish community

By MYRIAM SCHECHTER
Special to The CJN

GIBRALTAR — I am standing on a rock with a monkey on my head and I am looking across a vast expanse of water towards the continent of Africa.

The rock I am standing on is the Rock of Gibraltar, the southernmost outpost of Europe; the monkey holding on tight to my hair is Baby Elizabeth, a cute Barbary ape, one of the main tourist attractions in Gibraltar; the expanse of water is the meeting point of the Mediterranean Sea and the Atlantic Ocean at the Strait of Gibraltar.

Although physically a peninsula linked by a narrow isthmus to the southern end of the Iberian Peninsula, Gibraltar has been a historical and political island until quite recently – attracting a wide variety of welcomed and unwelcomed visitors all along its turbulent history.

Phoenicians and Carthaginians visited it, followed by Romans – who coined the phrase, *Ne plus ultra*, go beyond at your peril – marking Gibraltar as the limit of the known world.

Next came the Vandals, then the Goths. In 711, Tariq Ibn Zayid, a Berber from North Africa, landed here using the Rock as a starting point for the 800 year Moorish presence on the Iberian Peninsula; in the process, he also immortalized himself in the name of the place, Gibraltar being a derivative of *Jebel Tariq*, Tariq's mountain in Arabic.

In 1474, Isabella of Castille reclaimed Gibraltar for Spain, which held on to it until 1704 when it was yielded to the Crown of Great Britain "forever."

This event proved to be of major importance to the Jews who, in 1492, had been expelled from Spain, their home for 15 centuries. Queen Anne declared Gibraltar a free port, and thus attracted immigrants from Spain, Italy, Malta and Portugal, as well as a gradually increasing flow of Jews from Morocco, London, Leghorn (Livorno), Amsterdam, and Marranos from Portugal.

Around the middle of the 19th century, the Jewish community represented more than half the population of the Rock. Among some famous Jews of Gibraltar were Aaron Cardozo, a close friend of Lord Nelson; Judah Benoliel, who was consul to both Austria and the Sultan of Morocco; and more recently, Sir Joshua Hassan who served as the city's mayor and then as its first chief minister.

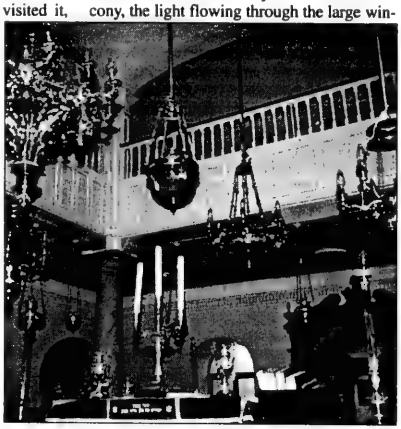
Our first encounter with the Jewish community of Gibraltar happened in the most charming way. We had arrived there on a day trip, part of a journey through Spain – the most common way to visit Gibraltar – and, after exploring the many tourist sites, were wandering through town looking for a special synagogue we had read about, Shaar Hashamaim, one of the oldest synagogues in Europe.

Communication with the inhabitants was easy, Gibraltar having two official languages, Spanish and English (also two official currencies, the British pound and the Spanish peseta). To our great surprise – and pleasure – we discovered another local language when we met Shimon, a little boy wearing a kippah.

Neatly dressed in navy pants and a checkered sweater, Shimon answered expertly and politely to our inquiries in fluent Hebrew directing us towards the synagogue we were looking for.

One of four active synagogues (a fifth one opens for the High Holy Days), Shaar Hashamaim is indeed a gem located within a courtyard adorned with lively ceramic tiles. We were accompanied on our visit by Shimon Russo, a Gibraltarian Jew whose family had lived there for almost 300 years and who told us about Jewish life in this remote corner of Europe.

But first we had to feast our eyes on the exquisite sanctuary of Shaar Hashamaim: surrounded on three sides by the women's balcony, the light flowing through the large windows brought out the richness of the carved wood of the central bimah and the benches on its sides, while reflecting on the elaborately ornamented silver lamps hanging from the high ceiling.



Elaborate lamps enhance the Shaar Hashamaim Synagogue. [Robert Schachter photo]

In the serene quiet of hundreds of years of tradition and faith, we listened to Shimon Russo telling us about his life and his community. Mostly Sephardi, the Gibraltar Jews have absorbed a smaller population of Ashkenazim with whom they share the four orthodox synagogues, a Hebrew school which doubles as a synagogue with services conducted by the school children, a kosher restaurant and two cemeteries.

The Jewish community of Gibraltar – currently numbering about 600 people – has managed, over its almost three centuries of existence, to combine a deep sense of Gibraltarian identity with a heartfelt adherence to Jewish traditional values.

With a population of 31,000 people (driving 25, 000 cars…), with an abundance of tourist attractions and wildlife – including my friends, the famous Barbary apes – with a main street blanketed with duty-free shopping bargains, with a unique combination of location, climate and history, Gibraltar remains one of the most accessible and desirable tourist destinations.

Additional information on Gibraltar:

Gibraltar can be reached by air from England; by ferry from Morocco; and by car from Spain, a short drive from Costa del Sol locations.

For information on Gibraltar, contact: Gibraltar Tourist Board, Duke of Kent House, Cathedral Square, Gibraltar, U.K. Tel: 350 74950; E-mail: tourism@gibraltar.gi; Web site: www.gibraltar.gi.

For information on the Jewish Community of Gibraltar contact: The Managing Board, Jewish Community of Gibraltar, 10 Bomb House Lane, P.O. Box 318, Gibraltar, U.K. Tel: 350 72606.

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Business Profile

Danier Leather set to take on the online world

By SHELDON KIRSHNER
Staff Reporter

Leather is riding the crest of a fashion wave, and no one is happier with this development than Jeffrey Wortsman.

"We believe consumer demand for leather goods is growing, and our expertise in quality leather and suede production fits right in with this picture," said Wortsman, president and chief executive officer of Danier Leather Inc.

Danier, with 73 stores across Canada, from Newfoundland to British Columbia, is Canada's largest manufacturer and retailer of fashionable leather and suede products, from bomber jackets and slit leather skirts to accessories such as handbags and luggage.

"Leather, since the 1980s, has not been in and out of fashion," explained Wortsman, a lawyer by training. "It is a staple of designers' portfolios."

He is not merely boasting.

Nineteen ninety-nine was another record year for Danier, whose most loyal customers range in age from 25 to 40.

"We broke the $100 million revenue mark and finished the year at $109 million. Net earnings rose 38 percent. We opened 15 new stores, including our first in the United States."

And in 1999, he added, Danier moved to a new 140,000 square foot facility in western Toronto. There its head office, distribution centre, manufacturing plant and factory outlet are located.

Danier, which has cornered upwards of one-third of the Canadian leather/suede market, also introduced an e-commerce operation in 1999.

"Visitors from around the world can 'drop by' our Web site, use web cameras to zoom in on various items of interest and purchase them directly online."

The "clicks and mortar" shop, Wortsman believes, has instantly transformed Danier into a global retailer.

At present, less than one percent of its sales are outside Canada. But Wortsman expects the balance to shift radically now that Danier has gone online.

Looking ahead, Wortsman, 42, plans to open 25 to 40 stores in Canada within the next five years, as well as another store down south. Some of these stores will be so-called power centres, with an average of 6,600 square feet compared to about 1,600 square feet for shopping mall stores.

And he is interested in expanding into northern Europe. "The cooler weather," he said, "helps a lot."

Wortsman attributes Danier's success to several factors. "We've got the design, the quality and the price."

Danier, with a total of some 1,000 employees, has 14 in-house designers and pattern makers attuned to the latest styles.

They attend trade shows and are in touch with forecasting services which track the newest colours and fabrics coming out of mills.

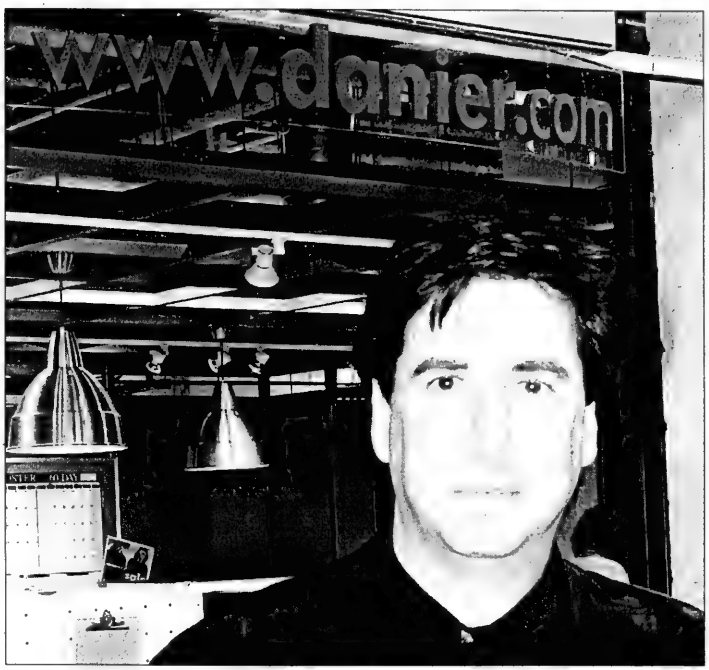
"There's always a fashion focus to what we're doing," said Wortsman.

Danier buys the finest hides in Europe and Asia and works with tanneries in Italy, Spain, New Zealand, China and South Korea. (There is apparently only one tannery left in Canada, in Quebec).

Its state-of-the-art factory in Toronto churns out about one-third of all its goods, with the emphasis on sportswear.

And Danier's sub-contractors abroad are monitored by its own quality-control personnel.

Danier prices are reasonable because of its vertically integrated corporate structure.



Jeffrey Wortsman

"Since we have total control of the product, from raw materials to final retail sales, we're able to eliminate any middleman increments, which means that the ultimate cost of the product is as low as it can possibly be."

Typically, Wortsman claimed, Danier retail prices are 30 percent less than its direct competitors, making the product commercially appealing, while maximizing company revenues.

Wortsman's father, Irving, whose parents immigrated to Canada from Poland in the early 1900s, developed this concept.

Now 73, Irving began as a small wholesaler in 1972 when he founded Royal Leather Goods Ltd. in downtown Toronto.

Two years later, he opened his first store, calling it Leather Attic.

"I never intended to join the business," said Wortsman, who studied law and business administration at York University, and was called to the bar in 1985.

Indeed, for a year after that he worked for a Bay Street discount brokerage firm.

But when his father summoned him, he joined the family business. "I fell into it," he said.

In 1986, the year Wortsman arrived on the scene, Leather Attic became known as Danier.

"My father came up with that name. It works across Canada, in English and French." (Danier has seven stores in Quebec.)

In 1998, Danier went public in a bid to spurt growth. The strategy worked.

"We've doubled in size in the last three years," said Wortsman, who owns 17 percent of the stock.

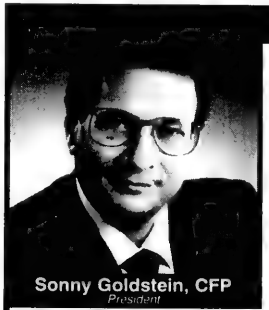
Although Irving is retired, he sits on the board of directors and comes into the office every day.

Apart from his father, Wortsman, who has two sisters, is the only member of the family at Danier.

The father of three toddlers, he is married to Leigh Levin. Consumed by his duties, he works 10 to 12 hours a day, and usually travels one month out of every year.

Wortsman, who has a closet-full of Danier brand leather coats and jackets, enjoys his job immensely.

"It's challenging working here. You need to be a generalist. It's not a big business, but it's quite complicated."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330 OBITUARIES

HERSCOVITCH, Sam - on Feb. 26, 2000, late of 133 Torresdale Ave., #1101.
KLEIN, Jenny - on Feb. 26, 2000, late of 6200 Bathurst St., #1107.
BORTS, Mildred - on Feb.27, 2000, late of 1303 Wilson Ave., #205
CLODMAN, Etta - on Feb. 27, 2000, late of 135 Antibes Dr., #1904.
FRIEDLAND, Mina - on Feb. 28, 2000, late of 429 Walmer Rd.
GLASIER, Betty - on Feb. 28, 2000, late of 1 Northwestern Ave.
KLIMAN, Earl - on Feb. 28, 2000, late of 30 Holly St., #1501.
SLOBOD, Betty - on Feb. 28, 2000, late of 34 Almore Ave.
WINNICK, Leo - on Feb. 28, 2000, late of 37 Collinson Blvd.
ROSEN, Jason - on Feb. 29, 2000, late of 99 Braemar Ave.
NEMEROFSKY, Rachel - on March 2, 2000, late of 25 Canyon Ave., #402.
TEPPERMAN, Murray - on March 3, 2000, late of 3560 Bathurst St.
WALDMAN, Henoch - on March 3, 2000, late of 5935 Bathurst St.
CARMICHAEL, Janice - on March 5, 2000, late of 17 Austin Terrace.
CHAPLICK, Alma - on March 5, 2000, late of 141 Roehampton Ave., #204.
HAYMAN, Julius - on March 5, 2000, late of 2500 Bathurst St., #106.
PLATT, Miriam - on March 5, 2000, late of 225 Viewmount Ave.
MEDICOFF, Henry - on March 8, 2000, late of 123 Spadina Rd.
ROBBINS, Anita - on March 8, 2000, late of 135 Antibes Dr., #805.
MOUCKLEY, David - on March 9, 2000, late of 619 Avenue Rd., #904.
SIMON, Susan - on March 9, 2000, late of 4415 Bathurst St., #901.
SCHONBERG, Kamilla - on March 10, 2000, late of 368 Russelhill Rd.
LUFT, Joseph - on March 11, 2000, late of 100 Antibes Dr., #901.
MANDEL, Max - on March 11, 2000, late of 10 Kenneth Ave., #601.
JOHNSON, Anne - on March 12, 2000, late of 5 Peveril Hill Rd. S.
ABRAMS, Syd - on March 14, 2000, late of 271 Ridley Blvd., PH #8.
LERMAN, Fanny - on March 14, 2000, late of 3560 Bathurst St.
MILGROM, Helen - on March 15, 2000, late of 400 Walmer Rd., #325.
ROSENFIELD, Ethel - on March 15, 2000, late of 205 Cummer Ave.

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MARSHALL, Myriam Chumec - on March 10, 2000.
MOLDOFSKY, Mollie Lillian - on March 10, 2000.
GORLICKY, Phillip - on March 11, 2000, late of 53 Wenderly Dr.
LEIZEROVICH, Abraham - on March 11, 2000, late of 5430 Yonge St.
DAVIDOVICH, Berman - on March 12, 2000, late of 130 Neptune Dr.
SCOTT, Allen - on March 12, 2000.
SHNAIDMAN, Bharko - on March 12, 2000, late of 3636 Bathurst St.
SIMON, Morris - on March 12, 2000, late of 2121 Bathurst St.
ZAJDNER, Susan - on March 12, 2000, late of 3300 Don Mills Rd.
COHEN, Mair - on March 13, 2000, late of 35 Canyon Ave.
SHAPIRO, Ethel - on March 13, 2000, late of 100 Canyon Ave.
SOMMERS, Rose - on March 13, 2000, late of 350 Lonsdale Rd.
CINNAMON, Stephen Earle - on March 15, 2000, late of 10140B Yonge St.
MOZESSON, Mossei Moise - on March 16, 2000, late of 4300 Bathurst St.

Steeles Memorial Chapel

CELNIKER, Mechel (Michael) - on March 17, 2000, late of 20 Lilywood Rd.
KELLER, Aaron - on March 17, 2000, late of 3560 Bathurst St.
ROSNER, Helen - on March 17, 2000.
TORI, Nasri - on March 17, 2000.
SCHWARTZ, Vera - on March 18, 2000, late of 1201 Steeles Ave.
BROGADIR/SENEROWITZ, Polly - on March 19, 2000.

Steeles Memorial Chapel

JAFFE, Anna - on March 4, 2000, late of 429 Walmer Rd.
GRANATSTEIN, Amelia Malca - on March 5, 2000, late of 306 Finch Ave. E.
STERN, Otto - on March 9, 2000, late of 644 Sheppard Ave. E., #1026.
GEBIRTIG, Isobel - on March 11, 2000, late of 700 Mt. Pleasant Rd.
LASH, Eva - on March 14, 2000, late of 35 Canyon Ave., #1705.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
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Pardes Shalom Cemetery
B'nai Brith Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EILEEN ISENBERG ז"ל
will take place
Sunday, April 16th, 11:00 a.m.
Dawes Road Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ELEANOR DRUTZ ז"ל
will take place
Sunday, April 9th, 10:00 a.m.
Mount Sinai Memorial Park
Shaarei Shomayim Section
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The many faces of Russian President Vladimir Putin

By LEV GORODETSKY
Jewish Telegraphic Agency

Just days before the Russian presidential election, the country's state-controlled television channel ran an ad claiming one of the presidential contenders was controlled by Jews, foreigners and gays.

The attack ad on the ORT channel against Grigory Yavlinsky, who has Jewish roots, came as something of a surprise because Russian President Vladimir Putin had not played a strong nationalist card during the campaign. Putin won last month's election with 52 percent of the vote

If anything, it was the campaign of Putin's main rival, Communist leader Gennady Zyuganov, that had been tainted from the start with Russian nationalism, and open anti-Semitism at times.

A typical ad for the election – which came amid ongoing concerns about anti-Semitic incidents and the economic downturn, ran: "What is the secret of Zyuganov? He is kind and honest – a genuine Russian," implying that people like Yavlinsky are not.

But looked at in another light, the sudden appearance of the anti-Semitic campaign ad – which Putin's team has denied any prior knowledge of – is not surprising at all.

There have been at least two Putins so far: the man who, after being designated heir apparent by former Russian president Boris Yeltsin, promised President Bill Clinton and British Prime Minister Tony Blair that he would pursue free market reforms and human rights, and the former KGB officer who has pursued the war in Chechnya with a vengeance.

Putin has not permitted journalists the freedom to cover either that bloody war against Muslim separatists or the campaign itself.

"I've been joking that it's not clear which Putin is going to win the election," said Carol Saivetz, a research associate at the Davis Centre of Russian Studies at Harvard University. "He's been purposefully vague about what his plans are for the future."

This vagueness allowed Jewish voters, like their fellow Russians, to project onto Putin whatever they themselves want.

All share a desire to see stability, a leader who will restore order and authority of the state and crack down on the "thieves and oligarchs," even at the expense of some democracy.

Exactly how this will translate in the coming months is unknown. Will Putin pursue free market reforms and crack down on anti-Semitism or will he become an authoritarian leader who allows free market reforms, but limits individual freedoms and pays scant attention to human rights?

Will he, as he did in the parliament, form an alliance with Communists and their leader Zyuganov, who received roughly 30 percent of the vote – slightly less than he did in 1996?

Or will Putin rely on the reformers who backed him in the election, such as former prime minister Sergei Kiriyenko?

Putin gave a positive indication for Jews last week, when he sent word to an annual Jewish choral competition in Moscow that he would nominate the director of Moscow's Jewish Art Centre, to become a hero of the state. Leopold Kaimovsky, who was stabbed in a Moscow synagogue in July, was given a standing ovation.

But all of the answers to these questions are still unknown, and will be answered only in the coming weeks. Putin is not expected to announce the makeup of his government until May, when he is also expected to receive an economic report from a think tank that he helped establish.

The pre-election anti-Semitic ad that captured international headlines demonstrates that there may be two Putins regarding Jewish issues as well.

Since Yeltsin plucked Putin from obscurity and made him his prime minister in August 1999 – and then acting president when he resigned on Dec. 31 – Putin has often stated his willingness to combat anti-Semitism and xenophobia.

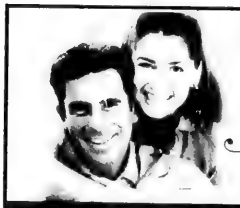
In November he met with the leaders of the umbrella Federation of Jewish Communities of Russia. More recently he pledged to combat the scourge of anti-Semitism in a response to a letter of concern from U.S. legislators.

Even though it was clear from polls that Yavlinsky, who garnered less than six percent of the votes, had no chance of winning the election, Putin's ad was vicious.

Yavlinsky was accused of having spent 10 times as much money on his election campaign as was legally permitted. It was further alleged that he had illegally received this extra money from abroad and from the Jewish media tycoon Vladimir Goussinsky, who heads the umbrella Russian Jewish Congress.

The ad, which mentioned that Goussinsky is an Israeli citizen, clearly meant to stress Yavlinsky's Jewish and Israeli connections, by showing footage of him sitting among kippah-wearing Jews.

It is believed that Yavlinsky, in fact, captured the bulk of the Jewish vote in Moscow and St. Petersburg, and it is estimated that Jews voted for Putin in more or less the same percentage as the general population in provincial cities.



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FAMILY ORIENTED
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Single Jewish female, 28, adventurous, ambitious, outgoing, friendly, enjoy sports, working out, reading, music, theater. Seeking a single Jewish male, never married, ambitious, trustworthy, honest, outgoing, ready to live life to the fullest. AD#1564

JAU DA VIVE
Single female, 58, writer, intelligent, attractive. Seeking a Jewish male, 60ish, who has strong ties with Israel AD#1247

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Divorced female, 42, 5'2", cute, slim, smart, 2 children, passionate, energetic, fun. Seeking a male, well educated, has good values, non smoker AD#1016

COMPANIONSHIP
Single Jewish female, late 40's, attractive, professional, no dependents, enjoy movies, long walks, theater. Seeking a Jewish male, 49-60, with similar interests AD#1390

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Single Jewish female, intelligent, honest, educated, kind, religious, wide variety of interests. Seeking a male, 69-75, with similar qualities, for friendship, companionship, possible future developments. AD#1050

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MARRIAGE MINDED
Single Jewish female, 37, brown hair, hazel green eyes, smoker, slim, cute, petite, honest, sincere, down to earth, enjoy cooking, singing, dining, dancing. Seeking a Jewish male, 35-43, spontaneous, romantic, ambitious, ready for marriage and children. AD#1280

SEARCHING FOR SOULMATE
Divorced professional female, 50, long brown hair, hazel eyes, attractive, charming,m strong headed, twin girls age 22, enjoy dining, country on weekends, camping, travelling, movies, reading. Seeking a male, family oriented, or has a family, understanding, happy for soulmate. AD#1347

SERIOUS RELATIONSHIP
Single Jewish female, widow, attractive, 50, intelligent, European. Seeking a male, honest, kind, well established, to share love and life AD#1522

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Single Jewish female, petite, brown eyes, cute red hair, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 54-65, professional, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests AD#1256

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GOOD TIMES AHEAD
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SHARE LIFE TOGETHER
Single Jewish male, widower, blue eyes, brown hair, medium height, good looking, non smoker, very fit, work out, enjoy movies, dining, travelling, beach holidays, skiing. Seeking a female, attractive, good natured, to enjoy life with AD#1393

GOOD MAN
Divorced male, 53, no children, good hearted, good looking, good sense of humour seeking a female to share life with AD#1178

FIDDLER ON THE ROOF
Single male, unique and special, with traditional values, attractive, young looking, healthy, successful, enjoy life. Seeking a female with similar qualities. AD#1212

SERIOUS RELATIONSHIP
Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship AD#1189

WANT FAMILY LIFE
Single Jewish semi-retired business man in beauty supply, 50, 5'8", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME
Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

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LIVE LIFE FULLY
Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children AD#1318

HOUSE OF TORRAH
Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology. Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

SOULMATE
Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life AD#1424

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship AD#1317

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR
Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

FAMILY ORIENTED
Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

LET'S TALK
Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44 AD#1725

MARRIAGE MINDED
Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal: get married, have a family. Seeking a female, enjoys reading and has goals AD#1631

OCEANS OF LOVE
Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

I BET ON YOU!
Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time AD#1483

VERY ACCEPTING
Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

BE MY SPECIAL SOMEONE
Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine AD#1413

IT TAKES TWO
Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

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USDS Bayview wins day school hockey tournament

By NEIL BECKER
Special to The CJN

TORONTO — Youngsters from five Jewish day schools traded in their pencils, papers and books for skates, sticks and pucks as they recently took to the ice in the third annual Yitzhak Rabin Memorial Hockey Tournament.

Teams from USDS Bayview, USDS Richmond Hill, Bialik, Leo Baeck and the defending champions, Associated's Kamen Kings, participated in the day-long event, held at Chesswood Arena.

The play on the ice was fast and furious as young skaters got the opportunity to strut their stuff before friends and family. USDS Bayview beat Bialik 6-3 in the final to emerge as tournament champions.

The hunt for hockey talent began early in the season with the schools holding training camps.

"There were tryouts in December. The tryouts consisted of skating drills. We had to find out who could skate and shoot the puck," said Debbie Noyek, who not only had two kids playing for USDS Bayview but who played a major role in organizing the event.

Approximately two months before the tournament, the teams began tuning up with early morning scrimmages.

"The teams would meet at 7 a.m. for practice. We had two games going on with one team sitting out," Noyek said.

Clearly, the participants were serious about winning it all.

The tournament was launched to give the students an extra curricular activity that centred on sports and to bring together children from different Jewish day schools.

"The day is about a bunch of kids having fun and playing hockey. It's about playing together as a team and representing your schools. At the end of the tournament, every participant gets a tournament skate towel. They also get a professional team picture taken," Noyek said.

Noyek's family was heavily involved in the tournament. Her husband, Steven, coached USDS Bayview while their sons, Adam and Corey, were defence partners on the ice.

For USDS forward Kevin Willer, skating against his buddies was a highlight. "I liked playing against Bialik because I know a lot of people on the team," said Willer, a Grade 6 student who also plays triple A hockey for the Don Mills Flyers.

The other members of USDS Bayview's championship team are: Jared Topper, Jacob Fink, Brett Gladstone, Stacy Grossman, Brahm Klar, Kyle Szames, Zach Himmel, Daniel Klerer, Zachary Potashner, Jared Ostroff, Jonathan Frankel, Josh Zimmerman and Jamie Collins. Shawn Klerer served as co-coach.

USDS Bayview: the winners

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Mah Jongg: popular and a craze

By MARLANE SMITH
Special to The CJN

VANCOUVER — When contacted to discuss her interest in mah-jong, Marie Doduck's response was, "Can you call back later? I'm in the middle of a game right now."

Like thousands of other North American Jewish women, Doduck plays the Chinese tile game regularly.

In Vancouver alone, hundreds of Jewish women meet at least once a week to play.

"I know of approximately 20 groups in Vancouver," said Roberta Kremer, the Vancouver Holocaust Education Centre's executive director.

That's 20 groups of four to eight women, she explained. "It's the game most played by Jewish women."

Doduck, a Holocaust survivor who immigrated to Canada in 1948, plays twice a week with the same group she has known for 20 years.

"It is fun. It's camaraderie. The women become part of a family. We know about each other's children. We're more than friends," she said.

In fact, a younger generation of mah-jong players is getting involved in the game, including Doduck's daughter.

"It's becoming a craze on some college campuses," Kremer said.

The game was so prevalent in Kremer's home as a young girl in Wisconsin that she believed mah-jong was a Jewish game. "I thought the markings on the tiles were Hebrew," she said with a laugh.

According to Graham Johnson, an anthropology professor at the University of British Columbia, Jewish women are among the fiercest adherents of mah-jong in North America. In fact, the latest Jewish-related top-10 list circulating on the Internet states that if computers were Jewish, mah-jong would replace solitaire as the top computer game.

A friend taught Doduck to play 20 years ago, but Jewish women's involvement with the game in America dates back to the 1920s, and even earlier in China, when thousands of Jews fled eastward from Russia, settling in Harbin and other Chinese cities.

The exact origin of the game itself is subject to many theories. One postulates that Noah and his family kept dry during the 40 days of rain by playing mah-jong under the decks of the ark.

Another speculation hypothesizes that the game began 2,500 years ago in the Chinese royal court during the time of Confucius. The great Chinese philosopher was rumoured to have had a fondness for birds, which may explain one translation of the name mah-jong into hemp-bird.

Johnson doubts this theory and said mah-jong literally translates into horse-bird or horse-sparrow.

The most logical theory suggests that the game has been developed over time from various other Chinese games.

During the Sung Dynasty, 960 to 1279 CE, a game was played with tiles made of wood or ivory in a shape similar to that of present day mah-jong tiles.

A card game with similar suits to those in mah-jong was played during the Ming Dynasty, 1368-1644.

Two brothers from Ningpo may have created the current game around 1850, a theory Johnson thinks may have validity. "My sense is the modern form developed during the 18th to early 19th century."

The western world's first exposure to the game is believed to have been in English clubs in Shanghai in the early 1900s. An English businessman, Joseph P. Babcock, spotted it and imported game sets to Britain.

In 1920, a lumber merchant from San Francisco, began importing mah-jong sets to the United States.

"It was *the* 1920s drawing room game," Johnson said. Mah-jong became a great national leisure activity and served as a diversion during the Depression's hard times. Jewish women, especially in New York, ardently took to the game.

Did they have more leisure time than other women? Not necessarily, Johnson said. What drew them in was probably what attracts most adherents: the challenge.

"It is not an easy game to play," he explained. "You've got to keep your wits about you. It's a randomized success, involving skill and probabilities."

The J in CJC...continued

As I was saying...

By RON CSILLAG

National Post writer Ezra Levant is entitled to the editorial latitude accorded columnists (this one included), but his screed last week against Canadian Jewish Congress was a thinly disguised exercise in mean-spirited (not to mention erroneous) polemic.

The upshot of Levant's opinion is that the J no longer belongs in CJC because Congress has taken up "postmodern, post-religious" causes and is thereby threatening to undermine Canada's Christian character by, among other things, banning the Lord's Prayer in public places.

The troubling tone of the piece is one thing; that Levant plays fast and loose with the facts is another.

For one, he states that CJC was founded "to defend and promote the practice of a religion." Wrong. Congress isn't, and never was, a religious organization. It is dedicated to the protection and advancement of human rights for Jews and other minorities.

Levant charges Congress with demanding that the Ontario government "ban" praying in the legislature and town councils. Wrong, big time. In letters to the Speaker of the legislature and the Minister of Municipal Affairs last month, Congress noted that given the Ontario Court of Appeal's ruling last fall that the recitation of the Lord's Prayer at a certain town council meeting was unconstitutional (and by extension, illegal too at other town councils and public bodies), Queen's Park might want to bring its own practices into line with the law.

That bears repeating, for it forms the linchpin of Congress' activity and shows what Levant has conveniently omitted. It was the highest court in the province (not CJC) that said the Lord's Prayer violates religious freedom because it imposes a "Christian moral tone" on public deliberations, and that everyone is entitled to attend public meetings without feeling pressure to conform "to the religious practices of the majority." The court's ruling, by the way, was unanimous.

Levant later identifies Bernie Farber as "CJC's spokesman on prayer banning." A cheap shot, and incorrect. Neither Farber nor CJC have ever called for any prayer, including the Lord's Prayer, to be banned. They have simply asked for the rule of law, which Levant so cherishes, to prevail. And at no time did Farber refer to the Lord's Prayer as "archaic." His remarks, as reported in Levant's own newspaper of last Sept. 2, was that it was archaic to force children to stand and recite a prayer "which is more or less meaningless to them."

"Why is the Christian Canada that was attractive to Jewish immigrants in the 1900s unacceptable in the 2000s?" Levant asks, strongly suggesting that he's never read *None is Too Many.* And it was not "Christian" Canada that Jewish immigrants found so attractive, but rather democratic, wide-open Canada with its British parliamentary system that they pined for.

And he wonders why the "perfunctory recitation of a generic prayer" is a threat. The recitation of the Lord's Prayer is hardly ever perfunctory, nor is the prayer generic, as the Court of Appeal pointed out. Heads are bowed, hands are clasped and eyes are shut tightly in a religious exercise that engages in a Christian prayer. (A generic one would be fine by CJC and the Christian churches which support it). Should children and taxpayers still be held captive to the religious beliefs of others?

Levant also wonders how CJC can "credibly call for public tax dollars to fund Bible-centred Jewish schools while it lobbies for an end to the Lord's Prayer in other public facilities?" CJC and the rest of the community simply want the same treatment as Catholics. In February, no less a body than the United Nations agreed.

Levant's final, distressingly retro paragraph is most disturbing: "It is time for the CJC to show the same tolerance for Christianity that has been shown for Jewish prayer by our gentile homeland." In other words, *sha shtill.* Don't anger the goyim. Take what they give us. Behave.

I'm sure glad the Jewish Ezra Levant wasn't around when CJC was fighting for the rights and freedoms he enjoys today.

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1/4 cup cocoa
3 eggs
2 tblsp brewed coffee
pinch salt
1 1/4 cups cake meal
1/4 cup matzoh meal
2 tblsps potato starch
1/4 cup walnuts, finely ground
3/4 cup semi-sweet chocolate, coarsely chopped

Preheat oven to 350°F. Grease 8"x4 ½" loaf pan.

In large bowl, beat oil, white sugar, brown sugar, Passover vanilla sugar and cocoa. Add eggs, coffee, salt, matzoh meal, cake meal and potato starch. Fold in chocolate and nuts. Spoon batter into loaf pan.

Bake 35-40 minutes. Wrap loaf well in foil and refrigerate for a couple of hours to firm up. Reduce oven temp. to 325°F. Cut loaf into 1/4" slices. Place on parchment lined baking sheet and bake, turning once mid-way - 15-20 minutes.

About Seniors

By DR. MARK CLARFIELD

At a public ceremony recently, the Queen forgot where she had put her glasses. Some of her subjects may have thought that the monarch was showing an early sign of Alzheimer's disease. However, the Queen clearly remembered that she wore glasses, and in that distinction lies the fundamental difference between normal aging and a dementing illness.

When a person is judged by a physician to suffer from dementia (a chronic, insidious loss of cognitive functions including memory, judgement and language), a further distinction must be made.

The fact is that most patients with dementia suffer from Alzheimer's disease or multiple strokes. In neither case can treatment either reverse or limit the ongoing damage to the brain.

However, a few people contract a disease (for example, low thyroid function) for which early treatment can actually achieve an improvement in the cognitive symptoms.

Although very few dementias can be reversed, given the disastrous consequences of leaving even these cases untreated, as soon as the dementia syndrome is diagnosed, a search for reversibility should be initiated.

Fortunately, almost all of the main causes of treatable dementias can be diagnosed after analysis of the patient's medical history, a physical exam and a few simple laboratory tests.

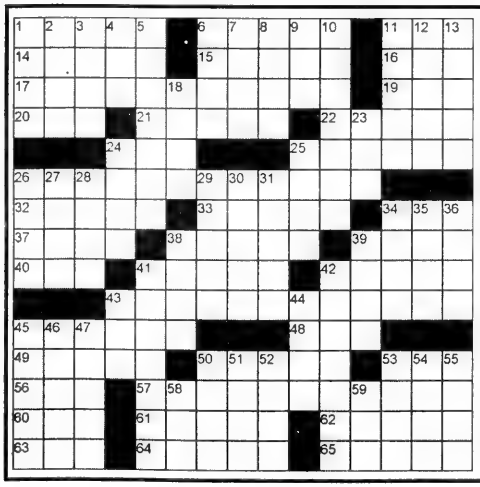
There is also a much smaller group of diseases within the brain: tumours, subdural hematoma (leakage of blood between the skull and brain) and hydrocephalus (water on the brain). These three conditions are usually suspected on the basis of the patient's clinical history and physical exam.

Unlike the more common causes of reversible dementia, these brain diseases require a CT scan for diagnostic confirmation. On the other hand, such an X-ray cannot rule out the commonest non-reversible cause of dementia – Alzheimer's. This scan can be used only to rule out structural disease of the brain.

Clearly, the physician's involvement with such patients does not end once the rare reversible causes are ruled out. At this point, the art of management is required. The patient's doctor, nurse, social worker and the local Alzheimer's Society of Canada can be of great assistance in dealing with those whose brain function will continue to deteriorate despite all therapies.

Queen Elizabeth merely forgot where she had put her glasses, and she can still perform her work effectively. Unfortunately for many others, when dementia is diagnosed, the likelihood of finding a treatable underlying cause is very small indeed.

Mark Clarfield is the chief of academic affairs at the Sarah Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. Davis – Jewish General Hospital, McGill University, Montreal.



The Canadian Jewish news

"I'm Not Jewish, But..."

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

CROSSWORD PUZZLE

Across

1 Pertaining to King David, maybe
6 Schmo
11 Pas' mates
14 "Pee-Wee's Big Adventure" locale
15 Eskimo's house
16 13, for a bar mitzvah
17 "...but I played Irene Hoffman in 'Judgement at Nuremberg'"
19 Author Levin
20 Franken and Kaline
21 Say "shalom"
22 Clay creature
24 Galilee, for example
25 Teaneck's locale, for short
26 "...but I played Sam Rothstein in 'Casino'"
32 Some tests
33 Most Meccans
34 Multimedia giant
37 Rat on
38 New York, for one
39 Any time now
40 Kibbutz tool, perhaps
41 ___ long way (lasts)
42 Former Streisand spouse Elliott
43 "...but I played Bugsy Siegel in 'Bugsy'"
45 Piece of cake
48 Alley ___
49 Tzaddik
50 Industrialist John Jacob ___
53 Tide rival
56 Half and half?
57 "...but I played Itzhak Stern in 'Schindler's List'"
60 "___the ramparts..."
61 Simon and Garfunkel tune, for instance
62 Chowed down
63 Place for Beverly Sills, for short
64 One of Rachins' "LA Law" costars
65 What witnesses must be

Down

1 Indian prince
2 Last month
3 Wanders idly
4 "Deconstructing Harry" actress Irving
5 Some Oregon workers
6 Money for Primo Levi
7 Stare
8 Venetian blind section
9 Geologist's time period
10 Hammerstein's partner
11 Stamps and sends
12 See eye to eye
13 Like the underside of a city
18 "I smell ___!"
23 Gold, to the conquistadores
24 Emulate Willy Loman
25 See eye to eye
26 *Portnoy's Complaint* author
27 It went kosher in 1997
28 Hay amount
29 Jerry Seinfeld, in many an episode
30 X out
31 MK Sharansky
34 Easy victory
35 Revolver inventor
36 Late comic Kaufman
38 Like some losers
39 Billy Crystal's old show
41 Lawn structures
42 Costanza and Steinbrenner
43 Spider's pride
44 Windfall
45 Witch's transport
46 Richards of tennis
47 Siskel's colleague
50 "The King ___"
51 Uncle Miltie piece, often
52 Makes a *tallit*, in part
53 Type of sax
54 Lecherous look
55 Spacek's Oscar-winning role
58 Nightmarish street
59 Viewed

(This week's answers are on page 64.)

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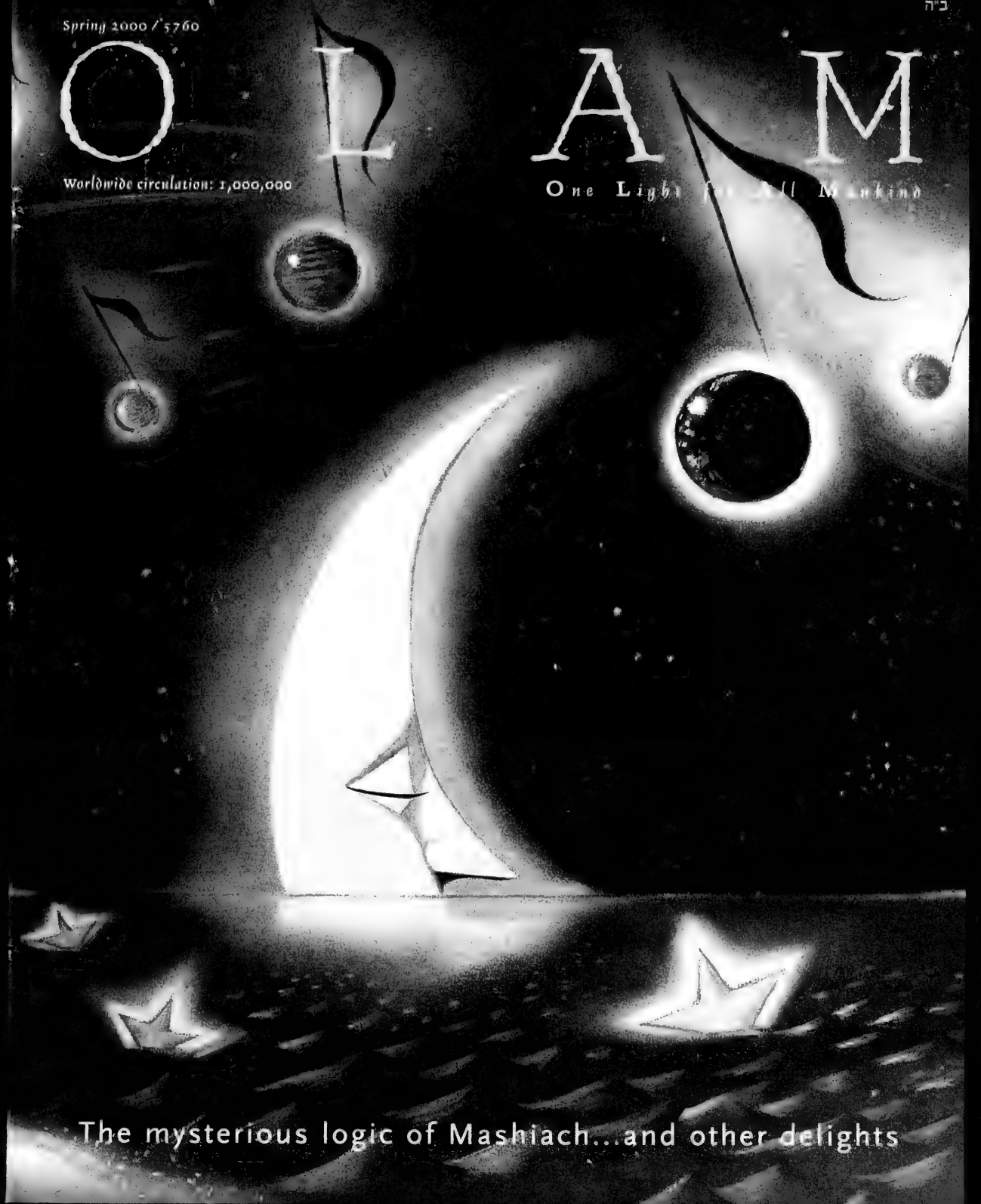
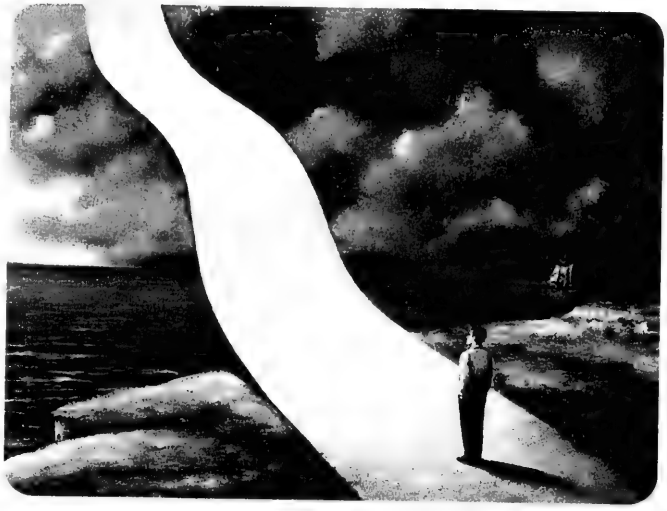


The mysterious logic of Mashiach...and other delights

THE CARPOOL LANE TO REDEMPTION

EDITORIAL BY DAVID SUISSA



We live in a vertical world.

We "jump over hurdles" as we aspire to "move up the ladder". We say "onward and upward" as we "upgrade" our technologies. After a stumble, we "rise" to the occasion or "step up" to the plate. This vertical instinct has perhaps been the key to our physical survival.

Lately, though, I've been wondering whether it would benefit our *spiritual* survival if we spent more time looking in a different direction: sideways.

Looking sideways would mean, for example, showing a genuine interest in each other's customs and traditions; working together despite – in fact *because of* – our differences; sharing light rather than creating heat; and ultimately, putting love and unity first.

In one of his many talks on the Redemption, the Lubavitcher Rebbe (Parsha Vayigash-1990) explained that "the first step in ending the exile is spreading unity among the Jewish people," and he added that "this will establish unity in the world." If we agree that the stakes are so high, then it's worth asking: How might we speed up the process?

If you've ever been on an LA freeway, you know all about the carpool lane. During rush hour, if you have one or more passengers, you can take the speedier carpool lane. If you're alone in your car and cursing at the traffic in front of you, you can see other cars flying by just because *they've got passengers*.

The same could be said about unity. If we ride together, we can get there quicker – we can all ride in the carpool lane to Redemption. Conversely, if we just wait for Redemption to unite us, we could spend the next millennium stuck in traffic – frustrated and very alone.

Somehow, we're always finding obstacles to unity, especially noble-sounding ones like "the Truth". Yet as we struggle over beliefs and ideologies, let's not forget two things. One, our disagreements are rarely simply about heroic Truths. The fact that we, as Jews, have so many divisions *within* our denominations is proof enough. Second, unity – pure, unconditional unity – is *itself* a noble truth, some would say a Divine truth that transcends all others.

This Spring issue of OLAM is devoted to the child of unity: love. Love for the Creator, for Torah, for nature, for music, for paradox, for prayer, for home, for redemption, for the everyday, and mostly, love for each other.

In the end, there will always be those who argue that unity as an ideology of its own is a cop out. Maybe so. What is undeniable, however, is that life is so much more enjoyable in the carpool lane, when we can look sideways and see that we're not alone.

OLAM's mission: To share the universal light of Torah and Judaism with the entire world.

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Dedicated to the matriarch of the family, Suzanne Suissa, and the thousands around the world who have contributed to OLAM

This magazine contains teachings of Torah. Please treat it respectfully.

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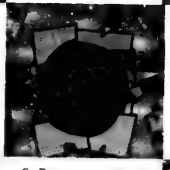
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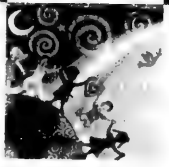
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FINNEMAN'S GREAT DISCOVERY

SOUL FICTION
BY MIKE INDGIN

Finneman was the man. He was, quite possibly the Man of the Millennium. At the very least, he was the man of the hour.

If you read your history e-mail, you know all about Finneman. But no one knew Finneman better than I did, for I was his partner.

So you never knew Finneman had a partner? Ha! Do you suppose he explored every inch of the Universe by himself?

You see, I avoided the limelight due to a slight abnormality in the shape of my skull. Some insensitive colleagues called me Spudhead... look, it's not important to the story. Take my word for it, I was Finneman's partner.

As you know, Finneman was only 17 when he invented the Finnemaphone. By 21, he had used it to locate 437 missing persons, 242 dogs, countless cats and, in a heartwarming tale plastered all over the Internet, Mrs. Berman's escaped red-eyed tree frog (Agalychnis callidryas).

Yes, the Finnemaphone detected vibrations of life. If you read your biology e-mail, you know that every living organism radiates its own unique frequency. Rats, ticks, mites, cockroaches, state senators, you name it. This astounding machine was sensitive enough to differentiate between them all.

No matter how far away – or in the case of Mrs. Berman's tree frog, how small – if it was alive, the Finnemaphone could sense it. Then this glorious apparatus would give you a good approximation of what the living creature looked and sounded like via a hologram. You know, like the message from Princess What's-her-name in that Star Wars movie.

One day in his early thirties, Finneman pointed the Finnemaphone up a tree to locate a rabid Eurasian red squirrel (Sciurus vulgaris). It was then that he discovered that our atmosphere did not confine the machine. A few trips to Washington and a couple of billion dollars later, Operation Find Life Elsewhere In the Universe was underway.

No more shuttles needed to be built; no more probes had to trek across the vast wasteland of space. The Finnemaphone could scour the entire universe for life in just 15 years, a mere blip in the history of time. So we began pointing and clicking, pointing and clicking, pointing and clicking.

It was Finneman's idea to not check the readings until the machine had retrieved all its data. His eyes got wild when he talked about The Big Retrieval Day. "Imagine the suspense," he would say, "the build up and the betting pools. [illegible] planets out there are teeming with [illegible]. A thousand? A hundred thousand? [illegible] how we spent our time [illegible] and the clicking.

"and in an instant the entire globe knew just how many other planets in the universe contain intelligent life..."

Our own planet's governments spent their time arguing over who would be the first to reap the knowledge of other-worldly beings (asking them questions was not a problem, since the Finnemaphone could send data as instantaneously as it could receive it). The battle got heated. Everyone wanted to be a part of the first transmission to our celestial brethren, the first to receive the advanced wisdom that surely would give us answers to our earthly dilemmas. So the lobbying started. We received pineapples from Hawaii, robots from Japan, coffee from Brazil and cash from Las Vegas.

By The Big Retrieval Day, we had settled all the bickering by simultaneously connecting every high government official to our site at www.talktothealiens.com. You know what happened next – after all it's the number one downloaded news clip of all time. With a well-rehearsed theatrical flourish, Finneman flipped the Finnemaphone's output switch and in an instant the entire globe knew just how many other planets in the universe contain intelligent life: Zero.

You could sense the shock of the electronically assembled masses. It appeared that from here to infinity, our spinning blue ball was the only planet that hosted life. We had seen the last hope for humanity and it was us. Terrifying thought.

Panicked, governments around the globe began throwing more gifts and money at Finneman, begging him to retry his experiment. But Finneman knew that one test was all that was needed. The Finnemaphone was as reliable as the man who had invented it. He returned the checks uncashed (though we ate most of the pineapples).

After I had gathered up the last of my textbooks, I crossed the room to shake Finneman's hand. "So that's it," I said. "The quest for higher wisdom is over."

Finneman surprised me by saying, "Not at all, my lumpy-headed friend. Not at all."

I was stumped. We had covered the entire Universe. Where else was there to search?

Finneman gave me a wry smile and I suddenly got it. I smiled back, feeling foolish for not understanding sooner.

With that, my partner donned his hat and turned the doorknob, bracing himself for the storm of reporters waiting outside the door.

Mike Indgin is an award-winning copywriter at Suissa Miller Advertising in Los Angeles. His latest hobby is writing soul fiction, which doesn't pay as well.

What's A Mitzvah Without Love?

BY SIMON JACOBSON

Most of us are familiar with the story in the Talmud of the man who asks the sage Hillel to teach him the entire Torah standing on one foot. Hillel replies with a cardinal law: "Don't do unto others what you don't want done to yourself. This is the entire Torah. The rest is commentary." In essence, Hillel is saying that the entire Torah is love. Love for your fellow.

Sounds simple enough. But upon perusal, Hillel's words are perplexing. Anyone familiar with Torah knows that a large part of the Torah does not seem to be related to love in any overt way. For example, the laws of eating kosher, prayer, Temple offerings, the laws of purity and impurity, have no connection with loving others. Only laws between man and man – love your neighbor, charity, welcoming guests, visiting the sick, the laws of being kind and generous – are expressions of love. So what does Hillel mean when he says that the entire Torah is love?

Rabbi Schneur Zalman explains in his classic work, the Tanya (chapter 32), that the entire Torah aims to establish the supremacy of the soul over the body; spirit over matter; quality over quantity; and thereby manifest G-dliness in the world. Instead of our physical desires and needs being the driving force in our lives, the soul should be the driving force and the body its vehicle.

This is the essence of true love. How can two distinct people love each other selflessly when they each have their own individual needs and interests?

Because love is about transcending the separation inherent in our material lives and accessing the unity of our spiritual souls. Only when we establish the prominence of spirit over matter, when the soul is primary and the body secondary, only then is true love possible.

Why? Because the first law of physicality is that the corporeal, the material, by its very nature must occupy time and space. And so, one physical entity must preclude another from occupying its place. I must get out of my seat to allow you to sit in it. You have less food if you share part of it with another. Spirituality, on the other hand, by its very nature transcends physical time and space, allowing two people to share, to unite, to love unconditionally. By the law of "spiritual nature" I do not become less if I give to you, I actually become more.

This is the meaning of Hillel's words, that loving your fellow is "the entire Torah." Hillel is actually giving us a profound insight into the nature of both love and Torah: True love is not the narcissistic, selfish fulfillment of one's needs. Love is transcendent: the mastery of spirit over matter, of soul over body. And "this is the entire Torah": the love for one another resulting from establishing the supremacy of the uniting spirit over divisive bodies.

The implications of Hillel's words are far-reaching: You cannot really have Torah if you do not have love. Yes, you can technically perform all of Torah and mitzvot, but entirely miss its spirit: the love and warmth it generates. A mitzvah without love is an oxymoron, because a mitzvah *is* love. When a mitzvah is done in a way that doesn't foster love of others it desecrates G-d. The Ramban explains that we are specifically forbidden to be obnoxious in the name of Torah. The midrash puts it succinctly: "V'oahavto es Hashem Elokecho" in the Shema prayer means Make G-d beloved in the eyes of others by your own behavior.

Every mitzvah – whether between man and man or between man and G-d – must train us to be less selfish and more sensitive. Saying a blessing on food, for example, gives us a pause to acknowledge that a meal is not an act of self-indulgence and we don't eat just for physical sustenance. The meal should be an exercise in self-refinement: We elevate the food and use its energy to be more constructive and productive in our lives. Shabbat sensitizes us to the recognition that after six days of immersion in the material, we need to assert the dominance of our spiritual lives.

Every mitzvah essentially should make us warmer, more caring individuals, by teaching us how to recognize and connect to the G-dly within. Each mitzvah creates spiritual dominance in its respective area of life, allowing the transcendence and love to permeate every aspect of our lives: when we awake, when we sleep, when we eat, when we love, when we work and when we play.

Our main task is to understand that love of Torah and love of G-d is one with love of others. By doing mitzvot with pure love, we will ultimately actualize our greater spiritual selves: our souls, who have never left the world of love.

Rabbi Simon Jacobson is author of the international best-seller Toward a Meaningful Life *(William Morrow) and is director of The Meaningful Life Center. www.meaningfullife.com.*

Everyday

WHAT KIND OF MYSTICS SHALL WE aspire to be? There are mystics who live in remote caves, who chant and whirl, who lose themselves in the abstractions of the infinite. Yet the Rabbis of our tradition did not have hallucinatory visions or spend weeks fasting. They did not leave this world to dwell in another. They were, in the words of rabbinic scholar Max Kadushin, "normal mystics."

A normal mystic is one who sees, or better feels, the shaping and guiding hand of divinity in all things. No event, whether personal, political or natural, is outside the realm of Divine concern. The normal mystic is, in the phrase once used to describe the philosopher Spinoza, God-intoxicated. Drunk with the Divine. An awareness of God seeps into all the activities of human life until this unseen

"GOD-INTOXICATED. DRUNK WITH THE DIVINE."

Presence is taken as the true ground of being, more real than what we glibly dub "reality".

The normal mystic blesses the marvels of the world: a beautiful sight in nature, an earthquake, a rainbow, a scholar, a potentate, a meal. The normal mystic knows that the greatest reality is the one we cannot see. For the normal mystic the world is real, but it is not all of reality.

Many mystics seek in spirit to leave the world. The normal mystic, on the other hand, plunges into the world to uncover its foundation. The normal mystic seeks the presence of God in the eyes of another human being, in the daily activities and cycles of the world. The mystic wields a telescope, the normal mystic a microscope. The normal mystic is the searcher for the wonder near at hand.

From the constant awareness of God comes an unshakable conviction of wholeness and artistry throughout life. Goodness, decency, learning – all these and more color the canvas of our years.

The prototypical artist in the Jewish tradition was Bezalel Ben Uri. He was the individual designated by God in the Bible to fashion the tabernacle. This great artist was not building a statue for the glorification of the human being, as was the practice in other civilizations. Human artistry was and is a tribute to Divine artistry.

Normal mysticism has been a component of Judaism from the first, from the sublime ancient panegyrics of the prophets to the medieval poets, to the groping hesitancy of the moderns. In moments of greater grace, the believing Jew has found this world shot through with the glory of God.

Many readers have noticed that the Biblical book of Esther, as an example, contains no mention of God's name. Yet in the almost miraculous deliverance of the people, God's presence is keenly felt. In the comeuppance of Haman is God's justice, in the salvation of Esther and Mordecai, and ultimately the entire people, God's compassion. The artistry of the book is to insinuate God's providence even when it cannot be directly "seen." God's name may not be found in the book, but God's presence suffuses the story, and that is the lesson the author of this tale would have us read in the world as well.

The English essayist Hazlitt once wrote, "Man is the only animal that both laughs and cries; for he is the only animal struck by the difference between what is, and what might be." The normal mystics see the world as it is, and because they see a God behind the workings of the world, they also imagine the world as it might be.

A viewer of Michelangelo's statue David cannot help but be struck by its setting. The hall leading to the David is lined with "emerging slaves" sculptures that are more or less realized, coming out of the roughly hewn rock. Some are barely visible, others almost com-

MYSTICS

pletely emerged. Each is in a different state of freedom from the rock that gave birth to it and yet still holds it. At the end of the hall looms the David, perfectly formed, standing as though it were always there, as if it had never been merely a rough block of unshaped stone. The awed visitor then turns back and looks at those first few undefined hunks of rock to wonder how Michelangelo could have envisioned his masterpiece hiding in the uncut stone. The answer lies in the possibility of seeing potential. The genius of moral artistry is to see possibilities of goodness, of beauty, even when all is ugliness and evil; to believe, however impossible it seems,

"THE GENIUS OF MORAL ARTISTRY IS TO SEE POSSIBILITIES..."

in the latent beauty behind the blank, bleak material in which that beauty is entombed.

There is a legend in the Talmud concerning the education of a great scholar, Resh Lakish, that makes the same point. Resh Lakish, we are told, began life as a bandit. One day he happened upon Rabbi Yochanan, whose discerning eye caught something special in the young man. Rabbi Yochanan insisted that someone with Resh Lakish's vigor and strength should turn towards nobler pursuits. In time, Resh Lakish became a prominent sage because someone was able to see not only what was but the possibilities inherent and unrealized in this unusual man (Baba Metsia 84a).

The Bible is filled with tales of suddenly recognized potential: Abraham, Moses, Ruth. For to see a David in a blank block of stone, to see Resh Lakish in a bandit, these are great acts of constancy and of faith. All reflect the wisdom of the normal mystic.

The greatest example involves the greatest leader – Moses. Why did God choose Moses to be the leader of Israel? One explanation, which credited Moses' powers of alertness and observation, was that he turned aside to look at the burning bush.

The midrash tells another tale: When Moses was tending his father-in-law's flock, a young sheep escaped from him. He pursued it for a long time until he finally caught up with it drinking from a pool of water. Moses waited until it had finished drinking, and said: "I did not know you ran away because you were thirsty. You must be weary." So he lifted the young animal up onto his shoulders, and carried it back to the flock. When God saw how merciful he was with this little sheep, he knew Moses would be kind to Israel. Because, the midrash states, when God

"MAN IS THE ONLY ANIMAL THAT BOTH LAUGHS AND CRIES."

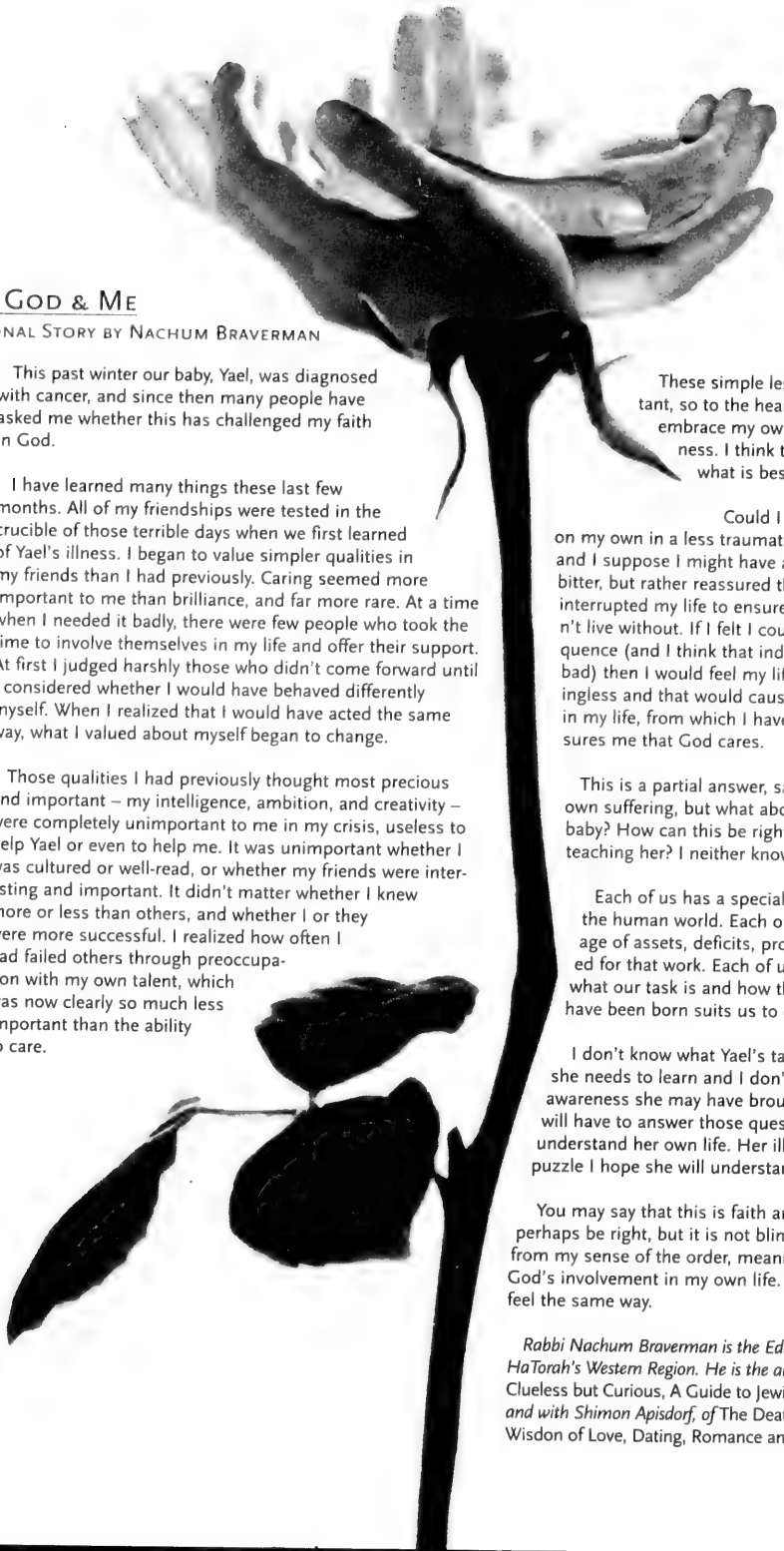
wishes to test people's character, He looks to see how they tend sheep (Exodus Rabba 2:2).

Moses became the leader of Israel not for any dramatic, heroic act but because of a small kindness, a bit of everyday heroism. How we treat the weak and needy is the measure of our heroism. For each of us the question is not what dragons have we slain, but how do we tend sheep.

The normal mystic in the Jewish tradition was one whose life was devoted to the "repairing imperative," that things must be improved, a sense livened by the constant perception of the Divine behind all things. That is the mysticism that brightens this world with the sparks of God.

BY DAVID WOLPE

David J. Wolpe has appeared numerous times on national radio and television and is featured in the popular A&E series Mysteries of the Bible. He is rabbi of Sinai Temple in Los Angeles, and the author of five books. This article is adapted from The Healer of Shattered Hearts: a Jewish View of God.



Yael, God & Me

A Personal Story by Nachum Braverman

This past winter our baby, Yael, was diagnosed with cancer, and since then many people have asked me whether this has challenged my faith in God.

I have learned many things these last few months. All of my friendships were tested in the crucible of those terrible days when we first learned of Yael's illness. I began to value simpler qualities in my friends than I had previously. Caring seemed more important to me than brilliance, and far more rare. At a time when I needed it badly, there were few people who took the time to involve themselves in my life and offer their support. At first I judged harshly those who didn't come forward until I considered whether I would have behaved differently myself. When I realized that I would have acted the same way, what I valued about myself began to change.

Those qualities I had previously thought most precious and important – my intelligence, ambition, and creativity – were completely unimportant to me in my crisis, useless to help Yael or even to help me. It was unimportant whether I was cultured or well-read, or whether my friends were interesting and important. It didn't matter whether I knew more or less than others, and whether I or they were more successful. I realized how often I had failed others through preoccupation with my own talent, which was now clearly so much less important than the ability to care.

These simple lessons seem to me so important, so to the heart of life, that I have come to embrace my own pain with a kind of tenderness. I think through it I may have gained what is best about myself.

Could I have learned these things on my own in a less traumatic way? Some people do, and I suppose I might have also, but I didn't. I am not bitter, but rather reassured that God cares because he interrupted my life to ensure I learned lessons I couldn't live without. If I felt I could be "bad" without consequence (and I think that indifference to other people is bad) then I would feel my life and choices were meaningless and that would cause terrible pain. This crisis in my life, from which I have learned so much, reassures me that God cares.

This is a partial answer, satisfactory to explain my own suffering, but what about the suffering of my baby? How can this be right or just? What is God teaching her? I neither know nor believe I ever will.

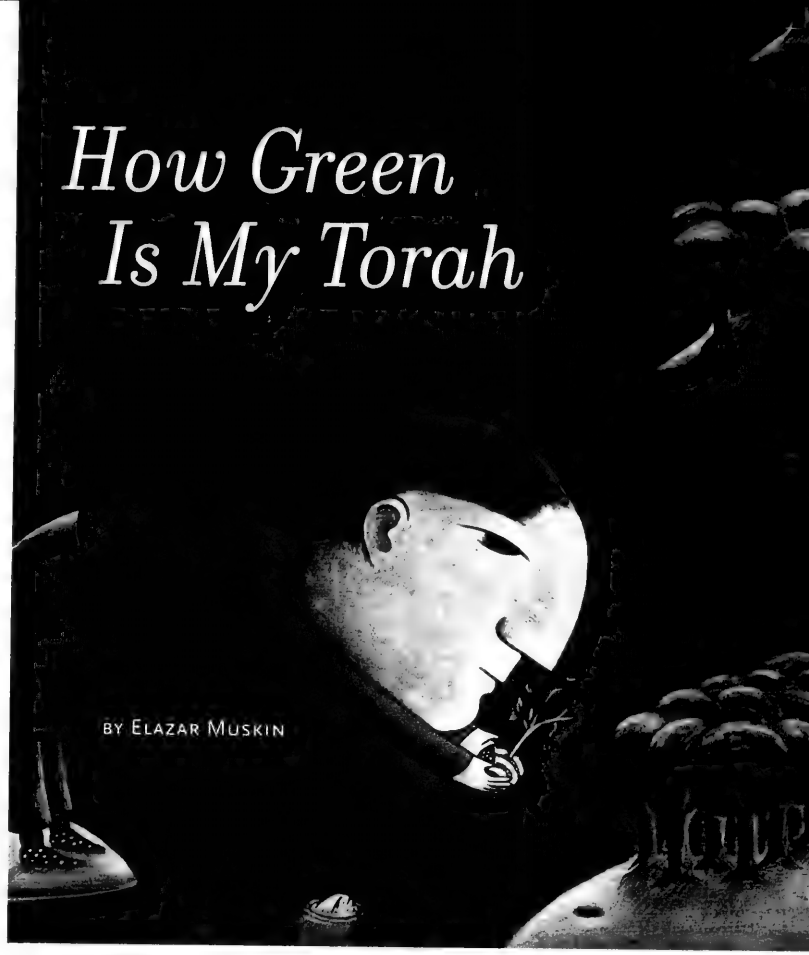
Each of us has a special contribution to make to the human world. Each of us is born with the package of assets, deficits, problems and blessings needed for that work. Each of us struggles to understand what our task is and how the package with which we have been born suits us to our work.

I don't know what Yael's task is. I don't know what she needs to learn and I don't know what nuance of awareness she may have brought into the world. She will have to answer those questions as she struggles to understand her own life. Her illness is some part of the puzzle I hope she will understand.

You may say that this is faith and not logic, and you may perhaps be right, but it is not blind faith. My faith comes from my sense of the order, meaning and beneficence of God's involvement in my own life. I hope my daughter will feel the same way.

Rabbi Nachum Braverman is the Educational Director of Aish HaTorah's Western Region. He is the author of The Bible for the Clueless but Curious, A Guide to Jewish Wisdom for Real People, *and with Shimon Apisdorf, of* The Death of Cupid, Reclaiming the Wisdon of Love, Dating, Romance and Marriage.

How Green Is My Torah



BY ELAZAR MUSKIN

"TWO HUNDRED YESHIVA STUDENTS PROTEST OIL DRILLING NEAR BEVERLY HILLS."

With that newspaper headline, a battle for a safe environment intensified in a highly populated Jewish neighborhood in Los Angeles.

Hundreds of miles away, disgruntled Westerners shipped 10,000 shovels to Elko, Nevada to protest the US Forest Service's decision to shut down a river road harmful to the environment. The protesters claimed that the Forest Service decision came at the expense of ranchers, loggers, miners and small business owners.

Every day, a passionate battle is fought between those who scream "save planet earth" and those who cry "save our jobs." Religious fervor marks the protests. Religious zeal fuels the slogans. The argument of ecology versus economy is as old as mankind. Yet we can wonder: what does religion have to do with it? For Jews, believe it or not, everything.

Since all Jewish thinking is predicated on the Torah, and the Torah begins with the creation of heaven and earth, it would seem that environmentalism must have a basis in the Torah itself. And so, in fact, it does. Just consider the famous Midrash:

When God created Adam he led him past all the trees in the Garden of Eden and told him, "See how beautiful and excellent are all My works. Beware lest you spoil and ruin My world. For if you spoil it there is nobody to repair after you" (Midrash Rabbah, Kohelet VII.13).

The Torah further commands that our world requires our care. For example, the Torah prescribes soil conservation measures in the commands of Shmitah, leaving the land fallow every seven years (Ex. 23:11; Lev. 25: 2-7), and it even legislates against wanton destruction of trees (Deut. 20:19).

Urban planning likewise is a Torah concern. The Biblical towns of the Levites (Lev. 25:3 and Num. 36: 1-5) were surrounded by two green belts of land, each a thousand cubits wide. One belt was designated farmland and the other an open field. Local governments could not rezone these areas to extend city limits or to promote development. Jewish law, in ruling that this plan applied to all towns in ancient Israel, limited town size, since farmland could not be urbanized nor the open field used for farming.

Urban sprawl, however, wasn't the only concern of Jewish law. The Mishna in Tractate Baba Batra (Chapter 2, Mishna 8 & 9) argues that pollution required solutions. The Mishna states, "It is necessary to remove [from the city limits] the permanent threshing floor, cemeteries, tanneries, and kilns." Since these entities created "damages of smoke and bad odors," harming the health of the residents, they could not be located within city confines.

Dr. Meir Tamari, an internationally renowned Jewish ethicist, in his contemporary work *With All Your Possessions*, quotes a fascinating sixteenth century ruling from an Italian rabbi, Daniel Estrosa, in his "Magen Giborim", demonstrating the length to which Jewish law protected a community from industrial pollution.

The case dealt with the right to close a slaughterhouse within a city. Rabbi Estrosa responded, "At the outset it would seem that because they have purchased this right from the neighbors, the neighbors have given their consent to its construction and may not be allowed to retract their consent. However, we see that all the authorities argue that, with regard to damages of smoke and bad odors, a man is not really able to bear them, and therefore we may suppose that even if one agreed at the beginning we may not see this as forgoing their rights in the future....Even if, as in our case, they actually sold this right, they may retract their consent, and therefore the slaughterhouses have to be closed."

A century later, a similar issue in Turkey had a different outcome. The townsmen complained to their great rabbi, Chaim Shabsai, author of Responsa Maharchash, about textile dyeing vats located in their city. They argued that the vats were polluting their air, and even though they had originally consented to their operation, now they wanted to revoke that license. The rabbi initially agreed with the people, but then he balanced their protest with concern that this town depended on the textile industry for employment. If the vats were forced to close, noted the Maharchash, it would mean economic doom for the community. He ruled, therefore, that the vats could not be forced to close.

Interestingly, a later rabbi remarked that the Maharchash ruled accordingly only because the case occurred outside Israel, in Jewish exile, where Jews do not control the zoning laws. In their own homeland, he argued, vats would not have been allowed within city limits, avoiding the ecological damage that bothered the citizens.

Whatever the case, it is quite clear that this isn't a new issue for the new millennium. Throughout the ages Judaism has been concerned with ecology.

Whether it be a Jewish neighborhood in Los Angeles or a rural community in Nevada, the environment remains a complex issue that defies simplistic solutions. The Torah, however, provides us with guidelines, and it is our job to follow them. Moreover, as Dr. Tamari observed, "The physical beauty of the world is a valuable enhancement to religious thought and contributes to man's spiritual growth."

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Judaism's Womb

"And they shall make for me a sanctuary so that I can dwell amongst them" – Exodus 25.8

A sanctuary. Holiness. They asked Rabbi Menachem Mendel of Kotsk: " Where is the dwelling place of God?" And he answered: "Wherever they let God in." That is precisely the meaning of "And they shall make for me a Mikdash" (a holy sanctuary). If our inner space is imbued with love and is open to God, then I will surely dwell among them.

On Friday night, January 21, one-hundred-and-forty UCLA students transformed our home into a Mikdash – a holy space. They came to pray, to eat, to sing, to socialize, to meet a new friend and to be touched by the magic of Shabbat. They wanted to be part of a community, to feel the press of other young Jews, to identify with the Jewish people, to be transported by the intensity of the spirit and to celebrate their Jewishness in the rabbi's home.

During the course of our work on campus, it has become customary for my wife Doreen and I to host the first Shabbat program each quarter at our home. It has become the place to be, with the number of students participating usually hovering around seventy. This time, however, the numbers exploded. They came from the dorms, from the fraternities and sororities, from the Westwood Bayit, and from their homes in the Valley and the Westside. They included a large contingent of Persians, as well as Russians, Israelis and locals. They were orthodox, conservative, reform, secular, Ashkenazi, and Sephardi. They were Jews seeking to do Jewish things with other Jews in an open, inviting, and comfortable environment that was affirming, inspiring, and warm.

Why the home? Why is it vital that every so often we move our programs out of our institutions and into an intimate space? Because the home is the center of Jewish life. It provides visceral connections to Judaism that become deeply imbedded within our beings. It is the repository of Jewish smells and memories that nurture our souls and our identities. It is the link to the past and future. It is our womb. And the Jewish home is the womb of Judaism.

The students understand that by coming to the rabbi's home they have returned to the source, to the well-spring of their tradition. There, they see a home filled with Jewish books, with Jewish art, and with love. There they see a rabbi and his family as real, down-to-earth people in their natural surroundings. The barrier between the rabbi as a holy and distant authority is shattered as he emerges as an approachable, accessible human being. Judaism itself becomes a natural way of life.

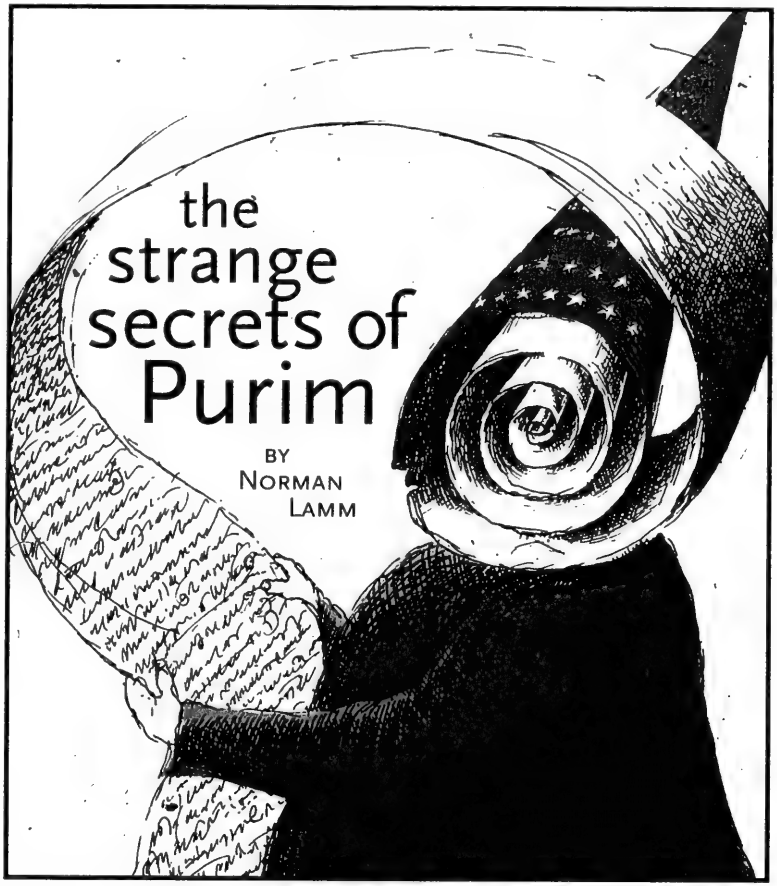
Indeed, the reason that it is so important for the students to come to our home is that I want them to see me hugging and kissing my children and my wife. I want them to remember how Doreen and I placed our hands on Shaul and Shulie's heads and offered them a blessing before Kiddush. I want them to recall the warmth that they felt as they sat crowded in our living room singing l'cha dodi and eating Shabbat dinner.

I want them to learn that although we lost our Temple almost two thousand years ago, we have retained the secret of the Temple – the Jewish home. It is our sanctuary. It is a dwelling place for God's presence, and the secret of our survival.

Chaim Seidler-Feller is currently the director of Hillel Jewish Center at UCLA as well as a lecturer of sociology and Jewish studies at UCLA. He is also a Fellow of The Shalom Hartman Institute in Jerusalem and on the faculty of the Wexner Heritage Foundation.

"One must drink on Purim to the extent that one cannot distinguish between 'Blessed be Mordecai' and 'Accursed be Haman.'" So teaches the Talmud (Megillah 7b). It is a familiar text – and a puzzling one, especially when we consider how the Jewish tradition otherwise preaches self-discipline, sobriety, and restraint.

But there is something in this text even more fascinating than this surprising one-day-a-year tolerance for excess. It was the late Rav Kook, Chief Rabbi of the Holy Land, who connected this passage to another one, a connection that opens up new and important vistas. The Talmud (Eruvin 65a) declares, "Wine in, secrets out." (In Yiddish we say, "What the sober one has in his lung, the souse has on his tongue.")



the strange secrets of Purim

BY NORMAN LAMM

This second passage, says Rav Kook, explains the first. Each of us has deep, dark secrets – very deep, very dark. Long before Freud, we knew that evil lurks in the heart of man. At the very beginning of human history, the Torah tells us (Gen. 6:5) that the Almighty proclaimed, "The evil of man is great upon the earth, and every impulse of the thoughts of his heart is but evil continually."

On this one day of Purim, therefore, we are urged to spill out our secrets, to reveal them openly. Such secrets cannot survive exposure; they are photophobic. When you see clearly the nature of your own dark secrets, the very light you shine upon them makes them shrivel up and vanish. The normal sense of shame cannot abide the continuation of the degrading products of the unrestrained lid and the weird imaginations of the unbuckled libido. Force your inner thoughts out, face them openly, and the very embarrassment will rid them for you. The ennoblement of character by the purging of the psyche's deeply embedded secrets is worth the risk of appearing momentarily silly by drinking a bit more alcohol than you are accustomed to on this one day of Purim.

I suggest a modification, or elaboration, of Rav Kook's interpretation of Purim as catharsis. Just as a person possesses (or is possessed by) a yetzer hara, an evil impulse, so does he carry within him the potential for great achievement, the yetzer tov, the good impulse. Indeed, throughout the ethical literature of Judaism there is constant reference to the life-long struggle between these two antagonists. Man's soul is the battleground between the positive and the negative urges, the life-affirming and the life-denying, the noble and the despicable, the mean and the generous.

Our problem then is not only that the yetzer hara is active behind the closed door of our consciousness, but that the yetzer tov is imprisoned within, it is suppressed and therefore de-activated. The evil impulse flourishes in the dark recesses of the soul, but the good impulse craves light and suffers paralysis as long as it remains embedded within. It must be liberated, coaxed out into the open, articulated and implemented, without the fear that a cynical society will look askance at such conduct as self-serving piety.

Our culture – especially that of the self-proclaimed sophisticates who know that we are all essentially grasping, selfish, lusting creatures – sneers at the expression of unadorned goodness. Too often, the effort to act nobly is greeted with a smirk, as if the act of unexpected decency, of anonymous generosity, must have psychological roots: "He's making up for some guilty act," "She's genetically wired to be a goody-goody" – and cannot be "real". Taking on an extra mitzvah, acting and dressing more modestly, devoting more time to the study of Torah, accepting a leadership role in the community are all explained away with a knowing smile by cynics who, as Oscar Wilde once remarked, know the price of everything and the value of nothing.

Hence, it requires a special measure of courage to pull out the secrets of the yetzer tov from within and expose them to the barbs of the cynical critics. If an extra cup of wine can inject us with the strength to risk the sarcasm of the know-it-alls – "wine in, secrets out" – it surely is worth the relaxation of usual standards.

So drink we must, letting it all hang out in the open, letting all that is negative within us shrivel in the light of exposure, and letting all that is constructive, creative, and noble – in a word, divine – within us grow and blossom and bear fruit.

Then we shall surely be able to distinguish between "Blessed be Mordecai" and "Accursed be Haman".

Rabbi Dr. Norman Lamm is President of Yeshiva University. He is the author of 10 books and many articles in academic and popular journals. His two most recent volumes are The Shema: Spirituality and Law in Judaism *and* The Religious Thought of Hasidism: Text and Commentary.

BIRTHRIGHT FOR FRUMMIES

"Fiddler on the [illegible] Original serigraph by A. Hirsch. Published by Safrai Ga[illegible]

I ALMOST LOST IT.

January 2, 2000. I'd like to blame the 3-hour delay at JFK airport on Y2K (there must be a Jewish law somewhere about judging airlines favorably). I was on my way to Israel for a 3-day trip to greet the thousands of college students arriving as part of the "Birthright Israel" program. It was a spur-of-the-moment decision. If I could get a quick ticket and be back home for Shabbat, I'd go. I got it and I was going – with an agenda.

I wanted to meet some of the collegiates and tell them that I was proud of them. Proud that they chose to spend their semester break touring Israel instead of frolicking in Florida. To say to them that this card-carrying frummy (slang for a fundamentalist black-hatted haredi zealot) loves you – just because you're my brother and sister, and respects you despite our differences, and hopes you have a great visit and that you'll come back for more.

I wanted to confront a couple of the program's many critics and say: "Phew on you! These are Jewish kids and they're coming back home. So what if it's only for a couple of weeks. Papa still loves them. He misses them terribly – and would rather have them for a couple of weeks than for no time at all."

I also wanted to shlep some fellow black-hatters along and have them mingle with the participants and the organizers. To say hello to them, to find out what motivated them to get involved, and to find out what can be done to improve our relationship. To tell them that what we share in common is more significant than what divides us.

I know. I'm a dreamer.

As I painfully inched along the seemingly endless check-in line, I became deeply enmeshed in the pandemonium of frustrated passengers. I no longer cared about going to Israel or about my fellow Jews about to embark upon a potentially life-changing experience. The only pleasant thoughts I could muster up were Excedrin and a full refund. I'd settle for 50%, or even a cab-ride back home. Engrossed in planning my escape route, it took a second nudge from the guy behind me to let me know that I was next.

"THE ONLY PLEASANT THOUGHTS I COULD MUSTER UP WERE EXCEDRIN AND A FULL REFUND"

With the possibility of a refund rather bleak, I grudgingly fumbled for my ticket and passport. The pleasant African American gentleman at the check-in counter, however, caught me off guard: "Would that be 'standard' or 'mehadrin' seating?" he gently asked. Not wanting to appear religiously ignorant, or indifferent, I fixed my tie and boldly said, "Mehadrin, of course."

Now, I was familiar with the term "mehadrin" (or, preferred) in connection with food preparation, suggesting a more rigorous standard of Kashrut. Surely this was not what he had in mind. (I had already come to terms with airline food tasting like cardboard, but having a seat cushion for breakfast was going a bit too far.) I then figured that the Rabbis discovered some fibers of questionable origin, possibly a forbidden mixture of wool and linen threads in the seat cushion, and that the airline was good enough to accommodate us by replacing some of them with aluminum seats. How considerate.

Eventually I learned that "mehadrin seating" referred to a section of the airplane designated as a "movie-free zone". Parents who are uncomfortable about exposing their children to a particular movie and the many Orthodox Jews who consider movies, as a whole, detrimental to their own and their children's spiritual well-being, now have the option, on certain airlines, to choose mehadrin, or "preferred" seating.

As I waited in yet another line, longing to rest my aching body on the coveted mehadrin cushion, I pondered the "price" of this novel amenity. The idea of sheltering oneself or one's children is offensive to some, but not to me. Live and let live. But I was afraid that the message, albeit an unintentional one, that this respectful accommodation may send out, will add more fuel to the fire separating Jew from Jew. Many, I fear, will misinterpret this aspiration for spiritual protection as a further rejection of other Jews. "They consider us so impure that now they won't even sit next to us!" Or, "A shtetl in the sky! What will these haredim think of next?"

But for me, there was an even greater concern. By plopping myself down in an all-religious section, I would be depriving myself of what has become a highlight of my previous trips to Israel, my own little "birthright" – interacting for several hours with fellow, though secular, Jews.

Here was an opportunity to learn from one another. To exchange ideas, thoughts, questions, answers, and yes, telephone numbers. To skip all the rhetoric and earnestly hash out what we can do to work together in stopping the plague of ignorance and indifference. But alas, I was flying mehadrin.

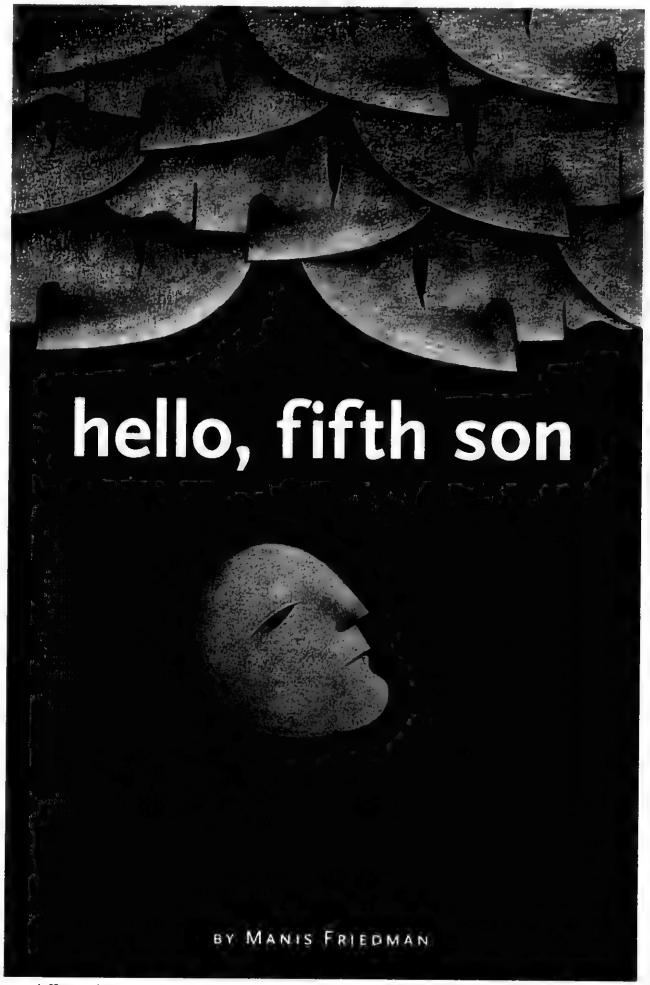
Unenthusiastically, I searched for seat 53a. When I finally reached my destination, there was a little surprise waiting for me: 53b, occupied by a thirty-something fellow with long hair and an earring – completely oblivious to the sanctity of the cushion beneath him. My birthright, restored.

It was going to be an interesting flight after all.

BY ELI GEWIRTZ

Rabbi Eli Gewirtz is National Director of Partners in Torah, a privately-funded organization under the auspices of the National Society for Hebrew Day Schools, committed to Jewish continuity and fostering unity between Jews of all backgrounds.

An idea mentioned in the Talmud years ago concerned the sons at the Seder table, commonly known as the Four Sons. The Lubavitcher Rebbe introduced the idea that there's a fifth son. It was a radical idea at the time.



Who else is there besides the wise son, the wicked son, the simple son and the one who doesn't know how to ask? The Rebbe said, there's a fifth son. The fifth son is the one who refuses to come to the Seder. He didn't just forget, he won't come.

Traditionally, this was the lost member of the family, the one we don't talk about anymore: the one "who stopped being Jewish." The Rebbe said, the fifth son is a Jew and we have to reach out to him and invite him to come to the Seder table.

What part of him refuses to come to the Seder? His Jewish part. His Jewish soul is objecting because the Judaism that is being offered does not live up to his expectations. He wants a better Judaism, not a lesser Judaism. His Jewish soul is asking us to listen.

By hearing what the fifth son has to say, Judaism can be all that it's meant to be. The fifth son is like a safety valve; like a regulator that reacts when something is not working properly. He is a warning bell that tells us when we're drifting, becoming too petty, too insular, or simply just too bland.

For example, the fifth son doesn't come to the Seder because it's just for Jews. He doesn't like that. Why do we have to separate ourselves? Why do we have to make ourselves different? Why do we have to be a small minority when we could be part of the bigger world? He's absolutely right. If G-d wanted us to be insulated, if G-d wanted us to be a little community living someplace in our own little enclave, why would he scatter us all over the world? Why are we everywhere if we don't belong anywhere? The fifth son is right, Judaism is not just for Jews.

Of course, there are parts of Judaism that are just for Jews – "Speak to the children of Israel" and they should do such and such. But in the bigger picture, Torah is not only for Jews, it's the blueprint of creation. And this is the truth that the fifth son knows in his heart.

Particularly, the fifth son gets upset because at the Seder we mention the verse of Jeremiah:16 asking G-d to pour his wrath out on all the rebellious nations. But the fifth son doesn't want to have anything to do with that. He's not like a bunch of frustrated old people who think the whole world is against you and you're going to sit there at your Seder table and vent your frustrations on the world. He doesn't want to do this. He doesn't think this is acceptable. He's right.

He's right because nobody explained that passage to him. If you look at it at face value, it seems like we're venting frustrations. But the greatest compliment you can give a human being is: I hold you to the same standard that I hold myself. Once again, we see a challenge from the fifth son rooted in the Divine.

Another idea the fifth son doesn't like: He cannot accept the suggestion that if he comes to the Seder, then he's Jewish; if he doesn't come, he's not really Jewish. Mitzvahs don't make a Jew, Jews make mitzvahs. The fifth son is right again.

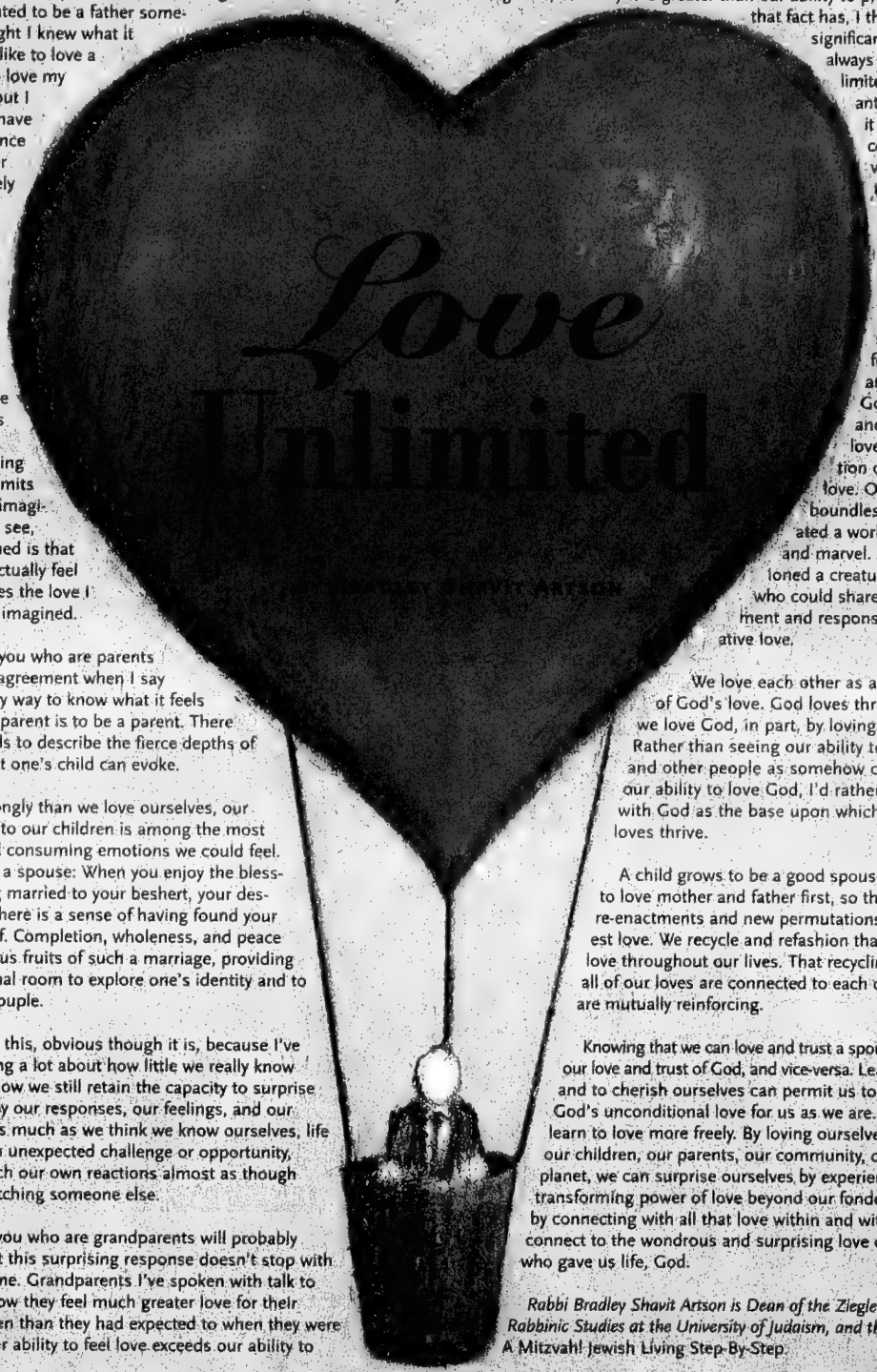
There are other things the fifth son objects to. The fifth son doesn't like division. He wants unity, just as G-d does. The fifth son also doesn't like negativity; he wants joy. For most people, if you're religious, if you're observant, you've got to be serious. You've got to be cautious because around every corner lurks a potential sin. You can't live like this. This is not what G-d intended, and the fifth son knows that. He is looking for a Creator with a vast eternal plan and a Jewish people with a historic purpose. He wants G-dliness with teeth. He wants a G-d he can worship with all his youthful devotion – a G-d who needs him and his service. He wants what the Rebbe wanted and found in the Torah.

The central theme of Judaism is, serve G-d with joy. But then you look around, and where's the joy? The fifth son knows it's in there somewhere. So what gives? The fifth son says, something's wrong with you guys, I'm out of here. Call me when you've got your act together. Call me when you're ready to speak to my Jewish soul. Call me when you're ready to give me a Judaism that doesn't patronize, that doesn't pander, that just is. Call me. You know where I am.

This Passover, let's all try to welcome a fifth son or daughter to our seder tables. It would truly make it a night different than all others.

Rabbi Manis Friedman is author of Doesn't Anyone Blush Anymore? *and is currently rabbi and dean of Bais Chana Institute in St. Paul, Minnesota. He is also a popular speaker and counselor, and host of his critically acclaimed television series* Torah Forum with Manis Friedman.

Love Unlimited



As a child, I always knew I wanted to get married, and I always knew I wanted to be a father someday. I thought I knew what it would feel like to love a wife and to love my own kids, but I wanted to have the experience itself, rather than just rely on my intuition.

I have accomplished my desire to marry and to have kids, but the process has also taught me something about the limits of my own imagination. You see, what I learned is that the love I actually feel far surpasses the love I had merely imagined.

Those of you who are parents will nod in agreement when I say that the only way to know what it feels like to be a parent is to be a parent. There are no words to describe the fierce depths of passion that one's child can evoke.

More strongly than we love ourselves, our connection to our children is among the most visceral and consuming emotions we could feel. So too with a spouse: When you enjoy the blessing of being married to your beshert, your destined one, there is a sense of having found your missing half. Completion, wholeness, and peace are the joyous fruits of such a marriage, providing the emotional room to explore one's identity and to grow as a couple.

I mention this, obvious though it is, because I've been thinking a lot about how little we really know ourselves, how we still retain the capacity to surprise ourselves, by our responses, our feelings, and our thoughts. As much as we think we know ourselves, life hands us an unexpected challenge or opportunity, and we watch our own reactions almost as though we were watching someone else.

Those of you who are grandparents will probably confirm that this surprising response doesn't stop with children alone. Grandparents I've spoken with talk to me about how they feel much greater love for their grandchildren than they had expected to when they were younger. Our ability to feel love exceeds our ability to imagine it; certainly it is greater than our ability to predict it. And that fact has, I think, religious significance. Love is always greater than our limited ability to anticipate, because it is part and parcel of something vastly greater than we can comprehend. In our petty presumption, we think we have mastered ourselves and our feelings, but we are made in God's image, and our ability to love is our reflection of God's great love. Out of God's boundless love, He created a world of beauty and marvel. And God fashioned a creature in that world who could share the excitement and responsibility of creative love.

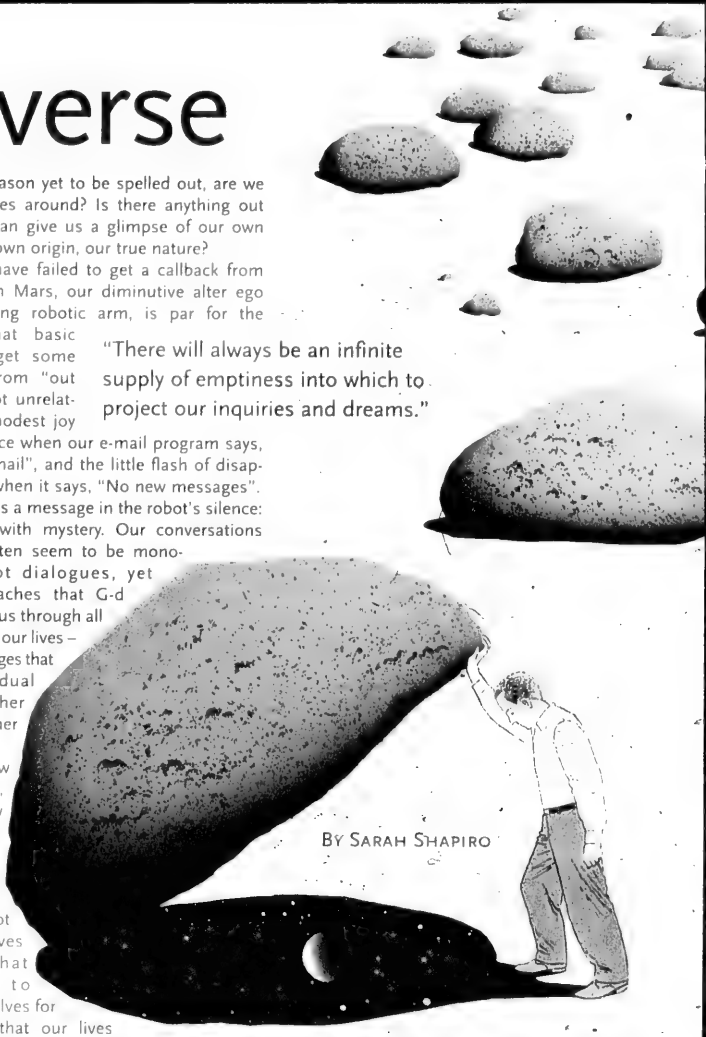
We love each other as an expression of God's love. God loves through us, and we love God, in part, by loving each other. Rather than seeing our ability to love creation and other people as somehow competing with our ability to love God, I'd rather see our love with God as the base upon which our other loves thrive.

A child grows to be a good spouse by learning to love mother and father first, so that all loves are re-enactments and new permutations of that earliest love. We recycle and refashion that same old love throughout our lives. That recycling means that all of our loves are connected to each other, and all are mutually reinforcing.

Knowing that we can love and trust a spouse strengthens our love and trust of God, and vice-versa. Learning to value and to cherish ourselves can permit us to recognize God's unconditional love for us as we are. Let us each learn to love more freely. By loving ourselves, our spouse, our children, our parents, our community, our people, our planet, we can surprise ourselves by experiencing the transforming power of love beyond our fondest hopes. And by connecting with all that love within and without, we can connect to the wondrous and surprising love of the One who gave us life, God.

Rabbi Bradley Shavit Artson is Dean of the Ziegler School of Rabbinic Studies at the University of Judaism, and the author of It's A Mitzvah! Jewish Living Step-By-Step.

Speak, Universe



By Sarah Shapiro

We couldn't have found a more fitting symbol for the end of the twentieth century than the failure last November of NASA's mission to the Red Planet. Nor could we hope for a more eloquent message to celebrate the birth of this brand new millennium than the meek Mars Lander's continued silence.

"Mars Lander's Apparent Loss Dashes Spirits and Raises Fears," read the headline in the New York Times. "Little hope remains that flight controllers will establish contact." In those two lines can be detected the eternal desire to connect with the unknown; the impossibility of conquering it once and for all, and mankind's never-extinguished hope even amidst failure. "Hope is the thing with feathers," wrote Emily Dickinson, "That perches in the soul and sings the tune without the words and never stops at all."

Here we were once again, thrusting ourselves towards some unseen horizon. Once again we were thwarted by uncontrollable natural forces, evoking an unarticulated sense that somebody or something was rebuking us – not only for our hubris but for our innocence.

We human beings toss our questions out into the universe as if they were prayers, yet our love for answers seems unrequited by a Sphinx-like void that would rather not respond. The hopes and fears of all the years....Are they not met in thee tonight, little robot (already forgotten by us on Earth) that never saw fit to send back any message to us from beyond?

Is there anyone who cannot identify with those who worked on this project? Who among us has not known such failure? "We are all crestfallen," said Wayne F. Zimmerman, lead electronics engineer on the team that developed the 6.5-foot mechanical arm. "Man, it's tough when you put in that much work....It's hard to lose it all."

For Mr. Zimmerman, hope's devastation consisted of a lost opportunity for scientific achievement, but the failures life has to offer come in all shapes and sizes: the promotion not granted, the child talking back, the dirty dishes in the sink. Education errs, Kurt Vonnegut has written, in trying to teach us how to succeed; what it should do is teach us how to fail, because that's usually what happens. Three decades ago, the Times reported, the project's chief planetary geologist, Dr. Bruce Murray, predicted that volumes of water were probably frozen in the Martian polar regions. "This was his first [and last] chance, at the age of sixty-eight, to learn more...."

Our unanswered questions arise from the same all-purpose well that feeds Dr. Murray's curiosity about the water on Mars. A scientist such as he may not call his quest a religious one, but its undercurrents are intrinsically akin to those of any spiritual search: Is life the product of coincidence, and by virtue of the mathematical inevitability inherent in an infinite cosmos, bound to be duplicated elsewhere? Or, for some reason yet to be spelled out, are we the only ones around? Is there anything out there that can give us a glimpse of our own future, our own origin, our true nature?

That we have failed to get a callback from our man on Mars, our diminutive alter ego with his long robotic arm, is par for the course. That basic desire to get some response from "out there" is not unrelated to the modest joy we experience when our e-mail program says, "You have mail", and the little flash of disappointment when it says, "No new messages".

> "There will always be an infinite supply of emptiness into which to project our inquiries and dreams."

But there is a message in the robot's silence: to co-exist with mystery. Our conversations with G-d often seem to be monologues, not dialogues, yet Judaism teaches that G-d speaks with us through all the events in our lives – loving messages that each individual must decipher on his or her own.

On New Year's Eve, as the new millennium began, what most of us wanted was to not find ourselves alone at that moment, to assure ourselves for the record that our lives were successful, that we'd found someone to love and be loved by...a mirror to tell us who we are. We wanted the universe to talk back. But aloneness is a basic premise of our existence, and each of us must discover what we're here for. It's a lonely mission and, like that tiny robot lost somewhere out there in space, we're stuck with it, as individuals and as a species. "People must understand how difficult these things are," said Zimmerman. "Your playing field is the whole solar system and it's full of hazards and unknowns."

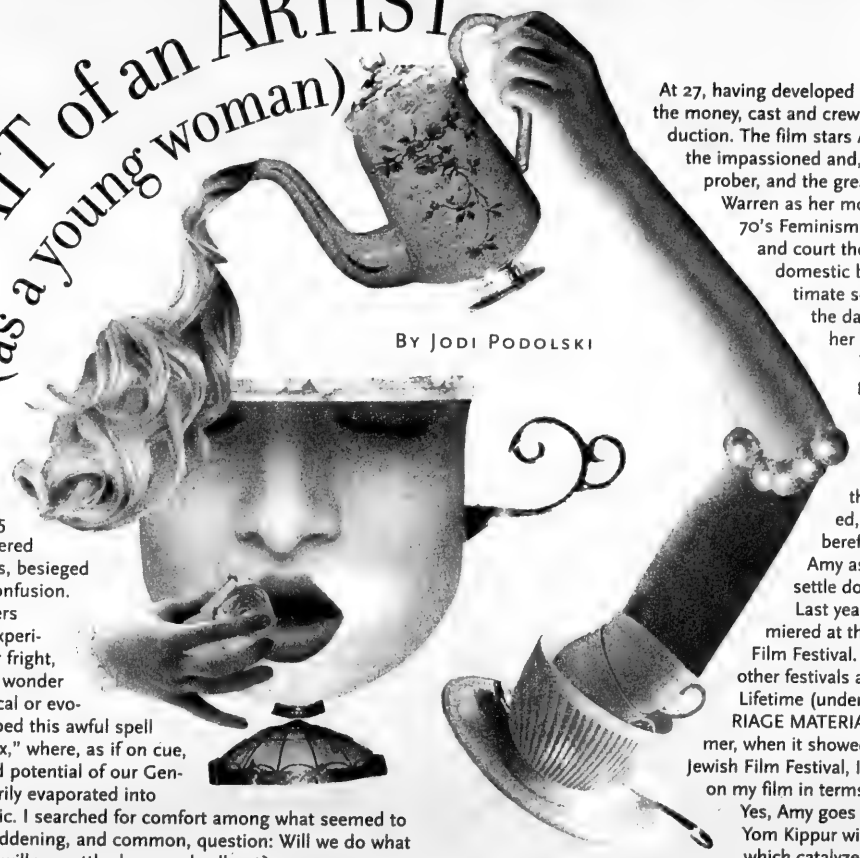
We need those hazards and unknowns. The soul by definition thrives on the intangible, the invisible, the inscrutable, and it's our good fortune that the world has been designed in such a way that we're in no apparent danger of comprehending very much at all. There will always be an infinite supply of emptiness into which to project our inquiries and dreams. There will always be our failures, large and small, to compel us to connect ourselves to something greater. And when it comes right down to it, there will always be your aloneness and mine, which prompts us to speak to an unseen G-d.

Ever since man walked on the moon, we might well imagine, when gazing up at that white shining entity, that we've been there, done that. But the moon and its reasons for being are still as foreign to us as Mars, and as unknowable as our own minds. The whole thing – earth, the universe, our own consciousness – is one wall-to-wall carpet of miracles. Our humanity is not to be discovered in our success at getting answers but rather in the persistence of our quest in the face of overwhelming disappointments. We can't refrain, just because we fail to pick up any reply, from turning our hearts once again up to the starry night, and asking again, and asking again, and asking again.

Sarah Shapiro is a writer and journalist living in Jerusalem. Her articles have appeared in the LA Times, International Herald Tribune and other publications. She is the author of Growing With My Children: A Jewish Mother's Diary *and* Don't You Know It's a Perfect World? and Other Essays.

PORTRAIT of an ARTIST (as a young woman)

By Jodi Podolski



When I was 25 years old, I suffered an identity crisis, besieged with fear and confusion. Many of my peers seemed to be experiencing a similar fright, and I started to wonder if it was biological or evolutionary. I dubbed this awful spell "Generation Hex," where, as if on cue, the promise and potential of our Gen-Ex days summarily evaporated into widespread panic. I searched for comfort among what seemed to be the most maddening, and common, question: Will we do what we dreamed, or will we settle down and sell out?

The 25-year slam, I'll call it, shocked me and us with its ruthless and unrelenting leer. Suddenly the mirror shot back a fervent doubt and disbelief, chiding the dreams we had long nursed and our silly insistence that they would come true. Our youth was so indulgent! It allowed us to feel special just for having the ambition! The ambition that would bear fruit "one day." ...But then that "one day" arrives, and it is no more hospitable to you and your "childhood dreams" than the been-around cop who caught you speeding.

This is the most unpleasant revelation. What to do when the cheek-pinched guarantee of your twinkly eyes and infectious smile, your class clown skills and gotta-joke knack, go the way of an expired coupon? It's the fate of the big fish in a little pond, of course, a stale but apt metaphor, when the ocean of adulthood forces you to access and re-assess how badly you want it – whatever "it" may be – and, worse, how truly you deserve to get it.

"What to do when the cheek-pinched guarantee of your twinkly eyes and infectious smile...go the way of an expired coupon?"

To relieve the panic, I did what all 25-year-olds do in LA (if you cannot find a good shrink): I wrote a screenplay. ALL OF IT is the story of Amy Holbeck out to discover her true Self. Professionally, religiously, familially, romantically, the basic tenets of her identity pummel her into a state of gnawing ambivalence. But instead of shrugging it off like so many of her off-screen peers (made numb by drugs and bad sitcoms), Amy fights for answers: What is marriage? With a 50% divorce rate, why bother? Will career leave her empty and alone? Is she happy?

At 27, having developed the script, raised the money, cast and crewed, I started production. The film stars Alanna Ubach as the impassioned and, yes, righteous prober, and the great Lesley Ann Warren as her mother who sat out 70's Feminism to have babies and court the promise of domestic bliss. In the penultimate scene of the film, the daughter confronts her mother:

Why did you let go? Why did she, Glenda Holbeck, sacrifice her Self for motherhood, a job that, once completed, left her feeling bereft? In other words, Amy asks: Why did you settle down and sell out?

Last year, ALL OF IT premiered at the Montreal World Film Festival. It went on to other festivals and then sold to Lifetime (under a new title, MARRIAGE MATERIAL).This past summer, when it showed at the Detroit Jewish Film Festival, I paused to reflect on my film in terms of its Jewishness. Yes, Amy goes home to spend Yom Kippur with her family, which catalyzes the inquiry into her life, her mother, her married sister, challenging job, boyfriend, etc. And yes, Yom Kippur not only encourages but demands the confrontation with the Self.

But from a thematic perspective, I realize now that Judaism played an even more poignant role. Judaism provided the framework for Amy's identity exploration. The who-am-I/what-am-I spasm that set the whole film in motion, literally and figuratively, is in and of itself a Jewish pursuit. The whys it asks, the integrity it demands, the uncompromising command not to settle, to examine reality beneath its radiant front, is a distinctly Jewish process. And the embracing of your otherness, of what makes you different, unequivocally reflects the pulse of Jewish identity.

Today, at 29, the journey of my film is complete. The critics have weighed in (one called it "Bergman with bagels") and, along with future airings on Lifetime, it is selling to territories around the world. On a personal note, I now write full time, and, classically, no longer feel so "hexed" by those confounding issues of Self. It must be evolutionary. But there is a fight that, over time, no matter what, I intend to hold onto: to stay true, just and aware, to be free and to be who I am. It is, in fact, the fight to be a Jew.

Jody Podolski was vice-president of development at a production company at Universal. Subsequently she wrote, directed and produced the film Marriage Material, *which premiered on Lifetime in 1999.*

By Dennis Prager

high school, I have had two abiding passions – Judaism and music. I have long wondered, however, if there was any connection between the two. This may sound odd. After all, isn't there a natural connection between great music and great religion, specifically between classical music and Judaism? The answer is, Not necessarily. Indeed, in some ways there is more of a natural conflict than a natural connection.

One possible conflict concerns monotheism. The essence of Judaism is the recognition of the one God and the denial of all other gods. A god that is particularly tempting to worship is art – aesthetic beauty can easily present a challenge to the worship of God. Many people in virtually every society, ancient to modern, have worshipped beauty.

The more I have come to love music, the more I have come to understand how easily it, and art in general, can fill a person's life. It is very easy to immerse oneself in the arts, to have them fill one's life, to regard them as giving one's life meaning as well as beauty.

The Torah certainly knew of beauty's power to mislead. The very first story of human disobedience to God describes man and woman as preferring beauty to God. The reason Adam and Eve ate of the forbidden tree – and thus engaged in the only act that could end their idyllic life in the Garden of Eden – was that the fruit of the forbidden tree was "beautiful to the eyes." And the Second of the Ten Commandments prohibits the making of graven images – because it could so easily lead one away from God.

The Torah and Judaism understood that art, music, and aesthetic beauty do not necessarily increase people's morality or holiness. In fact, one of the sad lessons of twentieth century evil is that it is eminently possible to adore art, to be deeply moved by beauty, and be a murderer. The film *Clockwork Orange* depicted young men savaging people while great classical music played in the background. As its author Anthony Burgess noted, he wanted to deny the "association of great music with lofty morality." He was right. The Nazis, after all, on occasion marched Jews to gas chambers to the music of Mozart and Strauss. And it was, after all, the most cultured country that gave the world Auschwitz.

Stalin, the greatest mass murderer in history, is said to have been listening to his beloved Mozart when he died. At the same time, music has an almost unparalleled capacity to uplift people and, yes, to bring us closer to God. Music, like all art, is morally and theologically neutral. It can elevate and it can degrade. It can lead away from God and it can lead to God.

Let's take some examples of each. It is most unlikely that anyone listening to heavy metal music leaves feeling uplifted, or gentler, let alone closer to God. It is not coincidental that heavy metal concerts sometimes feature violence, or that music at the last Woodstock festival was accompanied by violent behavior. Had that festival featured Bach cantatas, Mozart piano sonatas, or Beethoven quartets, does anyone believe that this music would have precipitated violent behavior? For that matter, if Shabbat melodies had been sung, is it likely violence would have ensued?

The Bible makes it clear that music played a role in the temple service. "Praise God with...harp, trumpets, drums," and other instruments, we are told in the Psalms. Any Jew who has been moved by hassidic nigunim (melodies) or great chazzanut (cantorial prayer) knows how inspiring Jewish music can be in the life of the Jew.

Indeed, in Judaism music is a powerful vessel of worship. Jews do not read the Torah in synagogue, we chant it. Anyone who has ever attended a traditional Jewish wedding knows the power of Jewish music to make the wedding the momentous and festive occasion it should be. In fact, can you imagine a Jewish wedding without music?

Those of us who love God and music know to what extent God's gift of music can bring us closer to God. As a lover of both classical and Jewish music, I feel I am doubly blessed. I can come closer to God on weekdays through Bach and Handel (most of whose greatest oratorios are based on Jewish Biblical themes), and on Jewish holy days through Jewish melodies. On those days, Shlomo Carlebach and Debbie Friedman, to name but two great Jewish composers in our time, are my Bach and Handel.

So, then, what are we to conclude about the relationship between music, Judaism and God? That music is an awesomely powerful tool that can be used to stir Nazi crowds, to lower people to an animal-like level, or to bring us closer to God, to other people, and to feel some of our noblest and deepest emotions. In this way, music is no different from religion itself – it, too, can be used to elevate or lower us. But when used for good ends, few things are more powerful than music.

Dennis Prager is author of four books, including two on Judaism and, most recently, Happiness Is a Serious Problem *(Harper Collins). He has a nationally syndicated daily radio talk show and has lectured on five continents. He also periodically conducts orchestras.*

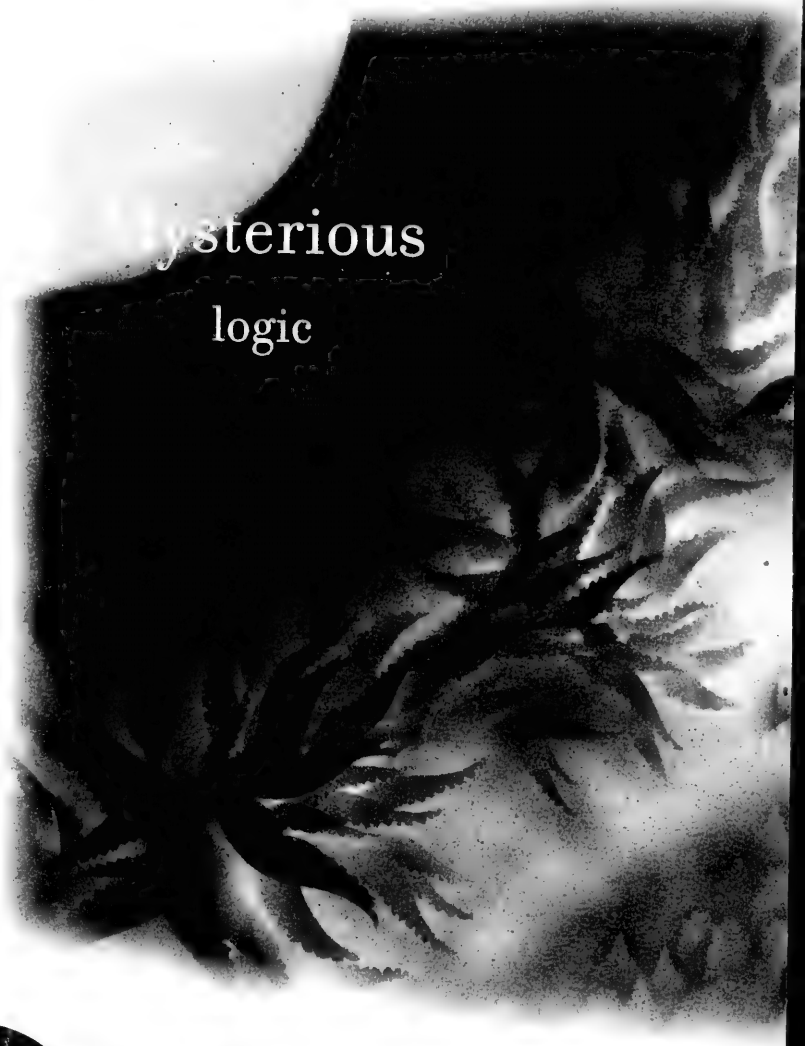
WHAT IS THE COMMON THREAD that runs through materialistic, secular ideologies and religious and mystical beliefs? It is the belief in a Messianic Age. Indeed, the more on the "fringe" one is in the secular world – such as the dogmatic allegiance to Communism – the closer one actually is to an obsession with messianism. Ironically, the Jewish mystical approach to the coming of Mashiach, notwithstanding its characterization as an article of faith, can be approached and viewed from a logical vantage point as well.

What is the basis for secular messianism? Inherent in the mindset of some secular philosophies is the notion that humankind is constantly evolving and that we will eventually graduate into a state that will transcend the egocentric nature of Homosapiens. When this occurs, a state of utopia will follow. Whatever the merits for evolutionary theory in the geological and biological arenas, there is certainly no scientific basis to support evolution as it relates to moral attitudes. If anything, events such as the Holocaust, which occurred in the twentieth century, militate against such an evolutionary philosophy. Yet, despite the absence of scientific and logical support, there are millions of people who have accepted secular messianic beliefs without reservation.

Some schools of psychology will also argue in favor of a messianic belief from its frame of reference. While psychology cannot discuss whether a utopia is possible, it does recognize that when we believe that things will get better, it gives us the ability to cope with life's difficulties. We have to have a belief in a "hereafter" of some kind, in order to make the "here and now" meaningful and worth living.

What is it then about the Jewish version of messianism that some find difficult to swallow? Could it be Judaism's affirmation that a human Messiah will usher in this New Age that has irked some? This would hardly seem to be a problem in light of the fact that throughout history, single individuals inaugurated most, if not all, major movements for good or evil. Is not history replete with leaders who have irrevocably changed its course? To believe that once again a great leader will ignite within us the divine spark that will inspire and challenge all of us to change the world is not unsettling at all.

What some find radical and disconcerting about Jewish messianism, however, is the suddenness with which the world will change. The image conjured up by many believers is one of a mythical, supernatural leader waving the proverbial magic wand that will instantaneously transform our universe, eliminate all vestiges of evil and create a utopian paradise. This image not only strains credulity, it also appears to insult our very humanity. After all, we are not robots or automatons. We do not change by a mere flick of a switch. If we did, we would not be who we truly are. And whatever good came would not relate to us. Indeed, according to Jewish theology, goodness that is not associated with human endeavor is not good in the most precise sense of the word. What good is there in a messianic belief system that speaks of instant, supernatural change?



"Judaism's view is that it is not some fairy tale, or a psychological crutch..."

From the perspective of Kabbalah and Chassidic thought, messianism is, in fact, the very opposite of sudden transformation. It is a process that has taken as many years as humans have inhabited this planet to effect radical changes in the world. Humankind's collective efforts over the course of centuries and millennia have paved the way for a New Age. These changes occur through the observance of good deeds that are referred to in the Jewish lexicon as a mitzvah, G-d's Divine prescription for a good life. Whenever we perform an act of kindness, for example, it leaves an indelible imprint on the world. In their aggregate, these acts have the capacity to utterly transform the world.

If there is a sense of mystery, it is not nearly as much about the Messianic Era as it should be about the nature of a solitary act of kindness. When we reflect on the power of a divinely ordained mode of behavior, it will become clear that there is more energy contained in this act than in any other phenom-

enon, natural or man-made. This can be demonstrated from several vantage points.

First, the word mitzvah (which we usually translate as commandment or good deed) actually contains another nuance – connection. By performing a mitzvah we create a connection between G-d who is infinite and ourselves who are finite. There can be no greater revolution than bridging that which is unbridgeable. Judaism believes that every time one does a mitzvah, one transforms an intrinsically finite experience into an infinitely divine experience.

Second, the Talmud states and Maimonides affirms that a solitary mitzvah is endowed with the power to alter the balance of the entire universe. If we were to unleash all the fury of all our nuclear arsenals, we could not effect a change as profound and as cosmic as the performance of one solitary act of kindness. In this light, we can hardly imagine the cataclysmic results of all the times people have performed acts of kindness since the beginning of time, particularly those who have lived since G-d revealed Himself at Sinai with the giving of the Ten Commandments.

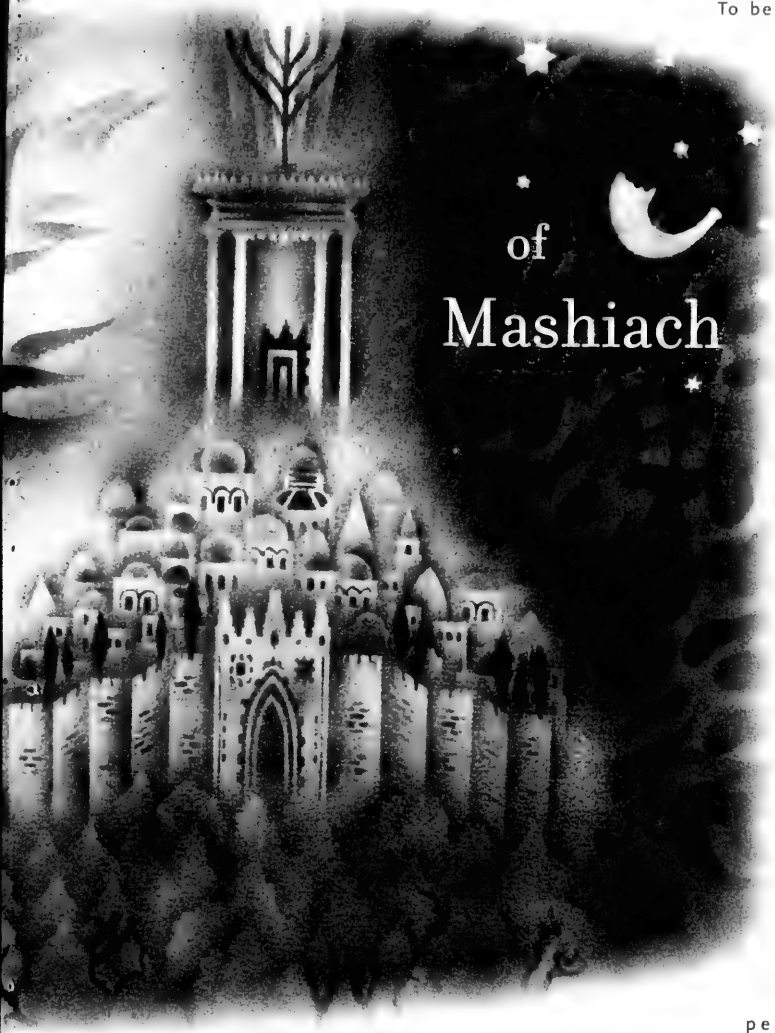
To be sure, people have also acted cruelly and unleashed untold evil. But, as the masters of Kabbalah have affirmed, evil, by its very nature, does not enjoy the same longevity as the forces of goodness. With the passage of time, the evil of yesterday has already been dissipated, whereas the positive energies endure forever.

From this perspective, the question we should be asking ourselves is, How is it, in light of all the unleashing of positive energy, that the world still appears to be the same? For one who cannot comprehend the possibility of the world changing instantly and who would deem the eventuality of this occurring to be utterly irrational, let him/her reflect on the real enigma instead. How is it that the thousands of years of goodness that the world has experienced have not made the world look drastically different? If there is something irrational about Mashiach, it is not how can we imagine his coming so suddenly, but the reverse. Why hasn't it happened already? Why has the world that has been bombarded with so much positive energy not yet exhibited the changes associated with the messianic utopia?

Jewish messianism is thus the final resolution to the enigma of good not carrying its weight. It is no wonder that Maimonides, the great rationalist, considered the belief in the coming of the Messiah to be one of the principles of Judaism. Despite Maimonides' attempts at reconciling Jewish beliefs with rational thought, he did not feel compelled to reconcile Mashiach with logic. Belief in a messianic outcome is the corollary of all the other theological foundations of Judaism. Once one believes in G-d and His system of cause-and-effect (that good actions leave a positive imprint on the person and the world), it is logically imperative that the world will change.

If the Messianic Age takes us by surprise, it will certainly not be because of some waving of a magic wand. Rather, it is because we are so accustomed to a world that does not follow the rules of logic and our inability to sense the transformations that have been occurring since the beginning of time. The recent collapse of the Soviet Union can serve as an illustration. Outwardly, it appeared as if there was a virtual instant transformation. In truth, the seeds for the demise of the Soviet system had been sown years and decades earlier. While even experts were taken by surprise, we can now all look back and analyze the dynamics of the collapse that have been in motion since the very birth of communism. Similarly, despite the way the onset of the Messianic Age will take us by surprise, we will all be able to look back at the myriad actions that were chipping away, from underneath, at the very roots of evil.

Judaism's view of the Messianic Age, then, is that it is not some fairy tale or a psychological crutch. It is the most rational consequence of centuries and millennia of human efforts that will finally bear their fruit.



BY HESCHEL GREENBERG

Rabbi Greenberg is Director of the Jewish Discovery Center in Buffalo and Lecturer of Judaic Studies, State University of New York at Buffalo. He is also host of the popular Let My People Know *weekly Television program. He has authored several books, and over 300 scholarly articles in English and Hebrew publications.*

"Every event that takes place in the terrestrial world is designated to a particular star...every human being is subjugated to this law. Whatever happens to him is a result of this influence" (The Way of God by Rabbi Moshe Chaim Luzzatto)

The Cosmic Dance

– A Star-Trek through Kabbala and Astrology –

Astrology is the science of cycles; it views life in terms of seasons, time and purpose. In Kabbalistic Astrology, the stars are not seen as the cause of the divine influence but as the messengers or transmitters of God's will. Since we as humans sometimes suffer from "spiritual short-sightedness" we need bigger-than-life monitors to help us understand life. God, being aware of our little handicap, created the heavenly bodies that orbit around the Sun with us, partners in an endless cosmic dance. The stars are like gigantic computer monitors – they are not the computer, nor are they the program; they are merely the spiritual screen that reflects our true nature back to us.

We are approaching a very auspicious date – the fifth of May 2000. That day is crowned by a very rare energetic phenomenon: Seven of the ten planets in our Solar system will align in the same sign, Taurus. Let me try to impress you with numbers: this planetary alignment will not happen again until the year 2675! So we better be prepared because "whatever happens...is a result of this astrological influence...." (See quotation above).

On May 5th, 2000, the seven inner planets – which are the most important: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn – will all be in conjunction.

What does that mean? Well, let's look into it. The first thing a conjunction indicates is union, the molding of different energies into a new force. On May 5th, seven planets that can choose to be anywhere in the 360 degrees of the zodiac wheel prefer to squeeze together in a tiny slice of 26 degrees. Think about it, it is as if the stars are telling us, "Hey, humans, if we, the great bodies of heaven, can all fit into a 26 degree wide segment of the skies, you can learn to live together on Earth. If we as great planets can learn to share space, you can do the same."

The second thing these celestial transmitters teach us is to read between the lines, something the Torah also teaches us. We are used to thinking of numbers as little digits that measure quantity. We use numbers to count things. For example; this article has 891 words, Solomon had 1000 wives, etc. But according to the Kabbalah and the science of Gematriah, numbers also describe a certain hidden quality. Number one is the energy of leadership, initiation, unity. Number two describes the quality of duality, relationship, doubts and confusion, and so on. Number 26, the number of degrees the planets will share on the fifth of May, is a very important number. It is the Gematric value of the unpronounceable "Name" of God, the Tetragrammaton. Yod, Hey, Vav, Hey are the letters of the "Name"; these letters form the root to three words in Hebrew: HAYA – that which was (past), HOVE – that which is (present) and YHEYE – that which shall be (future). The "Name" shows us that the true meaning of divinity is beyond time, God being the unity of past, present and future. 26 is also eight because 2+6 equals eight. Eight is the only number you don't have to lift your pen from the paper to write endless times. In math they use the digit eight lying sideways as the symbol for infinity. The seven planets are transmitting the concept of unity in relation to the infinite power of God; all is one and one is all, and that is the only way to realize infinity with our finite minds. That's not all. Astrology combined with Kabbalah is a never-ending story of symbols and synchronicities. Bear with me, as we boldly go where no man has gone before....

Thirteen times two is 26. We all know this, but what are the hidden qualities of this spiritual equation? Well, 13 is the value of the Hebrew word EChaD – One. Unity again! But even more beautiful is the fact that AHaVaH – love – is also 13. Put these two words together – The Love of the One – and the appreciation of the unity of the creation leads us to the true name of God and infinity.

What about Taurus? According to the old Kabbalistic text – "Sefer Yetzirah" or the "Book of Creation" – the sign for Taurus is connected to the energy of the Hebrew letter Vav, "a nail". The earthly energy of Taurus serves to nail and yoke things together, uniting separated entities into one. Once again – unity!

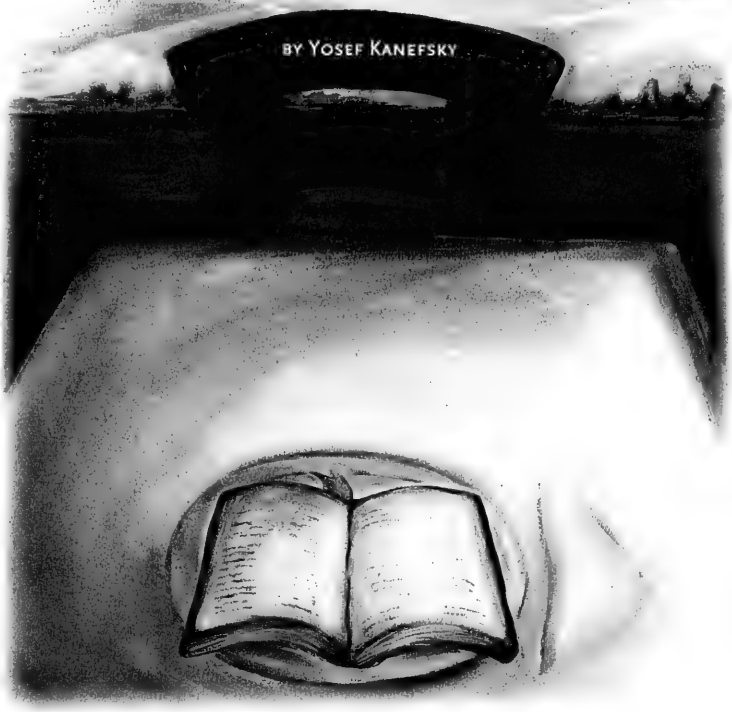
Now let's get practical. We all have to be extra careful with greed, possessiveness and jealousy. These are the dark sides of the energy of Taurus. It is a good time for charity and community work. During the next few months try to give just as much as you receive. Just as in business you have to spend money to make money, as above so below, you have to first give Light so that you can receive Light later on. Watch out for your throat. Taurus rules the throat and neck: Don't hold back the truth, say what is in your heart. Be creative. Taurus is the sign of art and music. Listen to the music, and try to hear the celestial symphony that is always lingering in the skies and than in May is going to be louder then ever.

Whatever you do, remember to enjoy the dance.

Gahl Sasson has degrees in psychology and history. He is a professional musician and gives lectures in Kabbalah and Astrology throughout the United States, Israel and Mexico. His most recent gig was at Cafe OLAM.

Shabbat on Tuesday

BY YOSEF KANEFSKY



Sure, Shabbat is a terrific thing. To borrow the Talmud's image, it is the special gift that God gave us from His treasure vault. Shabbat gives us time with family and with community. It enables us to carve out time to refresh, to study, to pick up where we last left off in our never-ending search for God and for meaning. I think it's safe to say that our never-say-rest generation is in a position to derive more benefit from Shabbat than has any other in human history. Yet it often strikes me that there's something missing in the way we observe Shabbat. There is often a failure to see the Shabbat forest for its trees.

Let me pose the following questions: If the Jew observes Shabbat and the world doesn't know it, has the Jew observed Shabbat? If the world is unaffected and unchanged by our Shabbat, have we really accomplished God's purpose in having commanded us to observe it? If the answer to these questions is "no" (and I think it is), then there is another vital and exciting dimension of Shabbat that we need to explore.

It's a dimension that we'll call "observing Shabbat on Tuesday". We'll begin by supporting the premise that Shabbat was designed by God to have impact beyond the Children of Israel, and beyond the 24 hours of Saturday. This is done through reminding ourselves of what the core religious experience of Shabbat actually is. As the Torah teaches us repeatedly, the core experience of observing Shabbat is that of mimicking the Divine work schedule. "Six days you shall work, and the seventh is Shabbat unto God. On it you shall do no work, for in six days God created the heavens and earth, and on the seventh He rested."

And toward what end do we replicate, over and over again, this seven-day framework pattern within which God created the universe? It is toward the end of recognizing, ever more deeply with each successive repetition of the cycle, that we are employees in the Divine workshop; employees who have been charged with preserving and enhancing our heavenly employer's project. It is thus on Tuesdays and Thursdays and Sundays that the impact of our Shabbat observance must be felt.

Let's take an example. On Shabbat we do not write. We do not write because we are resting from our creative labor as God rested from His. But the ultimate objective of our refraining from writing on the seventh day is our realization as to how we should write on the other days. Through the consciousness aroused on Shabbat, we come to understand that when we *do* write, we are obliged to do so in a way that would meet God's exacting standards. We write only the truth and do not obfuscate. We write only well of others, giving them the benefit of the doubt whenever possible. Our writing is free of offensive language and insensitive references. We recognize that we are writing on God's letterhead.

On Shabbat we do not disturb the natural environment. We do not pluck a blade of grass, nor even kill an insect. We leave the earth and its resources alone, for the day is a sweeping expression of our breaking from human industrial activity. Again, though, the objective is not ultimately fulfilled on Saturday. It is fulfilled on Tuesday, when we interact with the natural world that God created and commanded us to subdue. It is fulfilled when we balance our God-given license to bend our environment to do our will, and our God-inspired sense of responsibility to the humans who will inhabit this world after us. In the end, this is the meaningful manifestation of Shabbat observance.

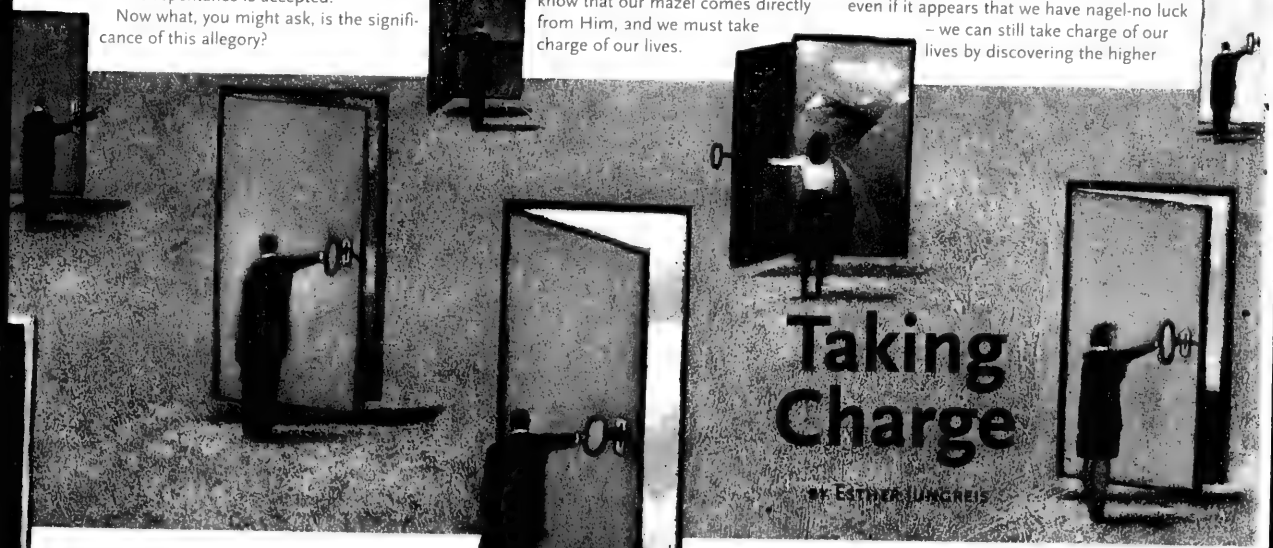
This same approach can be taken to virtually every aspect of technical Shabbat observance. Shabbat is our reminder that God is the project supervisor over all the work we do. Our primary consideration in deciding what we do and how we do it is whether this is the way God wants it done.

Shabbat is a terrific thing. So what are you doing next Tuesday?

Yosef Kanefsky is rabbi at B'nai David-Judea Congregation in Los Angeles and has spoken and written frequently about the issue of Jewish pluralism. He is a contributor to Spiritual Manifestoes, *published by the Jewish Life Network.*

Taking Charge

BY ESTHER JUNGREIS



FROM TIME IMMEMORIAL, PERHAPS OUR greatest failing has been our tendency to shirk personal responsibility. That was the sin of the first man. "The woman whom you gave me – she made me eat from the tree," and that sin of scapegoating continues to plague us today. Everyone is to blame for our predicaments but ourselves. Family, home, environment, school, are all implicated, and we view ourselves as helpless victims. The Torah, on the other hand, maintains that we are all granted free will and are therefore capable of taking charge of our lives.

The Talmud relates the story of Eleazer Ben Dardario, a man of unspeakable decadence, who one day felt a yearning to mend his ways. He called out to the mountains and the hills, the heavens, the earth and the cosmos to intercede on his behalf, but his plea went unheeded. Finally, in anguish, he cried out, "It appears that this matter rests entirely with me. It is only I who can plead my cause," and he wept and wept until a heavenly voice was heard: "Eleazer Ben Dardario's repentance is accepted."

Now what, you might ask, is the significance of this allegory?

Mountains and hills are code words for fathers and mothers. Eleazer Ben Dardario tried to shift blame for his immoral ways to his parents, but the heavenly tribunal would not accept his rationalization, and pointed to the Matriarchs Rachel and Leah, who were the daughters of Laban, a wicked scoundrel. Despite their father, however, Rachel and Leah were the most righteous women of all time and became the mothers of the Tribes of Israel.

Abraham, the first Jew, is another case in point. Terach, his father, was a manufacturer of idols who was willing to see his own son imprisoned. Abraham not only overcame the abuse of his father but he taught the laws of loving kindness to all humanity and proclaimed the one-ness of G-d.

Eleazer Ben Dardario was not about to give in. He tried to place blame on the heavens and the earth, his environment, his school, his friends, but once again, the Heavenly court rejected his excuse and cited Joseph who at the age of seventeen was the only Jew in Egypt (the most decadent country in the world at that time). Despite his personal pain, however, despite his abandonment, despite the compelling enticements of his environment, Joseph did not succumb. Whether in bondage, imprisoned, or as viceroy in the palace of Pharoah, Joseph remained Tzaddik – Joseph the Righteous throughout.

But Eleazer Ben Dardario continued to rationalize. This time, he pointed to the cosmos, complaining that he was born under an unlucky star. Once again, however, his plea went unheeded, for the Torah bears witness that G-d took our father Abraham and propelled him above the stars, so that we might forever know that our mazel comes directly from Him, and we must take charge of our lives.

It was only when Eleazer Ben Dardario came to terms with this that he found the courage to say, "If that be so, it all depends on me."

One of the reasons why so many people have difficulty putting their lives together nowadays is that, like Eleazer Ben Dardario, they too try to rationalize and shift the blame for their failures onto family, environment and fate.

And worse, our cultural ethos would have us believe that we are justified in doing so, that we are bound by the tyranny of our past, that, at best, our struggle is limited, if not in vain.

The message of our Torah comes as a breath of fresh air in this world of hopelessness. Yes, the Torah proclaims, it is possible to overcome a dysfunctional family. Yes, it is possible to transcend your environment, and yes, it is possible to take charge of your life – and this magic transformation takes place through accepting responsibility, through absorbing into our hearts the words of Eleazer Ben Dardario. "Yes, it all depends on me." That is the magic of Tshuva – repentance.

One of the limitations of translating concepts from one language to another is that each language is based on its own unique culture. Therefore, it is not always possible to convey the true essence of the words. Such is the problem with the Hebrew word *tshuva*, for which there is no parallel in the English language. Tshuva means more than repentance. Tshuva means coming home to your true self, to the realization of the potential that G-d destined for you.

Because of the magic of tshuva, even if we come from a troubled home, even if we have to struggle with a difficult environment, and even if it appears that we have nagel-no luck – we can still take charge of our lives by discovering the higher purpose for which G-d created us. Since we have all been created in His image, our potential is limitless, and it is within our hands to re-mold and re-shape our lives by accepting responsibility and returning to Him.

Rebbetzin Esther Jungreis is founder and president of Hineni, a renowned Jewish outreach organization with branches in New York and Jerusalem. She is an internationally known author, television personality, and newspaper columnist. Her latest book, The Committed Life *(Harper Collins) is a Jewish best-seller and has just been released in paperback.*

Why I Pray

BY
Steven Z. Leder

The first time I ever really prayed was the night I returned home from summer camp. I was fifteen. I missed my friends, missed the music, missed the towering, wise rabbis, missed the pretty girls with flowers in their hair on Shabbat, Israeli dancing, and Chassidic stories in the cabin late at night. Alone in my little wood-paneled room in the basement of our modest Minnesota home, I took out the camp siddur, my Bar Mitzvah tallis, and I prayed.

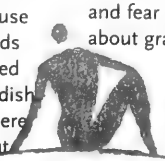
I prayed to overcome my loneliness, my adolescent longings. I prayed to be back with the people I loved.

I still pray to be back with the people I love. When I say "Va-a-nachnu Korim U'mish-ta-cha-vim U'mo-dim," I hear my father, my zaydee and his zaydee. I hear the old men in the shul where I davened in Cincinnati. I hear the Vilna Gaon, the Gerer Rebbe, Menachem Mendel of Kotsk – all singing, "Va-a-nachnu Korim U'mish-ta-cha-vim U'mo-dim."

I prayed as a backpacking college kid standing at the ovens in Dachau. Because there are no words for what happened there, I said Kaddish. We pray when there are no words, but something must be said. To pray is to express the ineffable.

I prayed many years later when my wife was in the hospital after twenty-three hours of labor and things weren't going well. "Hey, if you gotta go now's the time, because we're calling an emergency C-section," the doctor advised. I used my five minutes to sit in the hospital chapel. All my anti-supernaturalism, hyper-rationalism, limited theism was pushed aside in favor of a simple, "Shema Yisrael Adonai Eloheinu Adonai Echad" – Please God, not my wife; not my little boy. Not this time. Please God. Please.

A great rabbi once observed, "We pray when we tremble, gasp for air, flail about wildly to grab at a straw of life. Then is when we catch a glimpse of the miracle of breathing, seeing, touching, hearing, smelling, feeling." We pray when we are afraid, because prayer and fear are both about gratitude.



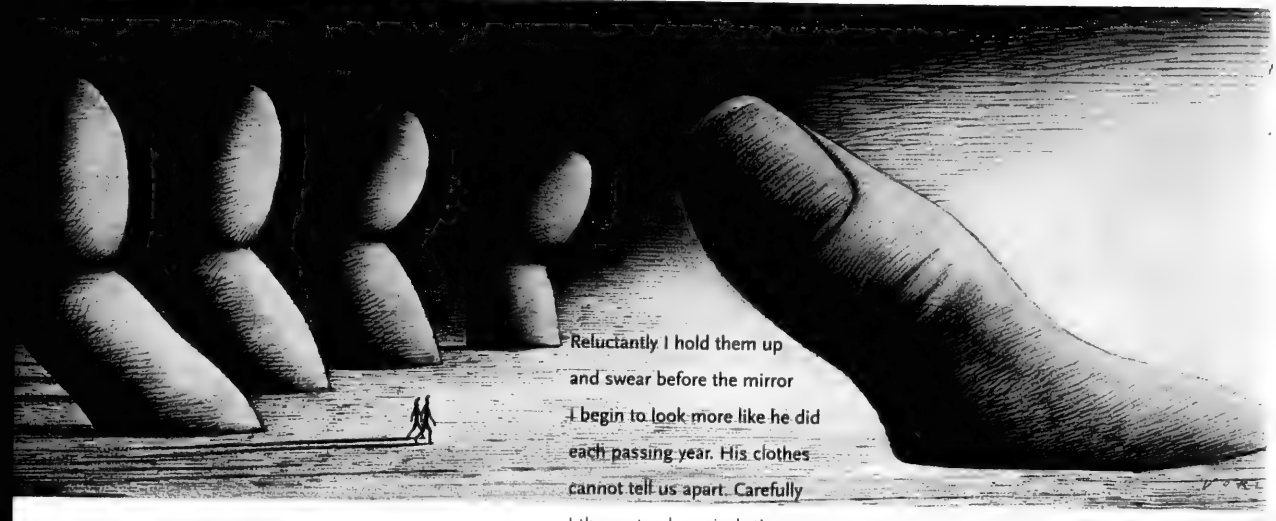
Then I prayed again, silly as it might sound, that summer, after a friend taught me about growing tomatoes. I planted the tiny sprout of a plant in rich, musty-smelling soil, watered, fed, weeded and waited. One morning I saw it, a tiny green bulb the size of a marble. "Baruch Ata Adonai Oseh Ma-a-se V'reshit—Blessed are you Adonai who made Creation." I said it because I was amazed. I am that sort of person – amazed by a tomato.

To pray is to be amazed; to be aware of – a part of – the unceasing rhythm to which all things dance and sway. To pray out of longing for the people we love, out of longing for our past, out of wonderment, out of fear, with words that say what can not be said, is to reach for and hold none other than God. And in our holding, we know too that somehow, we are gently held.

Rabbi Steven Z. Leder is a rabbi at Wilshire Boulevard Temple in Los Angeles and the author of The Extraordinary Nature of Ordinary Things, *published by Behrman House.*

the box of my father's clothes

BY STEVEN SHER



Reluctantly I hold them up
and swear before the mirror
I begin to look more like he did
each passing year. His clothes
cannot tell us apart. Carefully
I then extend one jacket's
empty sleeve into the air
the way someone might lead
another back into the world.
Down into the cool, long arms
I reach, sleeve by sleeve,
pushing one hand then another
free beyond the open ends.
My claim, more durable than time.
I imagine, standing straight
and proud, how he might have felt
in this wool coat. The weight
of his arm now on my shoulders,
the weight of worry dusted
from my back, the past encouraging
the present to go forward
like a shy but willing child,
the child so quickly an adult,
a man so quickly expired.

his arms my arms
my arms his arms

Steven Sher has published twelve books of poetry and lives in Portland, Oregon.

MYSTERIES OF THE SOULMATE

BY YITZCHAK GINSBURGH

The Talmud relates (Yevamot 63b) that it was customary in ancient Israel to ask a newly wed groom: "Have you found or do you find?"

The question refers to an apparent contradiction between two statements of King Solomon, the wisest of men. In the book of Proverbs (18:22) he declares: "He who has found a woman has found good." Yet in the book of Ecclesiastes (7:26) he states: "And I find woman bitterer than death."

Although these two verses seem to convey conflicting images of woman, if we examine them closely we can detect some subtle grammatical differences that will explain the apparent discrepancy. To begin with, the verb in the former verse is in the past tense: "He who has found a woman," whereas in the latter it is in the present tense: "And I find woman."

According to our tradition (Zohar 3:43b), the souls of the truly matched couple derive from a common soul-essence. For this reason, the two are destined even before birth to unite in matrimony. The use of the past tense in affirming the good to be found in marriage suggests that – both in the process of seeking a wife and in relating to the woman he has married – a man should strive to discover and focus on this deep-rooted, shared mutual identification.

Should he ignore this instruction and focus instead on the transient gratification of his immediate desires and predilections – as implied by the present tense employed in the second verse – the relationship will inevitably prove to be a bitter one.

This is further alluded to by the fact that in the first verse, the verb ("he who has found") is followed directly by its object ("a woman"), implying that what the husband has sought and found is indeed his wife. His mind and heart focus on her, and his conscious concern is to meet her needs and the needs of his family, as opposed to his own. This is the foundation of a happy married life.

In the second verse, however (which in the original literally reads: "and find I bitterer than death the woman"), the subject ("I") is interposed between the verb ("find") and its object ("woman"), thereby implying that the man is really more concerned with finding himself – that is, with his own self-gratification.

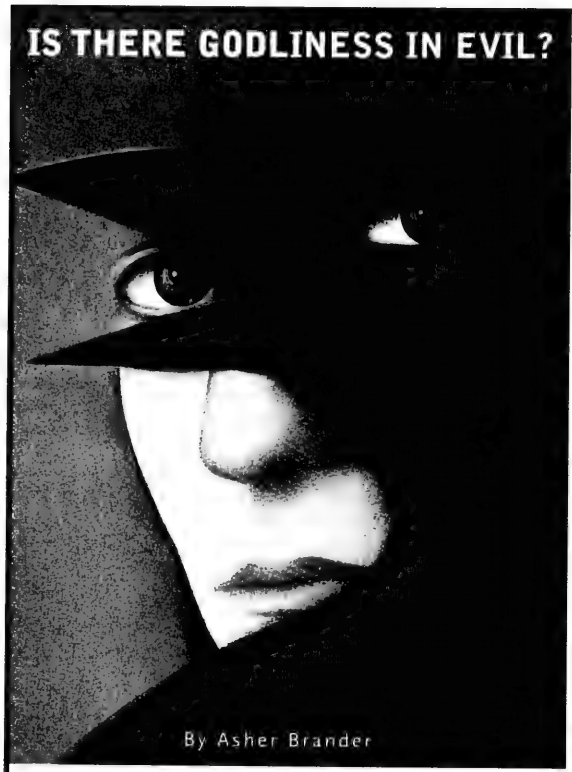
Thus, selflessness is the key to "finding" and relating to one's wife at the level of their common soul-root. The egocentric husband will be unable to achieve a genuine, mutual relationship with his wife that will sweeten with time rather than grow bitter. Although in such a case the husband is apt to feel that his wife has become "bitterer than death," it is in fact his own interposed "I" (which he projects on her) that has become so. This is indicated by the fact that the phrase "bitterer than death" directly follows the word "I," even before the mention of "the woman."

Let us look at these verses again. The first verse reads in full: "He who has found a woman has found good, and will elicit [good] will from G-d." The second verse reads in full: "And I find woman bitterer than death, for her heart is snares and nets, and her hands are fetters. He who is good before G-d will flee from her, but he who sins shall be caught by her."

In other words, just as King Solomon calls the positive relationship between husband and wife "good," so does he call the flight from a negative relationship "good". The previously self-seeking husband begins his return to the "good" state by reorienting his consciousness such that he stands "before G-d" rather than being concerned solely with himself. By doing this, he "flees from her," that is, from the image of his own ego that he has projected onto his wife. Only then can he proceed to find his true soul-mate.

Rabbi Yitzchak Ginsburgh is a world-renowned author and expositor of the teachings of Kabbalah. The above is an excerpt from his just-released book The Mystery of Marriage. *It may be ordered at www.inner.org.*

IS THERE GODLINESS IN EVIL?



By Asher Brander

Darth Vader vs. Luke Skywalker, Good vs. Evil, Right vs. Wrong. Our world is fond of simplistic categories. What is good? What is evil? To some, taking the life of a pain-wracked body is ultimate kindness; to others it is evil incarnate. Who is to decide? It is this confusing opposition that religion ultimately seeks to clarify.

One of the great twentieth century Talmudic scholars, Rabbi Joseph Soloveichik, once wrote, "The religious experience is fraught with pitfalls and continual challenge. God...does not relieve the God-seeker of his imperatives but imposes new ones. Religion enriches life, gives it depth...but does not always grant man comfort and complacency. **Sanctity is not a paradise but a paradox."**

But from this encounter with paradox, we can emerge with great depth and ultimate clarity. Let us demonstrate.

One of the great notions of Judaism is the concept of 'hoq, Hebrew word for a law whose logic defies elementary human comprehension. For example, using the ashes of a red heifer to purify oneself in the Temple is a classic case of 'hoq, while giving charity, an obvious need, certainly is not a 'hoq. A 'hoq is a law based on pure faith, a law with no explanation.

A particularly confounding 'hoq is the prohibition of Sha'atnez, the law that forbids one from wearing a garment that possesses interwoven wool and linen.

The paradox commences – for, if indeed, there were something inherently destructive in this synthesis of wool and linen, why then is the High Priest – Judaism's model spiritual persona while serving in the Temple – obligated to wear garments that are required to contain this forbidden combination? Why must the high priest wear "Sha'atnez", while the rest of us are forbidden to do so?

One of our sages, Rabbi Samson Raphael Hirsch, wrote about this mysterious prohibition we call Sha'atnez. Physical life at its very core requires two processes, self- preservation and species perpetuation. Linen serves as a representative of the vegetable kingdom whose sole existence is limited to two functions: sustenance and reproduction. As humans we must also eat and procreate. However, mere physical existence doth not a human make. Yes, I must eat to live, but **I dare not simply live to eat.**

An animal, on the other hand, possesses a neshama, a spark of instinctive spirituality. Indeed the Talmud declares that in the absence of the Torah, many noble traits could be discerned by observing animal behavior. The cat is modest and the ant industrious, while the penguin is exceedingly loyal. Wool, an animal product, unlike linen, then, serves as a representative of the animal kingdom, which possesses that most basic notion of spirituality.

This is a message to man: **Man is urged to ennoble his neshama (soul)** and marshal his potential for Divine service, while mastering the egotistic physical drive.

We have unraveled an aspect of the great mystery of Sha'atnez, for the prohibition of Sha'atnez now reflects the collision of two antithetical worlds, a necessary separation between the physical and spiritual realms. A garment possessing Sha'atnez blurs this distinction and crosses the physical/spiritual Mason-Dixon line.

Stop! Does this sound Jewish... or Puritanical? Are the spiritual and physical realms exclusionary clauses, separated by a chasm so wide that never the twain shall meet? But Jews believe in one God!

Consider the most famous Jewish prayer: the Shema. Twice a day, we prod ourselves to serve God bechol levavcha, with "all our hearts." Our Rabbis explain the plural term hearts as inclinations. God implores us to love Him with both our good (yetzer tov) and bad (yetzer hara) inclinations, an apparent oxymoron. How can I love God with my "bad inclination"?

A famous talmudic story says that the Sages prayed to God for the capture of Humanity's old enemy: the Yetzer Hara – the bad inclination. They prayed for mercy, and the Yetzer Hara was handed over to them. God said to them: "Realize that if you kill him, the world goes down." They imprisoned him for three days, then looked in the whole land of Israel for a fresh egg and could not find one (for all of procreation had ceased, even among the animals). Thereupon, the Rabbis said: "What shall we do now? Shall we kill him? The world would certainly go down...."

This talmudic passage may contain the possible resolution to our paradox about the High Priest.

Judaism does not preach: Serve God with your spiritual nature alone, and squelch the physical; nor do we acknowledge an autonomous Satan who runs amok of God. Indeed, even Sin and Sanctity are not divided realms of existence – they emerge from the very same source. Moreover, the Hebrew word for sin, *cheit*, often refers to an arrow that has missed its mark. For sin is no more than the misuse of one's innate Godly potential, an arrow that has missed its mark.

So our answer to the High Priest's paradox is: An ordinary Jew may not wear Sha'atnez, for it is not easy to harmonize the world of the physical and the world of the spiritual into a holistic Divine service. The High Priest, however, being the spiritual paradigm of the Jewish people, must wear Sha'atnez, for he is empowered to **harmonize the dissonance in both worlds.**

We may now understand the Rabbi's statement: On Purim, one must be so intoxicated that one is unable to distinguish between cursed is Haman (the villain) and blessed is Mordechai (the hero).

The message of the High Priest wearing Sha'atnez and the message of Purim seem one and the same. That which is perceived as "cursed is Haman" – the evil inclination – when unveiled and understood in the context of God's world can be transformed into "blessed is Mordechai". Those very gallows reserved for Mordechai's execution ultimately provided for the downfall of Haman.

Evil, then, is not a separate and independent entity. Evil is no more than a shadow made to allow us to understand the existence and the power of the ultimate Light.

Asher Brander is Rabbi at Westwood Kehilla in Los Angeles and a popular Torah lecturer.

If I had my life to live over

I would have talked less and listened more.

I would have invited friends over to dinner even if the carpet was stained, or the sofa faded.

I would have eaten the popcorn in the 'good' living room and worried much less about the dirt when someone wanted to light a fire in the fireplace.

I would have taken the time to listen to my grandfather ramble about his youth.

I would never have insisted the car windows be rolled up on a beautiful summer day because my hair had just been teased and sprayed.

I would have burned the pink candle sculpted like a rose before it melted in storage.

I would have sat on the lawn with my children and not worried about grass stains.

I would have shared more of the responsibility carried by my husband.

I would have gone to bed when I was sick instead of pretending the earth would go into a holding pattern if I weren't there for the day.

I would never have bought anything just because it was practical, wouldn't show soil, or was guaranteed to last a lifetime.

Instead of wishing away nine months of pregnancy, I'd have cherished every moment and realized that the wonderment growing inside me was the only chance in life to assist God in a miracle.

When my kids kissed me impetuously, I would never have said, "Later. Now go get washed up for dinner."

There would have been more "I love you's"...more "I'm sorry's" but mostly, given another shot at life, I would seize every minute...look at it and really see it...live it...and never give it back.

This piece was written by humorist Erma Bombeck shortly before she died of cancer.

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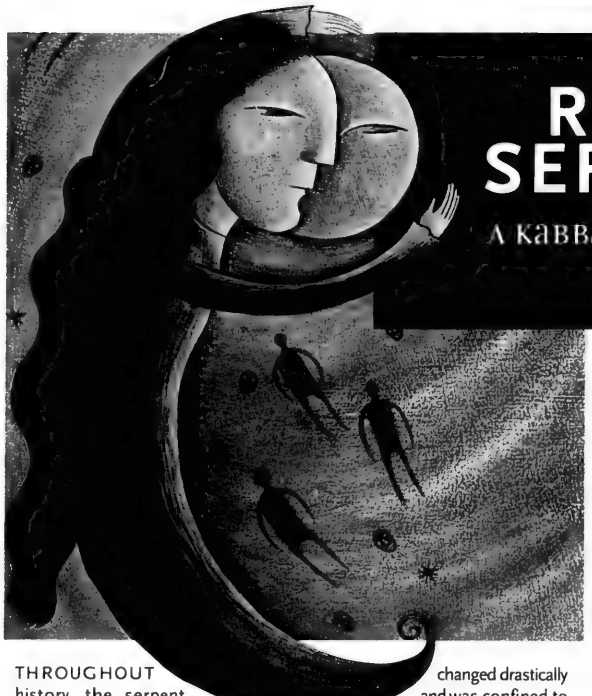


RAISING THE SERPENT WITHIN

A Kabbalistic Look at the Biblical Snake

By Michael Ozair

THROUGHOUT history, the serpent has been one of the least understood of Biblical symbols, often described as evil and connected to the forces of temptation. By taking a deeper look at the Kabbalistic teachings behind the story of the Garden of Eden, we discover some astonishing insights about the serpent and its transformative power in spiritual development.

In the Chassidic tradition, one of the essential principles in gaining a deeper understanding of Torah is to use it as a manual to understand the inner psychology of the soul. Every person, place or event in the Torah represents an instinctual human drive or complex. Utilizing this mystical approach, we see that the serpent symbolically represents our primal drive for ultimate fulfillment. In fact, our sages say that the snake was originally intended to be the "great servant of man" (Sanhedrin 59b).

The Kabbalah explains that the serpent had legs before it was cursed. Symbolically this means that the primal drive within each of us initially had the ability to "move and climb" upward in order to reach its ultimate fulfillment – the sacred Divine realm within man. At this pinnacle of consciousness, spiritual bliss became possible. But when the serpent was cursed by God to "lie on its belly and eat of the dust of the earth," the primal drive within us changed drastically and was confined to lower forms of passion.

To understand this profound change, we again turn to the mystical tradition, which explains that the human composition consists of four levels that parallel the four elements of nature: the physical drive (earth), emotional nature (water), intellectual ability (air) and spirituality (fire) (Midrash Rabba BaMidbar 14:12). By removing the serpent's legs and forcing it to slither on the ground, our primal drive was confined to the earthly or physical realm. As a result of the serpent's curse, the primal energy that once impelled us to attain our spiritual potential was now in a natural state of confinement in the lowest energy vortex of the body associated with sexuality: physical passion and lust.

This is why many of the world's traditions have perceived this lower drive as mankind's major obstacle to achieving heightened levels of spiritual consciousness. Consequently, the serpent has been condemned as evil, and passion has been shunned in Western spiritual circles.

Today, the conventional view that calls for the suppression of our sexual or serpent-like energy is fortunately being re-examined with a focus on mystical teachings. The Torah gives us very powerful insights as to how valuable our primal energy can be when it is re-elevated and channeled in the right direction.

For example, when Moses encounters God at the burning bush, he is commanded to drop his staff to the ground and then raise it upwards. This is symbolic of the tikkun, or repair, that is needed for true spiritual evolution. In its fallen state, the staff was a serpent that evoked fear in Moses, but in its raised state it became a staff of God, through which Moses later works miracles (Zohar, Section 1, 27a). This comes to teach us that when our primal urges remain repressed at ground level, we are out of control; but when the same primal energy is raised and transformed, God works miracles through us.

> "Like the snake whose eyes always remain open, there is a part of all of us that is in need of constant stimulation."

By channeling our passions toward the spiritual we can transform a potentially destructive drive into one of our most holy and sacred. But because our passions can so easily be misguided, they must first be filtered through our intellect – our morality and ethics – if we want to achieve the highest Kabbalistic level of human nature – holiness.

In Chassidic philosophy, the yetzer harah – man's evil inclination – is perceived as nothing more than repressed energy that can be transformed when expressed spiritually. The Baal Shem Tov explained that the two Hebrew letters *raish* and *ayin*, which spell *rah*, or evil, can be reversed to spell the Hebrew word *er*, which means awakened. The *yetzer ha'er* would translate as the "the overly awakened inclination".

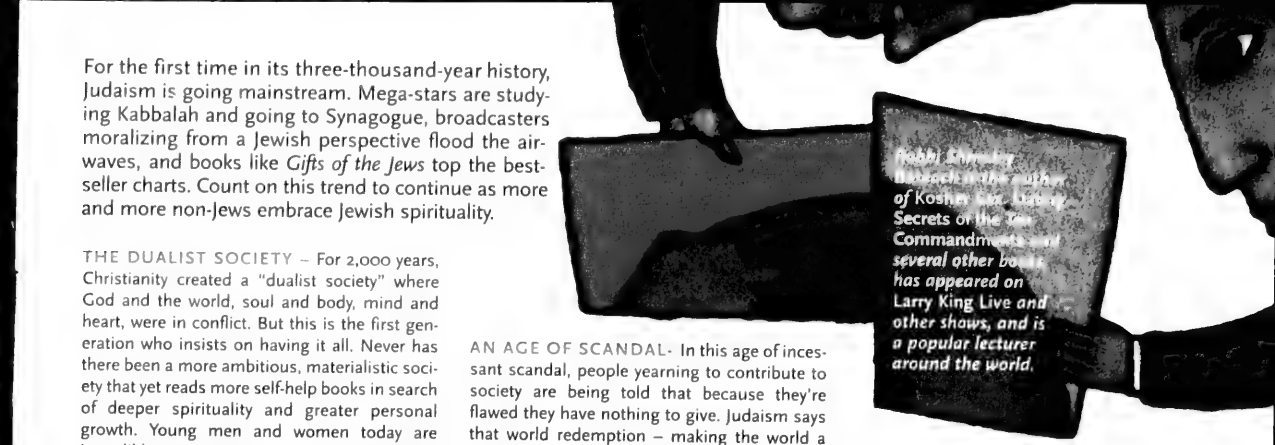
Like the snake whose eyes always remain open, there is a part of all of us that is in need of constant stimulation. Therefore, when we are not participating in some form of spiritual expression like song, dance, art, music or mysticism, the overly awakened inclination within us will be forced to seek stimulation through other avenues, most often detrimental ones.

Our sages explain that when two Hebrew words have the same numerical value, they are of the same essence on a more subtle and hidden level. Perhaps this is why the Hebrew words mashiach (messiah) and nachash (serpent) have the same numerical value of 358. While on the surface they seem to represent the two diametrically opposed forces of good and evil, they are related in their essence. In fact, our tradition explains that when the Messianic era arrives, our primal drive for lust and physical gratification will be 'removed' and everything will be transformed to complete good. Figuratively, this means that our passions will be elevated, the serpent will no longer be coiled and confined, and the primal drive within us will return to its original state of seeking ultimate fulfillment in a life of Divine living (Tikunei Zohar 21 (43a), 13 (29b)).

As for today, the message is clear. Life is a celebration to be lived, and when we deny our own natural instincts, we deny the very human glory within us; we deny life itself. If we allow our passions and desires to increase in spiritual and creative expression, we can truly blossom. Those of us who allow our primal energy to emerge will enter the doorway to the Divine, travel the road back to the Garden and experience the return to the Temple of God.

Rabbi Michael Ozair is founder of The Hidden Splendor, a non-denominational Jewish group that combines ancient mystical traditions with contemporary spiritual teachings. He is also one of the founders of the Happy Minyan of Los Angeles.

Is The World Becoming More Jewish?


Rabbi Shmuley Boteach is the author of Kosher Sex, Kabbalah Secrets of the Ten Commandments and several other books has appeared on Larry King Live and other shows, and is a popular lecturer around the world.

For the first time in its three-thousand-year history, Judaism is going mainstream. Mega-stars are studying Kabbalah and going to Synagogue, broadcasters moralizing from a Jewish perspective flood the airwaves, and books like *Gifts of the Jews* top the best-seller charts. Count on this trend to continue as more and more non-Jews embrace Jewish spirituality.

THE DUALIST SOCIETY – For 2,000 years, Christianity created a "dualist society" where God and the world, soul and body, mind and heart, were in conflict. But this is the first generation who insists on having it all. Never has there been a more ambitious, materialistic society that yet reads more self-help books in search of deeper spirituality and greater personal growth. Young men and women today are incredibly career-oriented and self-indulgent. They work themselves to the bone so that they can shop, vacation, and indulge in a materialistic frenzy of cars and techno-gadgets. But on their vacations, while they bronze their bodies, they sit on the beaches and read books like The Road Less Traveled and Care of the Soul. As they surf the web and check in on stuff of questionable modesty, they also register with content-oriented sites that teach them how to maximize their spiritual potential.

Judaism is the perfect spiritual model for "Generation X," the "X" representing the confluence of the spiritual and material modalities. In Jewish spirituality, the objective is to create heaven on earth. You want to be rich? The Jewish message is not "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God (Matthew 19:24)." Rather, the message is, Aspire to become a billionaire. Just give a lot of charity. You love sex? No problem. Have it - but with your spouse.

AN AGE OF NOISE-In this era of cell phones, beepers, email, Internet and fax machines, people are rarely afforded a moment of solitude. Get ready to see an increasing number of non-Jews creating a Jewish-style Sabbath by setting aside one family day each week in which they don't answer the telephone, turn on the TV, or surf the net. If you think this is exaggerated, take the millennium eve, which fell on Friday night, the Jewish Sabbath. On the biggest party night in a thousand years, most Americans stayed at home, away from the hype.

AN AGE OF SCANDAL- In this age of incessant scandal, people yearning to contribute to society are being told that because they're flawed they have nothing to give. Judaism says that world redemption – making the world a better place – comes before personal salvation. Bill Clinton's having survived Monica Lewinsky was an example of the triumph of Jewish over Christian values. Most of the Christian clergy were calling for his head because in Christianity, faith and being a good person comes before making a better world. But the American people rejected this, saying, "He's doing a good job, let him stay." Oscar Schindler was a man known for womanizing, drinking, and other scandalous behavior, while Hitler was impeccable in his personal life – never smoked, drank, or cheated on Eva Braun. But contrast their respective contributions to the world.

AN AGE OF LONELINESS – Loss of intimacy is a primary characteristic of the modern world. There are more broken relationships and more loneliness than ever before. Divorce in the United States has reached 63 percent of all marriages since 1980. People work harder than ever, neglecting spouses and children in the process. The Jewish emphasis on family, community, and respect for parents is a wholesome remedy.

REDISCOVERING THE LITTLE THINGS– Embraced by pop icons like Madonna, the Kabballah teaches us to embrace little sparks of everyday experience and the seemingly insignificant moments. Modern existence is an ongoing search for fireworks displays. People get bored incredibly fast and will do anything to overcome the drudgery, even being prepared to sit for hours on end in front of a television for a bit of banal entertainment. What has been lost is a down-to-earth appreciation for the simple joys of reading, playing with children, humming inspiring melodies, and taking long strolls by the riverside.

But the mystical side of Judaism reminds us that there are spiritual sparks scattered from the majestic mountain peaks even to the slums of the inner city. Kabbalah conditions man to discover the electricity of simple undertakings like prayer, kindness, and friendship.

SEX AND RELATIONSHIPS–Jewish teachings on how to sustain passion and engender greater intimacy in relationships is perhaps Judaism's best-kept secret. Today, hundreds of non-Jewish couples have begun to institute a period of sexual separation in their marriages just like religious Jewish couples. Likewise, they warmed to the Biblical message of rediscovering sex as the highest form of knowledge that can sew two strangers together as one flesh.

A Jewish wave is coming, with many non-Jews already surfing. It's gonna make a big splash in all the world's cities. The only question is: How many Jews will surf with them?

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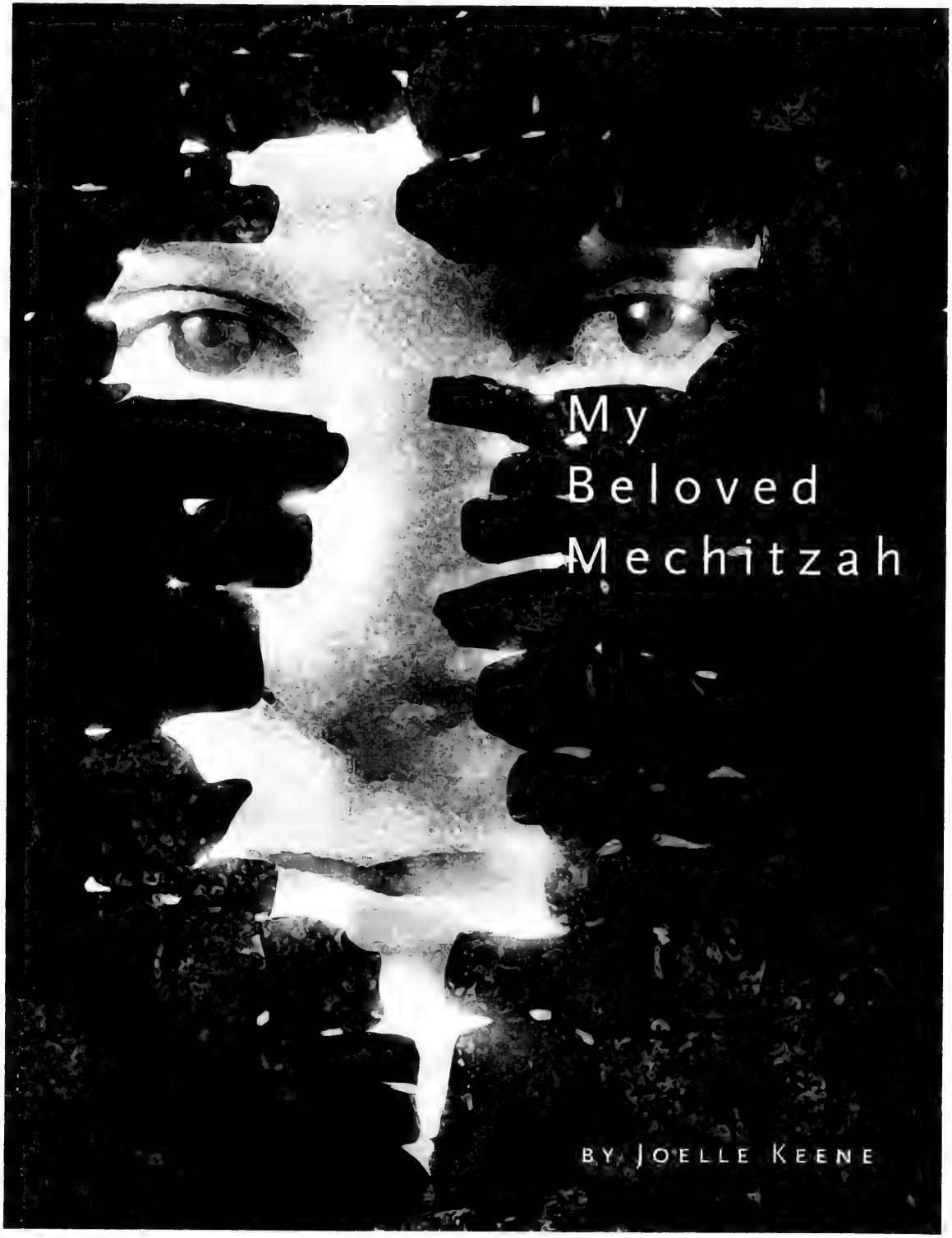

My
Beloved
Mechitzah
BY JOELLE KEENE

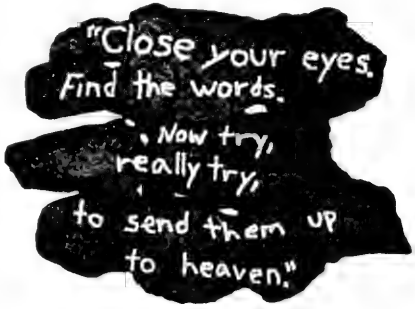
I didn't know these lovebirds, but there they were, unmistakably just that, standing at Sabbath morning services amid a sea of men and women with his arm around her waist, she leaning into his shoulder and the two of them swaying gently back and forth to the sound of the prayers. How nice, I thought, that they're learning Torah together. Where it will take them no one can say, but they're together on a great and splendid journey.

Since then my own journey, begun in part in that same room, has led me to a place where I could not possibly stand in prayer with my husband's arm around my waist. Praying might just be the most important thing we humans do, setting the stage for all of the rest of our behavior, but it is not the easiest. For most of us it takes tremendous concentration, a great erasing of everything outside and at the same time a bringing of everything we are into one small moment framed by a particular piece of ancient text. The problem is that love is so powerful – especially love for a spouse, but even premonitions of love like crush and curiosity – that in any given moment, prayer cannot compete.

Perhaps that's why Jewish tradition invented something called the mechitzah, surely the most widely maligned – I would say misunderstood – of any institution in Judaism today. A mechitzah, literally "separation", is a screen or other barrier in a traditional synagogue that separates women from men during worship; in this separation, some say, the women are demeaned. The religious idea is that men should not be able to see women while they're praying, for if they do, their prayer will not be heard. To me, that's not demeaning; it's a statement of obvious fact. It's hard enough to pray when you're alone.

Try this exercise: Imagine that you need to speak with God. Imagine that you need something very, very badly, and that God really is all – powerful and the only One who can grant it to you. Or imagine that you've done something terribly wrong and need some great forgiveness, or that your first child has just been born and you want to offer thanks. Close your eyes. Find the words. Now try, really try, to send them up to heaven.

Could you do this while cuddling with your spouse? Could you do it while ogling the latest beauty to join the shul, or that guy you see each Saturday who's so cute it makes you laugh? Maybe you could – everyone's different – but I strive mightily just to sense God's listening when I pray.



Sometimes I picture great tree-limbs, an overarching Father seeing every word and deed, or see myself as human clay addressing Him who formed it. Or I conjure up an awesome, holy Throne bathed in rays of light, considering with mercy my so tiny, distant plea. Yet with all these tools and more, still it's hard. We need all the help we can get.

And so we have a curtain – to center us perhaps, to make a place that forms a space where we can pray. There are as many kinds of mechitzahs as there are shuls – I've seen sleek wood carved in modern shapes, and balconies where height is the mechitzah, and gathered lace on curtain rods that roll.

But all mechitzahs hold us back from one another and group our prayers by gender rising heavenward. Perhaps this helps God hear us, too; perhaps we sound clearer, are more ourselves, unmediated by our opposites. Judaism loves categories and celebrates them every way – night and day, milk and meat, Sabbath versus holidays and ordinary days – and gender's no exception.

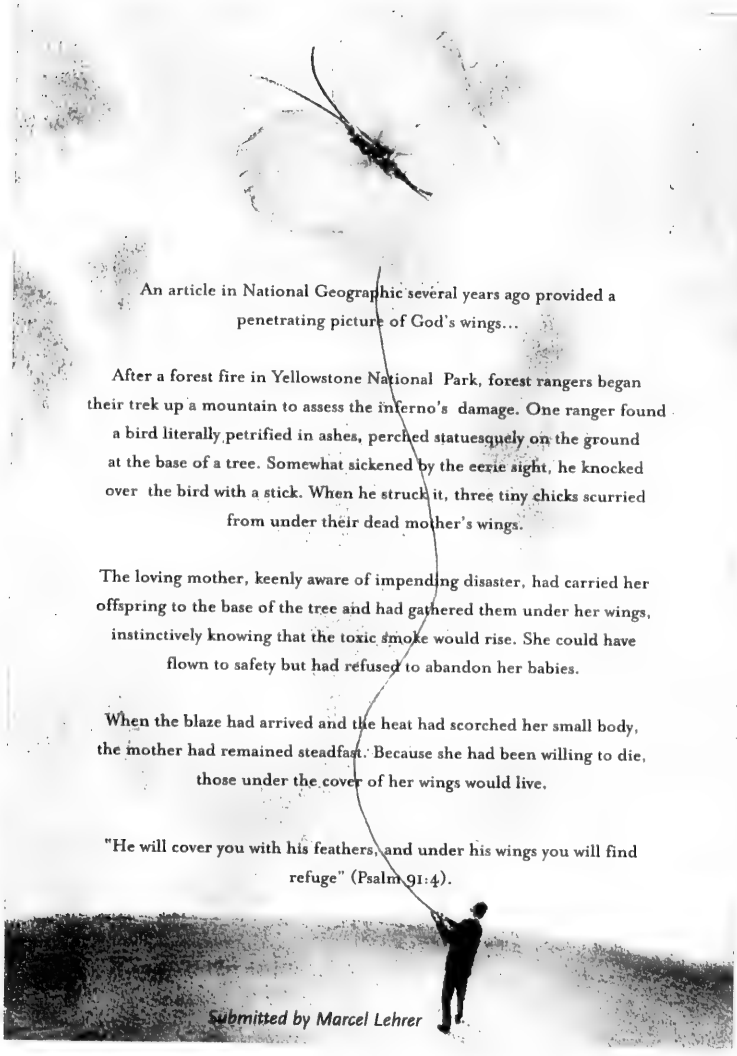
The men's section is front and center because men have more ritual commandments in the synagogue, while women are responsible for bringing Torah into the home. Shul becomes one place where we can be with our own gender, something not without a pleasure all its own.

So you can say the mechitzah exists to keep women out, that the genders are identical and all else is cultural conceit. For many of us, though, the mechitzah opens a door in, perhaps into a more concentrated experience of who we are and certainly into the presence of God where holiness and much direction lie. In prayer, we reach outside our earthly yearnings and search for something different, something that ennobles us, sets our sights high and improves us from the inside out. In love, we find an outlet for those improvements, for our goodness, kindness, generosity. Love is arguably our most God-like activity, and also our greatest earthly reward; in its physical expression, it is said to bring God's presence to rest on us directly. Each paves the way for the other; I'm a better wife for praying, and drawn closer to God through the love my marriage brings. Each creates a chasm we can cross.

And so I wonder again about those Sabbath lovebirds, trying to make their yearnings heard above the din of daily life, studying Torah and singing psalms, arms linked, perhaps journeying down paths deep into wisdom.

There's no one way to pray, and none of us can say for sure whose prayers are heard. But perhaps their love has grown so much that they can't sit together in services anymore, or their love for God has grown in such a way that they don't want to. Maybe it would take more than a curtain to keep them apart – and perhaps just a curtain to link them.

Joelle Keene, a former newspaper reporter and music critic, writes about God in daily life for Jewish publications around the United States. She is currently writing a book on character development for teenage girls. She previously worked as a reporter for the Los Angeles Herald-Examiner and the Seattle Times.



An article in National Geographic several years ago provided a penetrating picture of God's wings...

After a forest fire in Yellowstone National Park, forest rangers began their trek up a mountain to assess the inferno's damage. One ranger found a bird literally petrified in ashes, perched statuesquely on the ground at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick. When he struck it, three tiny chicks scurried from under their dead mother's wings.

The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings, instinctively knowing that the toxic smoke would rise. She could have flown to safety but had refused to abandon her babies.

When the blaze had arrived and the heat had scorched her small body, the mother had remained steadfast. Because she had been willing to die, those under the cover of her wings would live.

"He will cover you with his feathers, and under his wings you will find refuge" (Psalm 91:4).

Submitted by Marcel Lehrer

GOING HOME

There is something compelling about "going home". "Home" immediately evokes the image of a safe haven; feelings akin to what the womb must have felt like – warm, secure, wanted and cared for; a sense of belonging to something greater than oneself.

"Home is where the heart is," proclaims the popular adage. But why is it that even as we move on to supposedly bigger and better things – careers, marriage, children and grandchildren – the longing for one's childhood "home" persists?

An anecdote is told of a post-war refugee family transferred from place to place in search of settlement. On one occasion, the family was standing in a train station surrounded by their tattered suitcases, boxes and bags when a bystander approached the family's six-year-old daughter and remarked, "You poor darling, moving about so much with no place to call home." The little girl looked up in surprise. "You are mistaken," she replied "I do have a home. I just don't have a house to put it into."

Clearly, a "home" has little to do with structure, bricks and mortar or the accoutrements of furniture and drapes. It has everything to do with the spirit which fills it.

The Midrash teaches that our Patriarchs envisioned Mount Moriah, site of Israel's holy temple, in different ways. Abraham called it a "har", a mountain, an awesome place that would challenge his descendants, test their resolve, and evoke the "akeida" greatness within them. Isaac called it a "sadeh", a field where one might, in the context of undisturbed nature, seek the solitude that would facilitate a relationship with the Infinite. Jacob, father of the twelve tribes, designated this holiest space on earth as "bayis" – a home.

In describing the place where G-d and man would meet as a home, Jacob defined its essence. He acknowledged the validity of Abraham and Isaac's views, but insisted that both challenge and solitude require the support of a home for their success. The Midrash concludes that G-d preferred Jacob's designation over the others. And so, a home it has ever been.

Indeed, more than anything else, a home is a sanctuary for the spirit, where one's soul can touch base with its Source, the Master of the Universe.

Today, while we no longer have our holy Temple, we do have our homes. Our sages advise that in the Temple's absence, the special vessels that filled the historic house of G-d in Jerusalem be symbolically replicated in our homes. The menorah, the candelabra of the Bais Hamikdash, symbolizes the oral tradition – the creative moral energy that maintains the relevance of Jewish values in our homes. The "shulchan", the golden table with the wondrous, ever-fresh show bread, represents our material sustenance, which must be appreciated so that we feel no need to indulge in excess. The "mizbayach" or altar, the site of the daily offerings, signifies the sacrifices demanded of family members to transcend their personal wants in deference to the needs of others. Finally, there is the Holy of Holies, the sublime inner sanctum, which speaks to immutable moral principles, and through its "cherubim", symbolizes the intimate relationship between husband and wife.

"G-d created woman with a Binah Yesaro, a special dimension of understanding and intuition."

Perhaps of utmost relevance today is the critical service performed by the kohain (priest), the religious functionary who served as the tabernacle's homemaker. In the Temple's current manifestation, it is the woman who, in large measure, has assumed the responsibilities of the kohain. She is the architect of the lofty center of life and, like the priestly kohain of old, creates the spirit, ambiance, quality and energy of the tabernacle entrusted to her care.

The Talmud explains that G-d created woman with a "Binah Yesaro", a special dimension of understanding and intuition. Contemporary thinker Ashley Montague, in his book *The Natural Superiority of Woman*, echoes this thought, referring to woman's "genius of humanness." By all accounts, G-d graced women with a special capacity for relationships, thus equipping them to be His delegates, the builders of the most sacred spaces on earth – our homes.

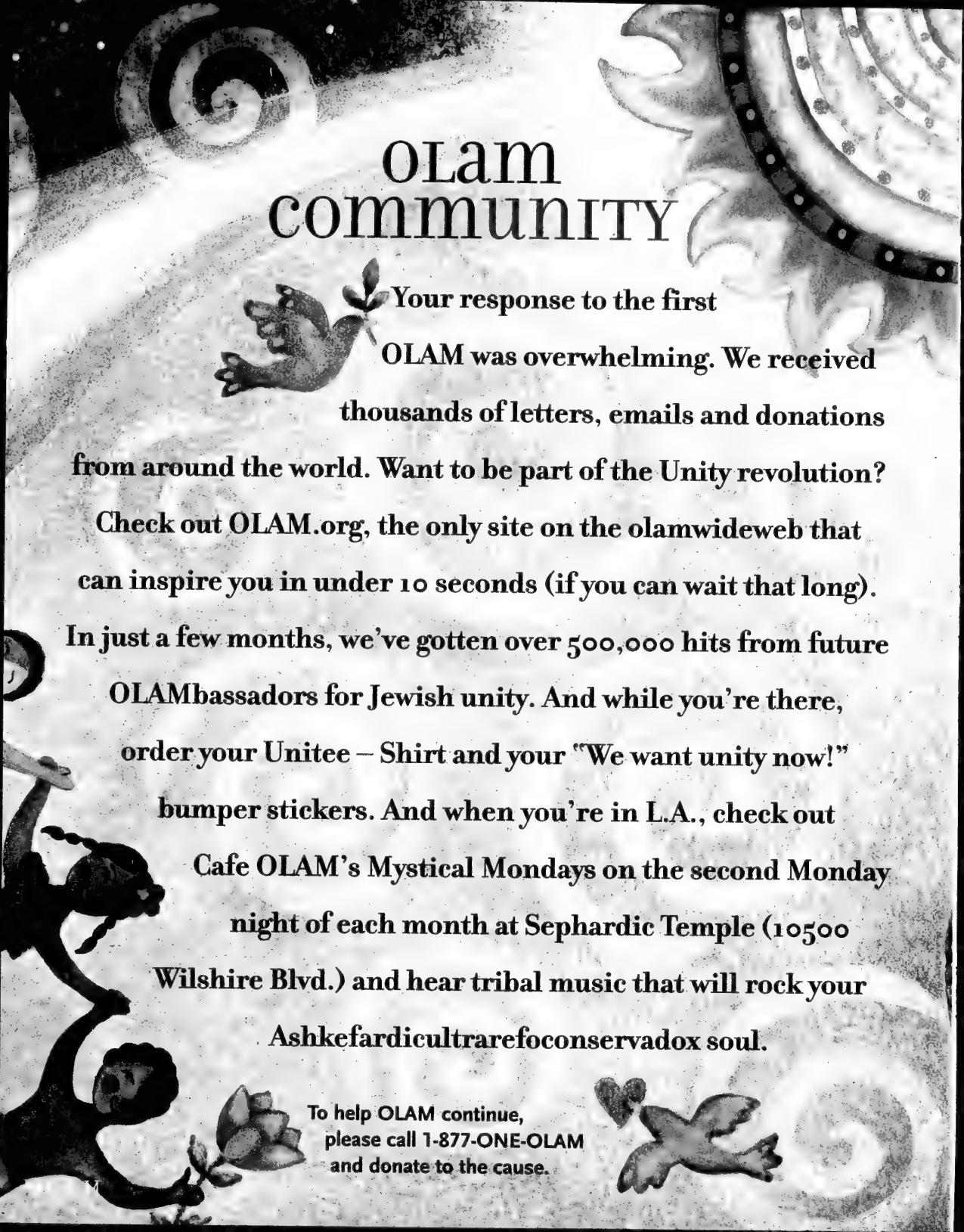
History has proven time and again that the home is the pivotal factor in our national survival and the key to the redemption of our people. Our sages teach that it was in the merit of Jewish women, who transformed their homes into bastions of courage and morality, that our ancestors were redeemed from slavery in Egypt.

All of which begs some critical questions: How is it that we have allowed this most remarkable agency, the home, to become devalued in our time? How is it that we have allowed the role of women, the home's primary force, to be denigrated? How have we permitted the secular world with its idolatry of self to convince us that there can be a more worthwhile calling than creating places of loving, caring and belonging? How have we permitted our culture to convince us that a role that creates a link in an eternal chain can be an inferior vocation? And how did we let our society persuade us that bringing redemption to humanity is not the ultimate in gratification?

In the last analysis, home exerts a powerful influence, shaping past, present and future. The need to "go home" is part of the human condition and will inevitably confront us all during our lifetimes. The implication for women – G-d's appointed stewards over this sacred space – is that they hold the vital key to mankind's success and the realization of the world's destiny.

BY Faige Twerski

Feige Twerski is an internationally known lecturer on Judaism and Torah. She and her husband, Rabbi Michel Twerski, have built a Jewish community in Milwaukee, Wisconsin, and together serve as scholars-in-residence at Jewish institutions around the world.



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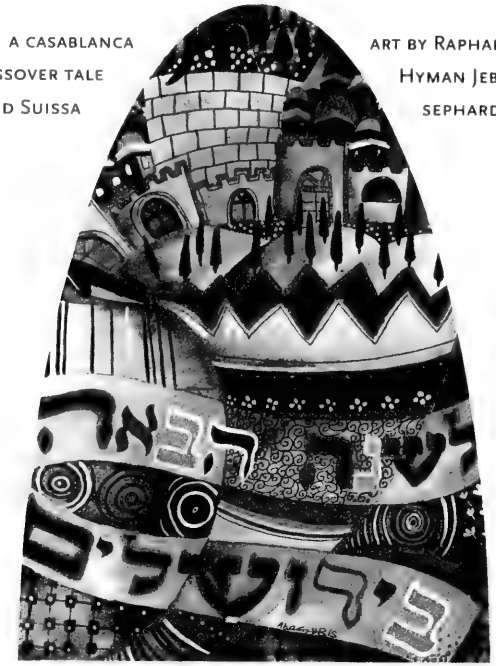

It was the last night of Pesach and in the Jewish shtetl of my Casablanca the sweet smell of mufletas caressed the opened doors of every home. Legend has it that since every family had some customs special to that family, all the doors were opened to share them with the neighborhood. Thirty-five years and 6,000 miles later, I dream to see this ancient tradition evolve into a way of life, where the sharing of one night becomes an event for all people and for all time.

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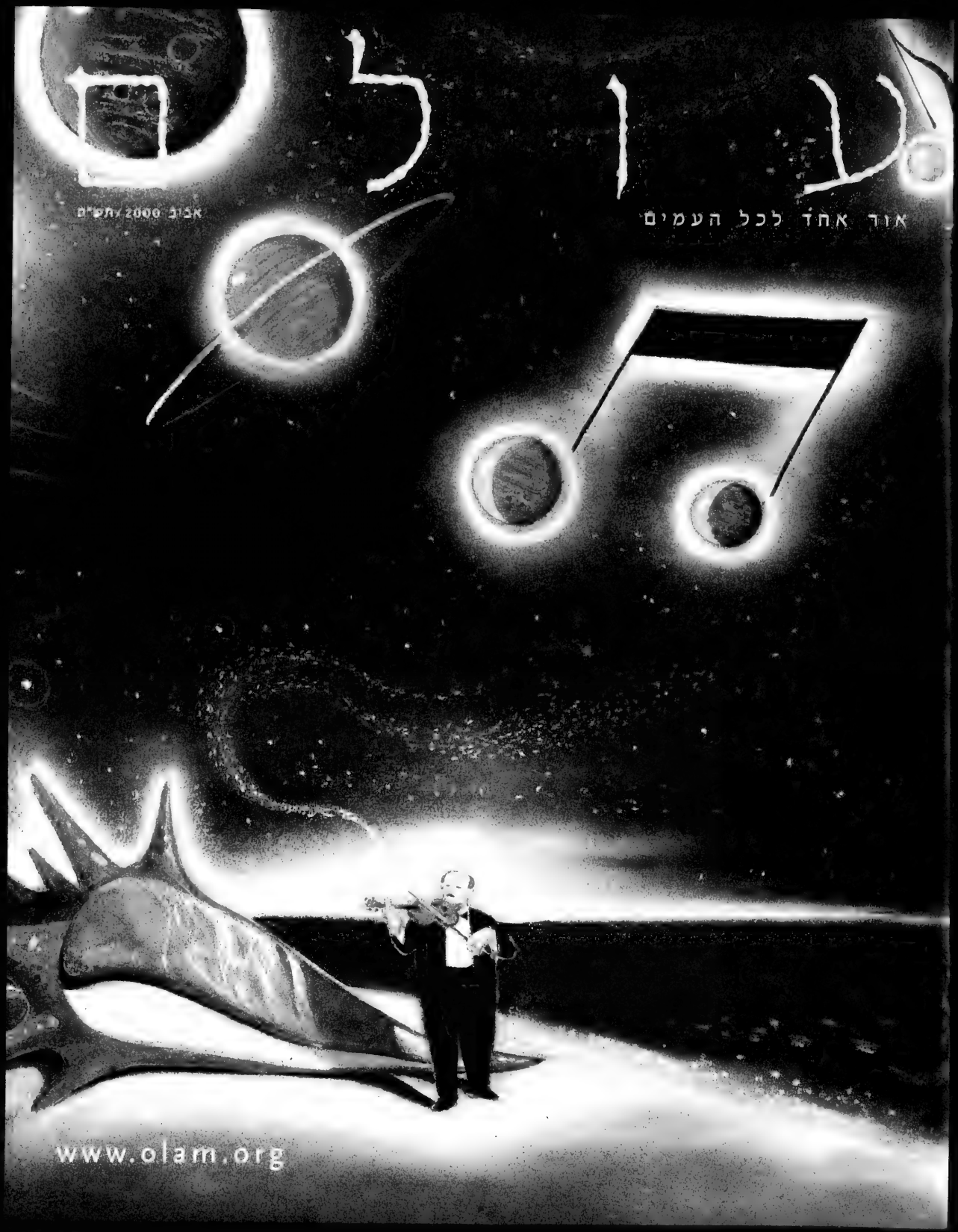
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The Canadian Jewish news

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This Week

Greater Toronto Area

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CJ Seniors

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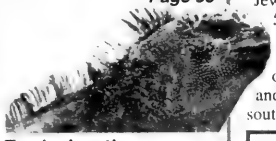
Arts & Travel

TV documentary examines March of the Living. *Page 58*



Exploring the uniqueness of the Galapagos Islands. *Page 60*

Game time change for *The CJN* subscriber group night ticket holders. Please note that the start time for the April 16 Toronto Raptors has changed from 5:30pm to 3:00pm.

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www.cjnews.com

Jewish Toronto Tomorrow

Will coordinate growing needs of expanding community

By FRANCES KRAFT
Staff Reporter

TORONTO — UJA FEDERATION will launch Jewish Toronto Tomorrow (JTT) to its senior staff, volunteers and JTT partners this Sunday at the Kiever synagogue, a location with strong echoes of Jewish Toronto's yesterdays.

The project represents a co-ordinated plan to address the needs of the Toronto area's growing Jewish community, including a burgeoning Jewish population in York Region (currently 50,000 people, and expected to reach more than 75,000 over the next decade).

With the recent purchase of a 50-acre lot on the southwest corner of Bathurst Street and Weldrick Avenue in Richmond Hill (just south of Major Mackenzie Drive), UJA FEDERATION has taken a long-planned step toward meeting the needs of York Region's Jewish community.

Artist's rendering of the interior of the new community complex in York Region.

As part of the JTT initiative, the York region lot is designated as the northernmost of three Jewish "campuses" in the Toronto area.

The other two are located downtown, centred around the Bloor JCC, and on Bathurst Street, north of Sheppard Avenue, the site of the Lipa Green Building and the Bathurst Jewish Centre, which will be expanded together with partner agencies.

Continued on page 6

Prime Minister and Mrs. Chrétien are received in Tel Aviv Sunday by Prime Minister and Mrs. Barak. ***Please see related story on page 51.*** ***[Israel photo]***

Jurists meeting in Canada

TORONTO — For the first time in its 31-year-history, the International Association of Jewish Lawyers and Jurists will hold its international conference here, Aug. 13 to 16.

The conference, which is expected to attract 1,000 lawyers, judges and legal academics worldwide, "will provide an important occasion to debate major legal and social issues on the Jewish agenda," said Igor Ellyn, Toronto conference chair and IAJLJ vice-president.

Plenary sessions will consider such issues as crimes against humanity, combatting electronic anti-Semitism and Holocaust denial and how Jewish and Israeli issues are portrayed in the international media.

A keynote luncheon address will be given by Yossi Beilin, Israel's justice minister. Another will be delivered by Justice Rosalie Abella of the Ontario Court of Appeal and Prof. Irving Abella, director of Judaic studies at York University and past president of Canadian Jewish Congress.

Irwin Cotler, of McGill University's faculty of law said "the conference will consider compelling issues presented by some of the world's best respected experts. Lawyers and jurists, especially those who have not been to an IAJLJ conference should make it a point to be there."

Greater Toronto Area

Shabbat Hagadol: Metzora

Candlelighting: 7:42
Havdallah: 8:47

Trial of 'Iranian 13' postponed to April 18 — please see page 52

The News in Brief

CANADA

Objection to *Protocols*

TORONTO — B'nai Brith Canada has expressed outrage that reputable online booksellers are selling the infamous anti-Semitic forgery *The Protocols of the Learned Elders of Zion.* Barnes and Noble, Amazon.com and Borders all sell the scurrilous tract, written by the Czarist secret service in the early 20th century to propagate a Jewish world conspiracy. The *Protocols* were a popular text under the Nazis. Barnes and Noble and Amazon.com recently reclassified the text as hate literature rather than Judaica, and have posted a disclaimer from the Anti-Defamation League. B'nai Brith says Borders has refused to take this step.

Tay-Sachs Clinic

VANCOUVER — A screening clinic for Tay-Sachs disease was held last week at the Jewish Community Centre here. Those who attended were also offered a test for Canavan disease, a similar disorder. Tay-Sachs is said to be 100 times more prevalent among Jews than in the general population.

ISRAEL

Jiang's Visit

JERUSALEM — China's President Jiang Zemin plans to visit Israel and the Palestinian self-rule areas in the first such trip by a Chinese head of state. Jiang will visit April 12 to 27 on a trip that will also take him to Turkey, Greece and South Africa.

Minister Beaten

JERUSALEM — Six armed Palestinians stormed into the office of the Palestinian Authority's environment minister and beat him. The motive for the assault on Youssef Abu Safieh was believed to be revenge.

Yemeni Overtures

JERUSALEM — The president of Yemen says his country would establish diplomatic relations with Israel once a comprehensive Middle East peace settlement is achieved. Ali Abdullah Saleh also said Israeli and other Jewish tourists are welcome to visit Yemen. But Yemen's UN ambassador later clarified that only Israelis of Yemeni descent would be welcome.

WORLD

Probe of Shul

PHILADELPHIA — The FBI has joined an investigation of alleged embezzlement from a Philadelphia-area synagogue. According to officials at Temple Sinai in Dresher, Pa., at least $700,000 was taken from the congregation during a seven-year period and diverted to an account reportedly controlled by the shul's former executive director, who was fired, along with the synagogue's bookkeeper.

New Jewish Centre

RIO DE JANEIRO — A new Jewish centre has opened here. The centre, run by the Lubavitch movement, includes two synagogues, a library and mikvahs for men and women.

Cemetery Reopens

BEIJING — A Jewish cemetery in the northeastern Chinese city of Harbin has been cleaned up and reopened, Chinese state media reported. At the start of the 20th century, Harbin was home to more than 20,000 Jews, who founded the cemetery in 1903.

Holocaust Charges

BERNE — A Swiss man who denies the Nazi gas chambers existed went on trial in Lausanne on charges of racial discrimination. Gaston-Armand Amaudruz, 79, faces a maximum sentence of three years in prison.

Pollard Movie

NEW YORK — One of the stars of television's *Seinfeld* is taking on the role of a spy for Israel. Jason Alexander, who appeared as George Costanza in the NBC hit, is slated to play Jonathan Pollard in an upcoming film on Showtime. Pollard is serving a life sentence in the United States for spying on behalf of the Jewish state.

New RA President

PHILADELPHIA — A rabbi from the Chicago area was named president of the Conservative movement's rabbinical arm. Rabbi Vernon Kurtz, elected president of the Rabbinical Assembly at the organization's 100th annual convention here, will serve in the position for two years.

Brothers Charged

LOS ANGELES — Two brothers previously charged with murdering a gay couple were arraigned last week on charges of torching three synagogues near Sacramento. Benjamin Matthew Williams, 31, and James Tyler Williams, 30, pleaded not guilty to last June's arson attacks, which caused more than $1 million in damage.

Holocaust-Denying Teacher Fired

WARSAW — A Polish professor convicted last year of Holocaust denial was fired from his university and banned from teaching elsewhere in Poland for the next three years.

The state-run University of Opole said Dariusz Ratajczak had violated ethical standards with the publication of his book *Dangerous Topics,* in which he wrote sympathetically about published material that deny the Holocaust occurred.

Ratajczak, 37, said he would appeal the decision.

He had already been suspended from his teaching post at Opole last spring following protests over the book.

Prosecutors opened an investigation and Ratajczak went on trial for violating a new law banning the denial of Nazi and Communist-era hate crimes.

In December, a court in Opole found him guilty of spreading revisionism, but did not punish him, saying the limited distribution of the book did not prove it to be a "social threat." The court said Ratajczak had criticized the view of Holocaust revisionists in a second edition of the book.

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Canadian rabbis split over Reform resolution

By CAROLYN BLACKMAN
Staff Reporter

Conservative, Orthodox movements reject same-sex ceremonies

TORONTO — Canadian rabbis are split over the resolution passed by a collegium of Reform and progressive rabbis that gives them the option of presiding at same-sex commitment ceremonies.

The resolution, which will have an impact on the movement's 1,800 rabbis across North America, was passed by the Central Conference of American Rabbis (CCAR), which met recently in Greensboro, N.C.

This is the first time, said Rabbi Paul Menitoff, executive director of CCAR, that a major religious body has indicated support for any of its clergy who decide to officiate at same-gender ceremonies.

Rabbi Paul Golomb, executive director of the Canadian Council for Reform Judaism, said some rabbis in Canada will give the resolution serious consideration, and will officiate at the ceremonies, if asked.

"The resolution itself is modest and balanced. It states a clear respect for rabbis who might choose not to officiate, but also calls upon a report of a CCAR task force on human sexuality that had proposed that lifelong unions between two homosexual Jews might be considered sanctified.

"The resolution can neither promote nor discourage a rabbi's role in the sanctification of a same-sex union. It can only state that it is a legitimate and Jewishly grounded choice," said Rabbi Golomb.

Rabbi Dow Marmur, spiritual leader of Holy Blossom Temple, said the resolution is mild and conciliatory. "It recognizes a desire to have a ceremony but does not call for marriage, and it does not mandate rabbis to perform the ceremony.

"I am still not in favour, however, because it is not for rabbis to dispense blessings. I understand where [these couples] come from, but Jewish tradition does not have room for it," he said.

We must champion on behalf of gays and lesbians, said Rabbi Marmur, "and a just society must treat them equally, but we have to make a distinction between justice and holiness.

"I believe in equal rights, but when it comes to holiness I find it impossible to sanctify the relationship within the framework of Judaism."

There really is no consensus of opinion in Canada, said Rabbi Lawrence Englander of Solel Congregation in Mississauga. "There are those who officiate at the ceremony and see it as a wedding, those who see it as a union and a commitment, and those who will not sanctify the union at all.

"Every Reform congregation would welcome the couples as part of the congregation, but as for seeking a commitment ceremony, they should consult their own rabbi.

"Personally, I would officiate [at these ceremonies] because I see a lifelong, monogamous commitment to a Jewish partner as being as important in a homosexual couple as in a heterosexual couple. Assuming there will be children in the relationship, they should also be raised as Jews. I support these values in heterosexual and homosexual unions."

Rabbi Leigh Lerner, rabbi of Temple Emanu-El-Beth Sholom, Montreal's only Reform congregation, said he will not consider officiating at such ceremonies until he has obtained a legal opinion on how Quebec law views them.

The temple has not taken a position yet on commitment ceremonies for gay and lesbian couples, he said, but has modified its bylaws to allow such couples to become members.

Rabbi Lawrence Pinsker of Darchei Noam Congregation, a Reconstructionist synagogue

Continued on page 7

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Greater Toronto Area

Literary encounters

From the editor's desk

This column is the last entry of observations from the Eighth International Jewish Media Conference I attended last month in Jerusalem. My notes could yield a continuous stream of columns for weeks to come, but Pesach approaches and it is time to move on.

On our first Shabbat of the conference, some six weeks ago, some of my colleagues and I spent the afternoon in what the organizers called a literary encounter, in the company of four engaging Israeli authors.

They were a diverse mix of artists: different in backgrounds, personalities and ages. And it seemed to me that each was happy to be meeting with us, a similarly diverse mix of journalists from quite distant, but as it turned out, not so unfamiliar places.

The point of the "encounter" was simply to meet one another, shmooze and pass the last few hours of Shabbat in one another's company. They spoke to us informally, each in turn separately, telling us a little bit of their respective pasts and a little bit more of their respective passion for their work.

We sat around a number of tables, a small group, sipping cold water, listening, asking questions, unaware that outside the sun was falling quickly behind the trees on the western ridge of the city.

Shifra Horn was the youngest of the four, born in Jerusalem, I would guess in the late '50s. Her father was an Ashkenazi who "survived" the gas chambers. Her mother was a Sephardi, whose family harkened back several generations in Jerusalem.

Horn is a widely read novelist whose books distil into storyline and character the unique blending forces that comprise her soul.

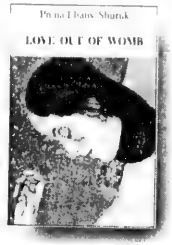
Yossel Birstein, an octogenarian raconteur and novelist, regaled us with delightful tales of his youth in Poland, of his immigration to Australia and of his subsequent aliyah to Israel.

Dressed *tout en noir*, he looked and sounded like a bohemian zayde. His works have been translated into several languages. Among the feelings he shared with us was the special sense of wonder and appreciation he felt when he saw his writing translated into Chinese.

The borders of literature, he told us, are borders of the heart and of the imagination.

Eli Amir is a good friend of Birstein, though somewhat younger. He was born into an economically comfortable family in Iraq and came to Israel during the harsh economic period of unemployment and rationing soon after the birth of the state. Poet, essayist, novelist, he too was dressed in black that afternoon, as if he and Birstein had co-ordinated their wardrobes to form a visual unity to match their spiritual one.

Both men took turns telling us of their formative experiences in Israel. Not surprisingly, despite the extreme polarity of their origins, their vocations bonded them into a singular simile for the creative flower that can grow despite, or perhaps because of, uprootedness.



The fourth artist was *Penina Eliany-Shuruk*. Softspoken, somewhat shy, she told us of the difficulty poets face in having their works published. The market in Israel is a small one and publishing is very expensive. In contrast with the European approach to the arts, she told us, there is very little direct, financial government support for artists in Israel. (This sounded very familiar to my Canadian ears.)

Eliany-Shuruk was born in Casablanca in 1953 and emigrated to Israel as an 8-year-old child, settling with her family in the then newly established northern development town, Kiryat Shmonah.

She holds a master's degree in Hebrew Literature from Bar-Ilan University. She brought her latest collection of poems, her third, called *Love Out of Womb*. The poems deal with love "in all its hues," as she described it. "The book was written under the anxiety muse of a mother whose son serves in Lebanon and under the anxiety for an older mother who lives in the Katyusha-stricken north."

It was my good fortune to sit beside the dark-eyed, compelling poet that afternoon, and she asked me to read the English translation of one her poems. The love and anxiety of which she had spoken are painfully, poignantly expressed.

"The war comes with drums/ Raging days/ Sterile melodies/ Of uprooted people/ Blind and exerting as mice/ And the notes are missing/ The caressing fingers/ Which in the meantime/ Are pressing the trigger/ Without distinction Between blood and blood/ A child or a soldier./ Everything is a whirlpool of fire/ Human's animal's dust/ And then/ Quiet. Gathering sadness/ With the palms of our hands."

* * *

Rav Abraham Isaac Kook believed that poetry was part of the deep structure of God's world, inherent in its beauty, a signature of sorts, of symmetry and song to be discovered in both the grand and delicate pleasures of creation.

The literary encounter in Jerusalem was a real treat. Recalling those special authors in this column will serve, I hope, as an introduction to the many authors whose self-expressions we publish in the Fourth Annual Literary Supplement of *The CJN* next week.

MBD

SEE JN

BETTER GIVING THAN RECEIVING: Inset photo, Batya Berman, left, and Shira Eklove celebrated their eighth birthdays together by asking their friends to bring food for the needy rather than gifts.

Greater Toronto Area

No Jews left in North Syria

By RON CSILLAG
Staff Reporter

TORONTO — For the first time in thousands of years, there are no Jews left in northern Syria.

The last Jewish family in the town of Qamishli has departed, with help from Judy Feld Carr, who has aided in spirting about 3,000 Jews out of Syria since 1973.

An older man, his daughter and her four children left the northern town of Qamishli recently. The man went to New York and the woman and her children to Turkey, at least for the time being, Feld Carr told *The CJN*. The woman's husband has stayed behind, but has plans to join her soon.

The last Jews left the northern city of Aleppo years ago. And there are fewer than 60 mostly elderly Jews remaining in the capital, Damascus, Feld Carr said.

"It's really the first time since the days of King David that there are no more Jews in the north of Syria," she said. "It's kind of bittersweet."

It's a far cry from the days when all three cities had substantial Jewish populations, synagogues and schools. Feld Carr believes that all buildings and facilities once owned by the northern community will be seized by the Syrian government.

Judy Feld Carr aids family

For this latest effort, Feld Carr had to reactivate the Dr. Ronald Feld Fund for Jews in Arab Lands for the first time in years. The fund, established in her late husband's name at Beth Tzedec Synagogue in 1973, has been collecting money for use mainly as bribes to Syrian officials. The money would often go to purchase passports and exit visas.

In the case of the Qamishli family, Syrian officials denied passports for the woman's two youngest children, aged six and four. The two other children, aged 12 and nine, were permitted to travel on the mother's passport.

The denial of documents was purely a capricious move on the part of Syrian authorities, Feld Carr said. She said a "substantial" amount of money had to be raised in Toronto in a short time to secure the necessary papers for the children.

Feld Carr's world-renowned campaign to rescue the Jews of Syria began in 1971, when she read that 12 Jewish boys trying to escape the country were killed by land-mines. The boys were from Qamishli.

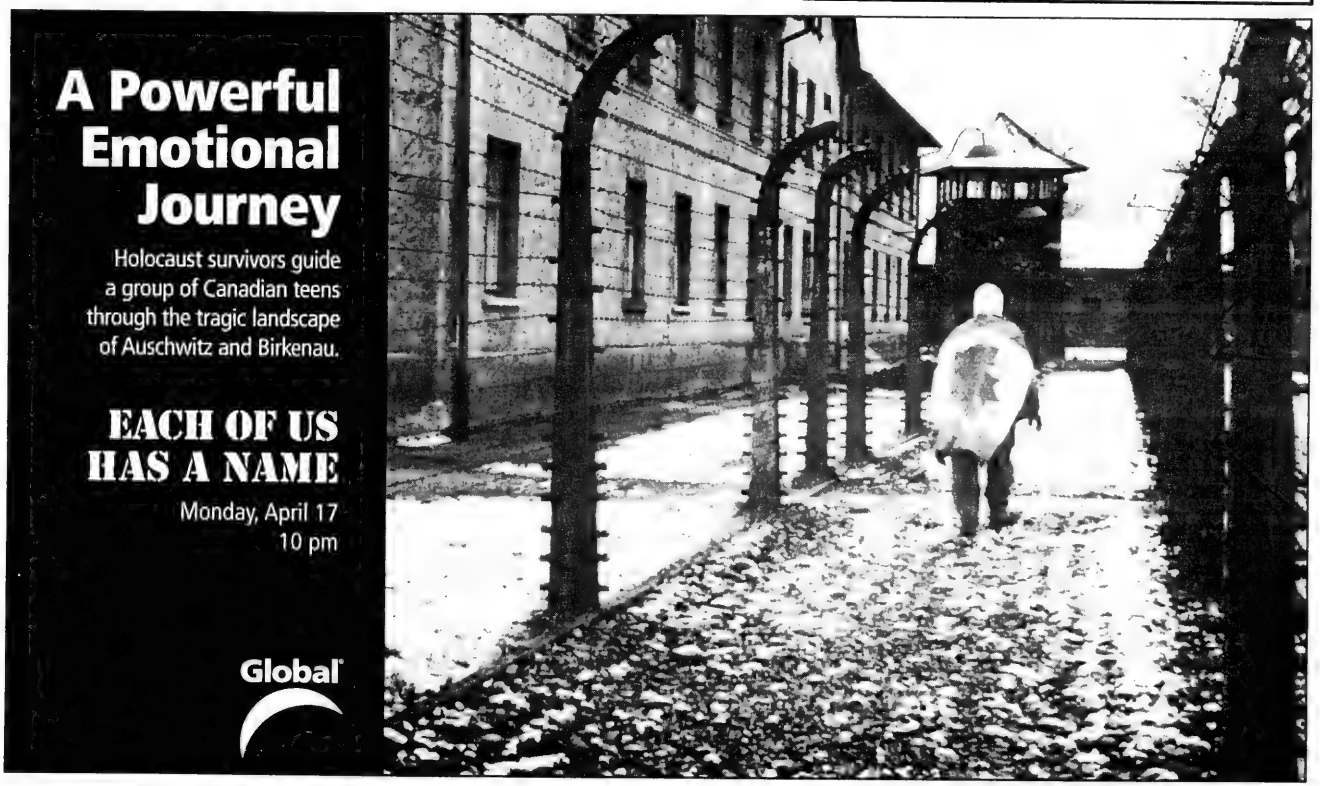
When the State of Israel was established, the grand synagogue of Aleppo was destroyed. Following the 1967 Six Day War, 57 Qamishli Jews were murdered in a pogrom. Then, and in the 1973 Yom Kippur War, the doorposts of Jewish homes were marked and fear kept their occupants indoors.

The modern Syrian Jewish exodus began in 1992. Two years later, the country's chief rabbi, Avraham Hamra, arrived in Israel.

Among the 60 individuals left in Damascus are "one or two" young families," Feld Carr said, adding their plans aren't known.

With the end of Jewish life in the country's north, "it's sort of the end of an era for our people."

TALENT SHOW: Adam Kallmeyer, a grade 5 student at USDS Bayview campus, shares his talent at the school's talent show which raised funds for the Starlight Foundation.


A Powerful Emotional Journey
Holocaust survivors guide a group of Canadian teens through the tragic landscape of Auschwitz and Birkenau.
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Community plans third 'campus' in York Region

Continued from page 1

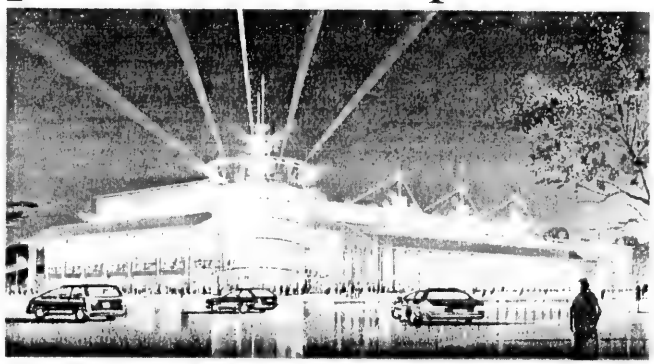
The 48-year-old Bloor JCC will be renovated to better serve Toronto's downtown Jewish population of 16,000. It currently houses two schools, among other services.

The JTT downtown plan also encompasses the Wolfond Centre for Jewish Campus Life, to be built at the corner of Harbord and Huron streets for Jewish students at the University of Toronto.

Toronto, with a Jewish population of over 180,000, is among the 10 largest Jewish communities in the Diaspora, but much of the infrastructure was built to meet the needs of a Jewish population less than half that size, Alan Sandler, UJA FEDERATION president, told *The CJN*.

Although other North American communities including Winnipeg, San Antonio and Newark have central Jewish campuses, to the best of anyone's knowledge at UJA FEDERATION, Toronto will be the only city to have three campuses.

The York region lot is a rectangular field with two ravines which will be integrated into the design. It is about two and a half times the size of the complex housing the BJC, the Lipa Green building, and the Leah Posluns Theatre – or almost 10 times the size of an average elementary school site, according to Lou Greenbaum, chair of the planning and development committee for the York Region campus.



Artist's rendering of the new community complex in York Region.

"This is a real opportunity for the Jewish community to plan a comprehensive community campus to accommodate a lot of educational, cultural and social service needs of the growing Jewish community in York Region up the Bathurst corridor," said Greenbaum.

Plans – which include a Jewish community centre fronting on Bathurst, a second location for the Community Hebrew Academy of Toronto, storefront-style offices for federation agencies, shared facilities including recreational space, day-care facilities for children and seniors, assisted housing and medical clinics – are subject to zoning approval.

The lot extends about halfway from Bathurst to Dufferin Street. It was purchased in February for over $6 million, to be paid for by private contributions. A residential community, still in the planning stages, is expected to surround the campus, said Leo Goldhar, chair of the York Region Jewish Campus Development Project.

UJA FEDERATION, which has been fielding dozens of calls from potential partners, will administer and guide other participants in the project, Goldhar said. "It is more than likely that we will not be able to accommodate everyone, but we will deal with the ones that are most important to the community at large."

The approval process, which must be completed before construction begins, is expected to take 18 months to two years, Goldhar said. It is hoped construction will be completed by 2010.

The site is "absolutely fabulous from an urban planning point of view," said Guela Solow-Ruda, the project's architect. Its appeal includes a presence on Bathurst Street as well as a "huge" frontage on Weldrick Avenue, which will be extended westward from Bathurst, she said.

"The overall concept is really unique and almost revolutionary," said Solow-Ruda. "We studied the best examples of urban design and came up with a plan based on public spaces."

The plan, which include indoor and outdoor public spaces, is based in part on the Piazza San Marco and indoor galleries in Italy.

Current plans link children's day care and adult day care, all focused around a big green garden, said Solow-Ruda.

"This says a lot about what we think of our Jewish community," she noted. "Community life is paramount. It says everyone is taken care of, old, young, healthy, not healthy…it also says elements like learning are central."

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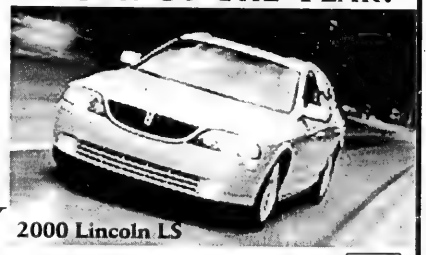

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Greater Toronto Area

Cuba to help CJC bring in food for Pesach

By RON CSILLAG
Staff Reporter

TORONTO — For the first time, Cuba is playing a direct role in Canadian Jewish Congress's annual shipment of Passover goods to Cuban Jewry.

With help from Cuba's consul general in Montreal, Pedro Garcia Roque, the country's national airline, Cubana, has agreed to ship 4,000 kilograms of kosher supplies free of charge.

The remaining 6,000 kilograms of kosher-for-Passover foodstuffs, including wine, matzah, fish and cooking oil, are being sent by the airline at a greatly reduced rate.

Congress has been shipping Passover supplies to Cuba's Jews since 1961. But this is the first time the Cuban government has co-operated so openly and generously.

In previous years, about 40 percent of the shipment was sent by Cubana, at regular air freight rates. The rest was sent by ship.

In a statement, CJC president Moshe Ronen said Congress was "honoured" by the airline's decision to waive its fees.

Congress also praised the efforts of Walter Arbib, CEO of Toronto-based Skylink Canada, which leases aircraft. Arbib, a well-connected businessman, was in Cuba recently and inquired about the needs of the 200-family Jewish community.

Arbib told *The CJN* that among their concerns was the internal delivery of kosher products to Jews outside Havana. Arbib agreed to underwrite the costs of sending these Jews foodstuffs via airplane instead of overland.

He too praised the Cuban government, and said its co-operation has "opened a new chapter with Cuba."

The goods left Montreal March 31 and arrived the same day – the first time a Passover shipment to Cuba has arrived this far ahead of the holiday.

Rabbis split over resolution

Continued from page 3

in Toronto, said the Reconstructionist movement has supported such unions since 1993, and he welcomes CCAR's decision.

The Conservative and Orthodox movements, however, do not accept the resolution. "It is an unfortunate decision," said Rabbi Martin Berman, of Shaar Shalom Synagogue and president of the Rabbinic Assembly, Ontario region.

"Religious ceremonies should be limited to marriages between men and women. I recognize the cries of people who want to create ceremonies for those who are not going to live in a traditional marriage, but we cannot give any religious sanctity to such relationships," he said.

Rabbi Dovid Schochet, president of Vaad Harabanim, the association of Orthodox rabbis of Southern Ontario, said that to sanctify same-sex relationships is outrageous. "It is a fantasy, and to legalize such a union is foolishness."

Rabbi Golomb does not believe the issue will carry much weight in Israel. "It will not alienate the Reform movement. The most contentious issue for them is patrilineal descent – no other issue rises to that. This resolution has more background in individual attitudes to sex, rather than in upholding Jewish law."

With files from Janice Arnold.

MS WALK set for April 16

RICHMOND HILL, Ont. — The Super Cities WALK for MS is a great way to enjoy the sights and sounds of spring in Richmond Hill, as well as support an important cause.

Step into spring by registering for the 2000 Richmond Hill-Thornhill Super Cities WALK for MS.

On Sunday April 16, Richmond Hill and Thornhill join 47 other cities across Ontario in the fight against multiple sclerosis.

This year marks the eighth annual Super Cities WALK to be held in Richmond Hill. As of April 3, 425 walkers have registered and are gathering pledges. Many more walkers are expected to register before walk day. The goal is to raise $50,000.

Set yourself a goal and get started by calling 416-967-7050 today, or register online at www.supercitieswalk.com.

Walkers start and finish their journey at Richvale Community Centre at 150 Avenue Road. The five-kilometre route goes along Richmond Hill's lovely residential streets and is completely wheelchair accessible, while the 10-kilometre route goes through parks and residential areas.

Participants will also be treated to breakfast and lunch, courtesy of Loblaws, as well as entertainment for the whole family. Richmond Hill Mayor William Bell will be honourary chair of the 2000 WALK.

The Super Cities WALKs are national in scope. More than 64,000 participants in 120 communities across Canada are expected this year. Organizers in Ontario hope to have 35,000 participants in 48 communities with the goal of raising $3.5 million. The money will support services for people with MS and fund MS research.

Since its founding in 1948, the MS Society of Canada continues to be a leader in funding MS research and providing services to people with MS throughout Canada.

MS is a disease that randomly attacks the central nervous system, affecting the control people have over their bodies. The York South Chapter of the MS Society serves people in Richmond Hill, Thornhill, Aurora, and Woodbridge-Vaughan.

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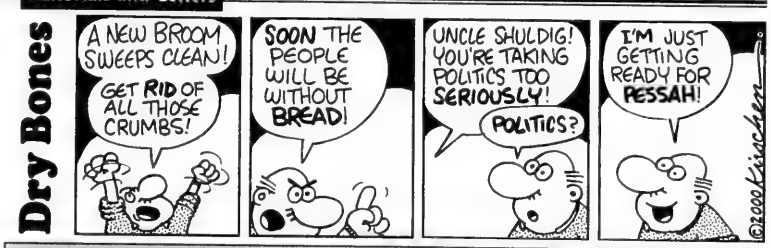
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'New 'chapter', same old story

Widely rumoured to be falling out of favour among the staunchest separatists in the Parti Québécois (PQ), Quebec Premier Lucien Bouchard appeared to take his campaign for their continued support to the media scrums and the government drawing rooms of France last week.

That is the only explanation one can muster for the inexplicably unstatesmanlike and inappropriate behaviour displayed by the premier in dragging his French hosts into the ordure of the Canadian constitutional debate during a series of meetings with government officials in Paris and Lyon.

"[The federal government's Clarity] Bill is a violation of the right of the people of Quebec to self-determination," the premier railed. The bill "is null and void," he scoffed disdainfully.

Except his hosts know otherwise. They know the truth is exactly the opposite of what their guest from Quebec City said. They know that the federal government of Canada has taken the supremely civilized step, perhaps historically unprecedented anywhere in the democratic world, of prescribing the legal – and therefore the truly democratic – process by which the country can be dismantled to accommodate the true wishes of a true majority of Quebecers. Probably resenting the Quebec premier's publicly petulant pique, French President Jacques Chirac refused to endorse the premier's peroration. But the response from the French government seemed neither to bother nor even to surprise Bouchard. He undoubtedly knew ahead of time that Chirac would remain above the Canadian fray, as it were. The conclusion is inescapable, therefore, that the real audience for the premier's tirade was the delegates slated to attend his party's policy conference next month.

Lending further credibility to this view of events was its domestic context. On the eve of the premier's departure for France, his government withdrew its much vaunted response to the federal Clarity Bill, Bill 99, from the Order Paper because it had failed to rally public support for the PQ strategy, presumably because it was seen by the people of Quebec for what it was – a highly problematic, falsely premised, partisan ploy. Bouchard's Paris posturing was likely intended to "counterbalance" the effect on PQ stalwarts of the withdrawal of Bill 99. Quebec Intergovernmental Minister Joseph Facal said he wants to change the bill to make it palatable to the Liberal Opposition of Jean Charest. We are confident the Liberal leader will not to fall into the PQ trap.

Bouchard told his French hosts he was opening a "new chapter" in his drive towards sovereignty. The chapter may indeed be new, but it is the same old story.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Ashessr Zadmehr.

Offers to observe Iranian trials

There were great expectations of reform and a movement to a democratic and more open society following the recent general elections in Iran.

The decision by the judge who denied 10 of the 13 Iranian Jews being detained the right to choose their own counsel is a denial of a very fundamental principle of criminal justice. That lawyers of their own choosing are not even allowed to visit their clients in prison is living proof that an enlightened judicial system in Iran is nowhere on the horizon.

When the 13 Iranian Jews were arrested, I wrote to Iran's ambassador to Canada on June 10, volunteering to be an observer at the trial. After a number of follow up letters, I did indeed receive a response from the embassy on Oct. 7, 1999, to the effect that no decision had been made regarding the participation of foreigners as observers at the trial.

When it was announced on Jan. 13 that there would be an open and public trial, and when subsequently a trial date was set for April 13, I again wrote to the ambassador on March 3 requesting permission to attend. On the same date, I wrote to the Canadian minister of foreign affairs asking that he assist me in obtaining status. I have heard from neither.

I urge the minister of foreign affairs to instruct Canada's ambassador to the United Nations to introduce a resolution condemning the trial in advance as a denial of natural justice, and calling for severe sanctions against Iran as a member state of the United Nations.

Bert Raphael, Chairman
Canadian Lawyers and Jurists for World Jewry

(Please see related story in the International pages. Iran may allow accused to have their own counsel.)

* * *

Lifestyle not only determinant

Re: "Nutrition plays big role in breast cancer prevention" (*CJN*, Mar. 16). While there is tantalizing data from animal experiments suggesting that diet has a role in the prevention of breast cancer, there is no such data for humans. No study to date has demonstrated that a woman can reduce her risk of breast cancer by following any particular diet. The only possible exception to this statement is that most studies have shown an increase in breast cancer risk with increased alcohol intake.

There is no doubt that a lowfat diet rich in fibre, fruits, vegetable and legumes is desirable. Such a diet reduces the risk of a number of diseases, including colon cancer. It may well be that such a diet also reduces the risk of breast cancer. The point, however, is that this remains to be determined by properly conducted studies in women. Many such studies are currently ongoing, and their results are eagerly awaited by the medical community.

Even if it turns out that a particular diet can decrease the likelihood that a woman will develop breast cancer, the risk of breast cancer for any woman on such a diet will still be substantial. I have seen too many women who fail to seek timely medical attention for a malignant breast lump, or ignore recommendations for potentially life-saving screening, because they are convinced that they lead a lifestyle that essentially prevents breast cancer.

Dr. Ellen Warner
Medical Oncologist
Toronto Sunnybrook Regional Cancer Centre

* * *

Condemn leftists as well

Rabbi Barry Gelman's credibility in relation to Rabbi Ovadia Yosef (*CJN*, Mar. 30), is rather poor if he refuses to condemn similar "dangerous language" by the likes of Tommy Lapid, Shulamit Aloni and Yossi Sarid himself.

David Blank
Jerusalem

* * *

Objects to *CJN* front page

How awful it was to see plastered on your front page, standing at the Kotel Hamaaravi (*CJN*, March 30), a scene with one who represents those forces in Jewish history that, throughout the ages, inflicted the greatest spiritual and physical damage on our people, and continue to do so. This scene is certainly not a source of joy or any other positive emotion. It is time that we Jews take pride in the scenes that truly reflect our victories over those who would destroy us.

Esther Weinstock
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Crossing into Jordan, carrying an "Israeli tank"

By A. J. DIAMOND

Labour disputes in Israel are not uncommon. Frequently, the country even "shuts down." In late 1997, a general strike was called by the Histadrut for a short period. In this short memoir, the author recalls the nerve-wracking impact of the strike on his own travel plans.

My Israeli colleagues' view was that the strike by the Histadrut, the umbrella union that closed the country down, was more political than economic. Labour had supported Shimon Peres and was smarting from the electoral defeat and the present policies of the government.

This left me stranded on Thursday, with ports, airports, telephone systems and municipal services shut down. There is always an air of tension in Israel, and being unable to get out left me with a sense of unease. Furthermore, I had plans for the weekend – to meet my wife in London, visit our daughter and son-in-law in Amsterdam, go to a reunion dinner of the Oxford rugby team and attend the annual Oxford Cambridge game at Twickenham.

I made reservations to fly to London from Amman on Friday morning. I then asked my client, the Foreign Office, to arrange a passage for me across the Jordan River to Amman, via the Allenby Bridge. The chief of protocol could not have been more helpful. He said he would call back in an hour and give me instructions. Good as his word, he did. (He also gave me a telephone number to memorize in case I found myself in trouble).

This meant compressing two sets of consultant meetings scheduled for the afternoon, hasty packing and hotel checkout, in order to be in time for the Foreign Ministry car pickup. It was important to get to the bridge before it closed for the night if I was to catch my flight early the next morning.

While I waited in the hotel lobby for the Foreign Ministry driver, I watched an overweight American couple, she blond, he in denim jacket, hold hands and pause for a silent grace before tucking into heaped plates of french fries, ketchup and Coke.

A trip that normally takes about an hour from Jerusalem to the Jordan River took 38 minutes – a hair-raising drive through the Judean Desert, past the Dead Sea, bypassing Jericho on new Israeli highways designed more for strategic than for traffic requirements.

Arrival at the frontier at night is a depressing affair. First, there are two fierce looking checkpoints, fortified and bristling with armour and the antennae of listening devices, to pass through. Although the guards were curious about the passenger in the Foreign Ministry car, we passed through the Israeli side effortlessly.

After the checkpoints, there are the frontier buildings – stark, utilitarian structures lit with too bright fluorescent lights.

The Allenby Bridge border crossing between Israel and Jordan as it appeared in 1993.

[WZPS photos]

Two informally dressed young women were patrolling, checking behind pot plants with a flashlight. A tough but kindly walkie-talkie-toting official escorted me through passport control to the other side. A van took me to the gate of the bridge where an Israeli security agent walked my bag and me over the bridge – there is rigid control of vehicular traffic.

The bridge is a most unimpressive structure with dilapidated and dusty steel truss sides, and a very uneven, unsecured plank roadbed. It is named after General Edmund Allenby, the British general who defeated the Turks in World War I, the defeat that dismantled the last vestiges of the Ottoman Empire.

On the other side, I was turned over by the Israeli security agent to the Jordanian police and border officials. I was to have been met by another Foreign Office car, one to drive me on the second leg of my journey to Amman. Unfortunately, it had not yet appeared.

I was taken into a seedy border post where a thin unshaven official in a poorly made uniform searched my Canadian passport for a visa. I explained that I did not need a visa, that I was only spending the night in Amman before catching my flight to London. This seemed not to be understood, and he kept repeating "visa, visa." He also asked who was to pick me up. My answers were vague, as I did not want him to know the truth before my Israeli Foreign Ministry driver arrived.

I suddenly remembered the scale models of Israeli tanks I had in my bag. The model maker who makes our architectural models in Jerusalem also makes precision models for the army. These are used for strategy sessions and to train soldiers in armour recognition. The model maker had made me a present of two of them, one the latest Merkaz tank. They now mentally burned a hole in my bag – I wondered how I would explain them to the poorly dressed border official if he were to search my bag. And I remembered, with some unease, the botched assassination attempt the previous month by two Israeli agents using false Canadian passports.

My driver finally arrived, and he also spoke little English. A Jordanian translated. After several phone calls, I was cleared and we drove off. I began to relax, feeling in the clear. However, we drove into a more extensive border control, where the driver disappeared with my passport into a building not dissimilar to its Israeli counterpart on the other side of the Jordan.

As I waited in the car, I could see him going from desk to desk. He then disappeared. After what seemed an age, a tall, lean but muscular young man with close-cropped hair opened the door of the car and threw some gear into it. He abruptly asked me to sit in the rear. Only after I got out of the car did he explain that he was a security agent who would protect me on the ride from the border to Amman. I noted that he had an impressive bulge under his armpit. He explained that he did not want anything to go wrong from there to Amman.

After about an hour's drive, we arrived at the outskirts of Amman and the security agent finally seemed to relax. He said the worst was over.

I checked into the Marriott where an air of civility pervades, although it was difficult to get Middle Eastern food on a menu dominated by American taste.

Amman has a curious city structure. Most residences are in small apartment buildings, each of which seems to be built with little relationship to the street or other buildings. Every now and then, there is a collection of somewhat larger buildings with brightly lit commercial ground floors, oases of activity. Both individual buildings and commercial clusters have a curious disassociation from each other, the only connecting thread being the road.

I was among the first to arrive at the airport the next morning – I did not want to leave anything to chance and miss the flight. With a profound sense of relief, I watched the desert recede as the aircraft rose and headed northwest to Europe, with my bag and model tanks intact in the overhead bin above me.

A.J. Diamond is an architect with A.J. Diamond, Donald Schmitt and company in Toronto.

The controversy surrounding Pope Pius XII

During a recent quick flight on Air Canada, I had occasion to get hold of the latest issue of *L'Actualité*. The lead article, titled *A Pope and His Sin,* is an interview with John Cornwell, a British historian. Cornwell recently published a much-discussed book about the wartime activities of Pope Pius XII and his attitude toward Adolf Hitler and his regime.

Rabbi Gunther Plaut in Toronto

I was attracted to this article because I wondered how a French language magazine, published in Montreal, would treat this subject, seeing that it is read overwhelmingly by Roman Catholics.

Its reportage is clear and forthright. It consists of a series of questions posed to Cornwell and reports his answers in detail. It notes Pius XII's long-standing affinity with the German regime and, at the same time, his occasional statements about the devastating effects of racism. On the other hand, these statements never went so far as to single out the victims, nor to condemn the extermination policies with forthright language.

It is Cornwell's belief that in Pius XII's opinion, any weakening of the Fascist state was an encouragement to the Communists, and that it was the pope's primary responsibility to prevent this.

When asked whether the pope was an anti-Semite, Cornwell said this: "His silence was in part explained by his basic view of the anti-Jewish strand of his religious comprehension. In his opinion, which was prevalent in the church at the end of the 19th and the beginning of the 20th centuries, the Jews were the authors of their own misfortune. His was a secret antipathy toward them, which was partially religious and partially racist."

In a letter to Cardinal Pierto Gasperri, the pope said that the Bolsheviks were frequently Jewish and were morally repugnant.

But, asked the interviewer, did he not also save Jews? Was it not true that about 7,000 were hidden away by religious orders in Rome alone? Were there not some 150 institutions that were considered "extra-territorial," where Jews could indeed find secure refuge? Cornwell answered that this was done by ordinary Italians to whom anti-Semitism – and especially in its Nazi form – was foreign. But when it came to the pope, he did not lift a finger when the 1,060 Jews in the Rome ghetto were rounded up and deported to Auschwitz.

A final accusation by Cornwell points to the fact that even in the years after the war, the pope used his power to prevent a theological debate about the Holocaust. Here too, silence seemed to him a preferable policy.

I have no idea how this article has struck the Catholic readers of Quebec. It is possibly the first time that such views have been laid before them.

School's out for summer

I am outta here. School is over, exams are done and if my calculations are right, I never have to write a research paper on anything, ever again. But best of all, I get to go home for Passover – finally.

Jennifer Fox on campus in Halifax

It's been three years since I last sat down for a seder hosted in my dining room surrounded by my family. Three years since I sang the Four Questions even though it's almost been a decade since my bat mitzvah.

Three years since I whined, "I never find the afikoman." (It's true, I don't.)

And I am so looking forward to it. What I'm not looking forward to is the total uncertainty that lies ahead for the summer. Perhaps Moses had the same feeling. Maybe when he opened up the Red Sea and walked across he stopped, took a look around and said, "OK, now what?"

I vowed I wouldn't return to my camp job. Camp was fun. Camp was good to me, but after five years of donning my staff T-shirt I think I should try something new.

It's the something new that's really terrifying because I start to wonder, "Well, what else can I do but hang out with 10-year-olds all day?" The panic sets in and I suddenly realize why self-help books are published.

I am a valuable person and somebody somewhere will want to hire me.

But right now it doesn't matter because I'm going home for Passover. Going home to my cat who sniffs around for chicken and fish during the meal and may or may not try to bolt when we open the door for Eliyahu.

Our old cat used to make his entrance at that point and we were sure Smokey the cat was really Eliyahu the Prophet.

It doesn't matter that I now only have one year left of school to last me for the rest of my life. It isn't really school because fourth year is all journalism, all the time.

None of it really matters when I'm sitting on the high-back pinkish chairs of our dining-room set as we make a valiant attempt to sing Dayenu and then give up and read it like we always do.

The concerns melt away save for the cries of, "When are you going to start?" – not even worrying about the Toronto Maple Leafs making it through the first round of playoffs or wondering who exactly is playing for the Toronto Blue Jays this season.

Alright, maybe I'm a little giddy because I'm sitting at my desk trying desperately not to do the multitude of things I should really be doing.

So I think about home and what good gefilte fish tastes like (unlike the stuff I've been forced to buy at the grocery store).

And be thankful I've made it this far in academia and in life.

And for the families who took me into their homes to celebrate the holidays while I was missing mine. And for the students who last year sat in a room of my Anglican university and sang Who Knows One? (in Hebrew) at the top of their lungs.

We might have been strangers in a strange land for 400 years but I was not lost in the land of Halifax. Just homesick, and annoyed the only thing I knew how to make was matzah smothered in cream cheese.

None of that matters now. Not one little bit. I am going home and it's Passover.

Rallying for Iranian prisoners

Mid-afternoon on March 29, I found myself standing across from 245 Metcalfe St. in Ottawa, staring up and chanting at a building guarded by a fence and video cameras and garnished with a flapping red, white and green flag. Shielding me from the droplets of rain and the bitter wind were not only the taller bodies of those standing around me, but also white posterboards bearing phrases such as "Justice Now" and "Let My People Go."

Erica Horn on campus in Montreal

I was with some 35 individuals, including community leaders, rabbis and students, who seized the opportunity of being in Ottawa for a Canada-Israel Committee conference to protest the arrest of the 13 Iranian Jews by the Iranian government nearly one year ago.

They have been accused but not yet formally charged with spying for Israel and the United States, accusations both countries vehemently deny. Should they be convicted, they could face a death sentence. Many details of the case have been withheld from the public, yet the chief justice of Tehran's revolutionary courts, Gholamhossein Rahbarour, has already recorded his judgment of their guiltiness.

He has said: "It is certain that these individuals were spies. There is no doubt about this. The court has enough strong evidence and documents proving this. The Zionist regime was definitely involved in spying."

When their trial begins on April 13, can it possibly be a just one?

According to numerous sources, the trial judge has stated that proceedings will only take one day, and he has yet to decide whether international observers and the media will be privy to them. Moreover, the 13 Iranian Jews have finally been granted permission to retain defence attorneys or they will have one appointed to them. Concern has grown, however, in communities around the globe, as Iranian officials have said that the imprisoned may not be able to hire lawyers of their choice because many of the lawyers will avoid involving themselves in such a case, for fear of tarnishing their reputations.

The international community experienced a certain degree of jubilation after the recent parliamentary elections, believing that some sort of reform would come to Iran. While it is comforting to know that 70 percent of the parliamentary seats are held by moderates who promise to critically examine the political parties, the media and religious dissidents, our 13 brothers require faster relief, a more immediate salvation. Their trial is set for April 13 – clearly not enough time for these newly elected moderates to leave their mark in parliament and to effect change that has been so resisted for centuries.

In the shadow of the holiday of Purim, we remembered how in Persia (ancient Iran), two and a half thousand years ago, the Jews fasted and prayed as their fate was being determined. This year, communities around the world campaigned to ensure that the plight of the 13 individuals imprisoned in Iran remained at the forefront of people's consciousness, because their fates are as unsure as was the case in the fifth century BCE.

As we prepare for the holiday of Passover, when we will commemorate our freedom from Egyptian slavery, we must continue to remember these 13 Iranian Jews and pray for their release. I know it has become customary in my synagogue to recite a prayer for them daily, and I encourage congregations across the country to follow suit.

In addition, at the Canada-Israel Committee's Sixteenth Annual Parliamentary Dinner I attended in Ottawa, petitions were circulated and they accumulated between 600 and 800 signatures. We should be inundating our politicians' mailboxes with petitions, forcing our government to demand the immediate release of those 13 Jews so that they can celebrate, not only the release of our forefathers from the Egyptian houses of bondage, but their own freedom as well.

As citizens of a democratic country and followers of a religion that teaches there is no greater mitzvah than the redemption of captives, we should be doing everything in our power to see that our brethren no longer suffer the way our forefathers did in Egypt. We should be protesting outside embassies and consulates, raising public awareness and imposing conditions upon the Iranian government. In other words, we should be demanding their unconditional and immediate release so that on April 19, when we are in the comfort of our homes, surrounded by family and reciting Ma Nishtanah, we can all feel confident that we helped to make that night different from all others.

I would like to take this opportunity to wish all my readers a *chag hacherut samayach*.

The Kirshner File

Israel may not reach an agreement with Syria

When Israel launched bilateral peace talks with Syria in 1992, I went out on a limb and predicted that they would be more problematic than Israel's concurrent negotiations with the Palestinians. Regrettably, I have not been proven wrong. The fruitless meeting between Bill Clinton and Hafez al-Assad on March 26 in Geneva, widely characterized as a last-ditch attempt to revive the faltering Syrian track, is symptomatic of the excruciating difficulties the negotiations have encountered so far. Israel and Syria will probably fall short of reaching an agreement in the foreseeable future, notwithstanding Prime Minister Ehud Barak's pro forma assertion last week that the door remains open for further discussions.

Sheldon Kirshner in Toronto

Israel and Syria have been negotiating, on and off, for the past eight years. Although some of the gaps have been narrowed, the two sides are still far apart on critical issues: the extent of an Israeli withdrawal from the Golan Heights, water rights, security arrangements and normalization. It took Israel and Egypt almost two years to wrap up a peace treaty. Israel and Jordan required even less time to sign a similar accord. Yet Israel and Syria, in spite of prodding and encouragement from the United States, Egypt, Jordan and the European Union, seem downright incapable of breaking their fiendish impasse.

Israel's testy talks with Syria, which have consumed the energies of no less than five Israeli prime ministers, have never gone smoothly. The first phase broke the ice, but yielded little of substance. Yitzhak Shamir opposed the cardinal land-for-peace formula, which has been at the core of Arab-Israeli negotiations since the Menachem Begin-Anwar Sadat era. The second and third phases, presided over by Yitzhak Rabin and Shimon Peres, were productive. The Syrians themselves acknowledge that 80 percent of the work necessary for a peace treaty already has been done. But this period was not without rancor. Syria claims that it received a "deposit" from Rabin, confirmed by Peres, promising a withdrawal to the June 4, 1967 lines. Israel counters that it was a purely hypothetical pledge premised on the assumption that the depth of a pullout would be directly proportional to the depth of normalization. Martin Indyk, the current U.S. ambassador in Tel Aviv, backs Israel's claim on this pivotal issue.

Peres suspended the talks in 1996, following Assad's refusal to condemn a series of suicide bombings in Israeli cities carried out by Palestinian Islamic groups whose leaders live in Damascus.

His hawkish successor, Benjamin Netanyahu, said repeatedly that Israel could not afford to evacuate the strategic Golan. He rejected a Syrian ultimatum that a renewal of talks was only possible if Israel agreed to resume negotiations at the point they broke off. Everyone understood what Syria meant: no further talks unless Netanyahu embraced Rabin's alleged promise.

In public, Netanyahu poured scorn on Syria's condition, reiterating his position that talks should proceed without pre-conditions. But through a back channel, he authorized a hand-picked emissary, American Jewish community leader Ronald Lauder, to conduct secret meetings with Assad in Damascus. Netanyahu apparently agreed to yield the Golan in return for a peace treaty and a number of Syrian concessions. Since the details of these discussions have never been published, the reasons for Lauder's failure are still murky.

After Barak's election as prime minister last July, Assad responded positively to his implicit suggestion that he would honour Rabin's deposit. As a result, there was an exchange of mutual compliments. But the atmosphere soon soured as Syria accused Israel of equivocating.

The sudden resumption of talks last December in Shepherdstown, W. Va., surprised most observers. The breakthrough was a function of several converging factors. Assad feared that a unilateral Israeli withdrawal from its self-declared security zone in southern Lebanon, an option bruited about by Barak, would rob Syria of its leverage over Israel in its armed confrontation with Hezbollah. Assad wanted to wipe the Golan slate clean before his son and heir-apparent, Bashar, succeeded him. He sought better relations with the United States so as to overhaul his ailing Soviet-style economy.

Asked whether he had assured Assad of Israel's willingness to cede the Golan, Barak was vague, saying he had made no prior commitment to Syria. "On the other hand," he added, referring to Rabin's deposit, "we are not erasing the past."

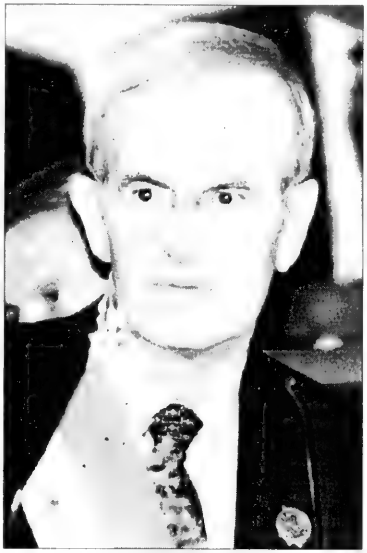
Barak and his Syrian interlocutor, Foreign Minister Farouk-al Sharaa, struck an optimistic note as the momentous Shepherdstown talks began, both saying that peace was attainable within a matter of months. Reiterating Assad's view that a peaceful resolution of Syria's conflict with Israel was a "strategic option," Sharaa glowingly described the venue as the "threshold of a historic opportunity."

In fact, despite Clinton's best efforts, Shepherdstown was a great disappointment. Barak was quickly disillusioned by Sharaa's refusal to conform to the most basic of diplomatic niceties: shaking hands with an adversary. In order to win a referendum on a Golan withdrawal, and to appease right-wing allies in his coalition government, Barak needed, and still needs, tangible demonstrations of Syrian goodwill toward Israel. Syria was not willing to play a game Sadat had played. From Syria's vantage point, public diplomacy was irrelevant in the absence of an explicit Israeli assurance to withdraw to the June 4 lines. It was therefore not surprising that the June 4 border was Clinton's undoing in his inconclusive tête-à-tête with Assad in Switzerland.

The meeting ended abruptly when Clinton informed Assad that Barak would not retreat to the June 4 lines, which encompass the northeastern corner of the Sea of Galilee, the source of 40 percent of Israel's freshwater. The Kinneret lies west of the 1923 international border, which had kept Syria 10 metres away from its northeastern banks. During the 1948 war, Syrian forces gained what was to be a 19-year foothold on a body of water which rightfully belongs to Israel.

In its denunciations of Israel, Syria rails against the inadmissability of acquiring territory by force. Yet if Israel retreats to the 1923 frontier, why should Syria be permitted to retain land it grabbed west of that line? Syria maintains that the 1923 border was illegally demarcated by two colonial powers, Britain and France, and is thus invalid.

Barak is reportedly ready to give Assad the Hamat Gader hot springs, wrested from Israel by Syria in 1951, in compensation for access to the Sea of Galilee. But Syria is not interested in that kind of a swap, nor in any arrangement which would enable Israel to widen the 10 metre strip. Assad, who was defence minister during the 1967 Six Day War, wants to reclaim the Golan down to the very last inch. He says he cannot accept anything less than Egypt.



Hafez al-Assad

In 1979, Israel and Egypt finally signed a peace agreement when Begin reluctantly consented to give up 100 percent of the Sinai, including all the northern settlements. In 1989, Israel handed over Taba, the last disputed parcel of land claimed by Egypt. The crucial question now facing Barak echoes back to the past: Is he willing, for the sake of a peace treaty with Syria, to accede to Assad's unyielding territorial demands on the Golan?

I do not think he will capitulate.

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Celebrating the Get legislation

PART TWO OF THREE

Last week, we examined in general terms the impact of *Get* legislation since its first passage in Ontario some 14 years ago. I conducted an exhaustive review of *Get*-related cases during this period, and could not find a single Court decision where the *Get* laws were not applied. In every case where the issue arose, the Court invoked sanctions against the fellow (or sometimes, the lady) who tried to blackmail the other spouse by holding back on the *Get* or by simply being vindictive.

In certain situations, however, the *Get* laws cannot be applied easily. If the spouse "holding back" claims to have no money and asks nothing from the Court, it is difficult for the Court to indirectly encourage him to do what is right. In such situations, one successful technique is to obtain from a sympathetic Judge — with the approval of the Jewish Court — ***a higher order of child or spousal support than the fellow can supposedly afford***. When he doesn't pay, the Government can then enforce the support order by suspending his passport, revoking his driver's license or even having a Judge throw him in jail.

Justice or coercion? Now, you may ask: Isn't all this coercive? Do not these methods offend the rule that the *Get* must be given of one's own free will? And if one gives a *Get* under such "duress", is the Jewish divorce really valid?

There is no universal agreement on this point in Jewish law. But certain leading Rabbinical authorities feel that if the amount ordered by the secular Court is approved by the Jewish Court, and the woman is given permission by the Rabbis to apply for such a remedy, then she is not technically having the husband "punished or fined" for not granting the *Get*. Rather, she is entitled to child or spousal support (*mezeunos*) irrespective of her claim for the *Get*.

If the husband is then "punished" by the civil courts for non-payment, it is because he didn't pay what Jewish law demands of him for his family, not because he failed to grant the *Get*.

Recent decisions. There are, in fact, recent Canadian Court decisions that apply similar principles. For example, in one 1997 case, an Ontario Court adopted a 1969 English Court of Appeal decision called *Brett*. Like the British Courts, the Ontario Court ordered spousal support in two stages on a monthly basis. A higher monthly amount was ordered prior to the *Get* being granted, and a lower amount once the *Get* was given. The Court's reasoning was simple: if the husband was preventing his wife from remarrying and enjoying the financial benefits of remarriage, then he would have to bear the costs of her supporting herself to a greater extent until he released the wife from the bonds of religious marriage.

Sometimes, despite all the creative techniques of securing a *Get*, certain Jewish men who are particularly knowledgeable about Jewish law simply "dig in their heels" and refuse to give the *Get*, irrespective of the consequences. They argue that the *Get* law has its limits of acceptability under Jewish law, and they will not hesitate to use this knowledge in a Jewish Court. They willingly go to the Jewish Court, and on the day of the *Get* ceremony claim that the use of the *Get* legislation is coercive.

The answer? Speak to a Rabbi qualified to supervise the granting of a *Get*. I often use the *Get* law or the *Brett* decision in such cases, with Rabbinical approval. Frequently, once a reluctant individual attends a Jewish court, the matter is resolved through the persuasive techniques of the Rabbis. Prior to the legislation being enacted, many such men had no reason to appear before a Jewish Court, unless they felt compelled to do so for religious reasons.

Next week: The future.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942.

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Coalition crisis looming

By AVI BENLOLO

Israeli Prime Minister Ehud Barak may be forced to call for early elections if the conflict between his two largest coalition partners is not resolved.

The Shas and Meretz parties have been battling over the funding of the Sephardi Shas party's educational system since elections last May.

Through A Sephardi Window

But the conflict between these two parties has recently escalated, seriously jeopardizing this government. As education minister, Meretz leader Yossi Sarid has threatened to revoke funding to El Hamayan (To The Source), the national Sephardi educational institution that caters mainly to disadvantaged families in developing towns. Sarid has called for state control of this institution, citing mismanagement of funds under Shas leadership.

Shas has maintained, however, that funding must continue as it tries to restructure its organization. Now the third largest party with 17 seats in the Knesset, Shas began as a grassroots movement catering to the needs of lower income Sephardi families. Its objective has been to better the standard of living of these Sephardim through educational programs, and to increase their prominence in Israeli society.

The debacle between Shas and Meretz not only threatens to bring the government to its knees, but widens the divide between Jews over cultural and religious issues. Sarid refuses to budge, claiming that it is unconscionable for Shas to control the state's purse.

While Sarid's rationale is logical from a western perspective, it seems incomprehensible to a cultural group that believes it has been historically deprived of opportunity. Evidently, Shas is prepared to hold on to the reins of its cultural destiny at any cost.

Recent statements made by Shas spiritual leader, Rabbi Ovadia Yosef, indicate the desperate situation the party is in and the extent to which it is willing to go to pacify Sarid.

In an unprecedented speech on Purim, Rabbi Ovadia Yosef contrasted Sarid with Haman. This has produced a flurry of activity in Israeli political circles, including the possibility of criminal proceedings regarding the rabbi's remarks.

The next few weeks will be critical, as Barak tries to mediate between the two parties to save his government. But while the political game is played out to feed starving egos and personal interests, the Jewish psyche is tarnished by the inability of leaders to compromise for a unified state and people.

Photos capture 'way we were'

By ZE'EV GLICENSTEIN

A photograph, the old saying goes, is worth a thousand words.

Sometimes, however, a photograph's worth cannot be measured in words. By capturing an ephemeral moment in exquisite detail, a photograph can be far more articulate than language. Irreplaceable images of our culture from days past can be infinitely instructive as to how we lived.

Roots & Remembrance

Over the years, numerous beguiling publications have caught the fancy of Jewish genealogists and others interested in what the songsmith has romantically dubbed *The Way We Were*.

Take, for instance, *Image Before My Eyes: A Photographic History of Jewish Life in Poland, 1864-1939*, edited by Lucjan Dobroszycki and Barbara Kirshenblatt-Gimblett. This classic photo collection made such an impression following its publication by Schocken in 1977 that it was later the basis of an equally poignant video documentary.

The photos focus on our ancestors and cousins going about their lives – learning, cooking, bartering, discussing, praying – in the stalls, markets, squares, homes and synagogues of the proverbial shtetl. More typically, however, we accept the pictures as a generic description of how our great-grandparents lived before the Shoah.

In these photographs we see and learn things we could never gather from genealogical documents. A civil record has never yet revealed the clothing styles of the celebrants, the architectural styles of synagogues and homes, the merchandise of the village marketplace, or shown the tailors, tanners and tinsmiths at work.

The material for *Image Before My Eyes* came from New York's YIVO Institute, which also supplied the material for the notable 1988 collection, *A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present*, edited by Zvi Y. Gitelman. Well recommended, the book highlights some 350 black-and-white photographs from YIVO.

Two more highly worthy collections of photographs have recently been published. The first – *Poyln: Jewish Life in the Old Country* – features the photographs of Alter Kacyzne. Although not well known today, Kacyzne (1885 to 1941) was a popular Yiddish poet, dramatist and journalist who cut a major figure in Warsaw's prewar literary scene.

In 1921, the *Forverts*, the high-circulation American Yiddish newspaper, commissioned him to document images of Jewish life in Poland for the benefit of its largely immigrant readership. The *Forverts* published Kacyzne's photographs regularly for a decade.

Kacyzne's photographic eye is no less evocative, nostalgic and unveeringly ethnographic than that of another great photographer – Roman Vishniac – to whom he is sometimes compared. Like Vishniac, Kacyzne's pictures reflect the warmth and spirit of a community on the verge of destruction.

Kacyzne was killed in Tarnopol in 1941 and his photographic archives were destroyed. But the material he had sent to the *Forverts* survives within the YIVO Institute. *Poyln*, an elegant hardcover presentation of hundreds of Kacyzne's photos, is published by YIVO in conjunction with the New York publishing house, Henry Holt and Company.

Yiddishland, compiled by Gerard Silvain and Henri Minczeles (published in French by Hazan, Paris) goes even further in its photographic remembrance of the vanished world: its pages also include evocative postcards, illustrations and cartoons. At nearly 600 pages, this small-format soft-cover collection excels at capturing the ineffable, mystical aura – dare one say it? – of the Jewish soul. The book is a deep, heart-rendered sigh for a place and time that are no more.

Attention Holocaust Survivors

Those who registered with the United Restitution Organization for the slave labour in German factories and did not sign the power of attorney, please, come to the URO Toronto office and sign.

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Jewish Life

Passover sites for kids

By MARK MIETKIEWICZ

Why is it only on Passover night we never know how to do anything right?

We don't eat our meals in the regular ways, the ways that we do on all other days.

'Cause on all other nights we may eat all kinds of wonderful good bready treats, like big purple pizza that tastes like a pickle, crumbly crackers and pink pumpernickel.

Yes – on all other nights we eat all kinds of bread, but tonight of all nights we munch matzah instead.

Doesn't sound quite like your standard seder? That's an excerpt from Eliezer Siegel's Uncle Eli's Special-for-Kids Most Fun Ever Under-the-Table Passover Haggadah. **[http://www.acs.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html]** Written in the style of Dr. Seuss, Uncle Eli retells the Haggadah in a familiar yet unique way. And it's one of the many fun and free Passover children's sites on the Jewish Highway.

Today, my favourite kosher for Passover Internet treats for kids: stories, quizzes, recipes, music, colouring pages and poems.

A great place to start is at Virtual Jerusalem's Pesach Parade **[http://www.vjholidays.com/pessach/parade.htm]**. It has a children's Haggadah, some holiday recipes geared toward kids and an animated video about Passover **[http://www.vjholidays.com/pessach/jtn.htm]**. You will need to register for a free password in order to gain access to some of the Virtual Jerusalem pages.

When you are done there, click over to Passover.net for traditions and stories, a hunt for the afikoman puzzle – and a glimpse at what things looks like after you've downed four cups of wine (hint: very blurry) **[http://www.Passover.net]**.

Last week, we looked at food for the holiday. If you need help with the cooking, put your kids to work. At Kids Kook for Pesach **[http://www.vjholidays.com/pesach/food.htm]** there are easy recipes for Charoset (The Mortar You Love to Eat!), Cheese Blintzes and Matza Pizza Treatsa.

When you're finished with that, try the Matza Ball Game Quiz **[http://www.his.com/~chabad/passover/]** and the Passover Virtual Quiz Mania **[http://join.virtual.co.il/show/]**. These questions are both funny and interesting, and the music and sound effects will give you a good laugh.

Here's an example: "What did the Egyptians say when they were no longer able to copy the plagues? (a) This is the finger of God; (b) The new technology is amazing; (c) It is that fellow Moses again!; or [the correct answer] (d) Nothing – the Egyptians might have been dumb, but they weren't stupid. They were duly impressed."

Budding young artists may want to check out a couple of Passover colouring books they can print and then decorate. The Diaspora Yeshiva pages focus on the steps of the seder **[http://www.mznet.org/holidays/seder/seder.htm]** while Torah Tots also has pages illustrating the story of Pesach and the Ten Plagues **[http://www.torahtots.com/holidays/pesach/pescolor.htm]**.

Is it time to refresh the music around your seder table? If you're looking for Haggadah melodies, check out **[http://www.613.org/passover.html]** and listen to selections of the Haggadah online. One link will take you to Let's Sing The Seder in which Mr. Matzah and Mrs. Maror take you on a 45-minute musical tour of the seder.

When you're done, Fran Manushkin will read her delightful story, *The Matzah That Papa Brought Home*. Fran says she wrote it because she didn't understand how the seder worked when she was growing up. The story is recited in the accumulative style of *Chad Gadya*.

Here's an excerpt: "This is the matzah ball soup that we sip/ After the bitter herbs that we dipped/ After *Dayenu*, a very long song/ That we sang with our stomachs growling along/ After we counted the Plagues all ten/ By dipping our pinkies again and again/ After I stood up tall and proud/ And asked the Four Questions nice and loud/ During the Passover seder we shared/ To eat the feast that mama made/ With the matzah that Papa brought home."

Have a kosher and very happy Passover.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

An inspiring leader

***Fire In The Night, Wingate of Burma, Ethiopia and Zion*, by John Bierman & Colin Smith (Random House).**

Books
Bernard Baskin

During Israel's War of Independence, Orde Wingate's young widow arranged for her husband's copy of the Bible to be dropped with a consignment of essential supplies into a children's village then under siege by Syrian troops. (A less dramatic version is that the Bible was handed over to members of the village).

In any case, the dedication, which she wrote on the flyleaf, read: "To the Defenders of Yemin Orde. Since Orde Wingate is with you in spirit, though he cannot lead you in the flesh, I send you the Bible he carried in all his campaigns and from which he drew the inspiration of his victories. May it be a covenant between you and him, in triumph or defeat, now and always."

Who was Wingate? Why is he regarded as a Jewish hero? Why does almost every town in Israel have a street or square named after him?

Born in India in 1903, raised in England by devout Christian parents, Orde chose the British Army as a career. In 1936, he was posted to Palestine, then under a British mandate. He was captivated by the land and became a passionate Zionist. Based on his experience as a soldier in the Sudan where he gained valuable desert experience, he trained some of Israel's future army chiefs, such as, Moshe Dayan and Yigal Allon in his unorthodox methods of warfare.

He organized and trained the first Jewish commando forces and maintained that his military ideas where inspired by such biblical figures as Joshua, Gideon and David.

Some of his conservative colleagues, enamoured of the romantic Arab way of life, found him scruffy, arrogant, insubordinate and a fanatical Zionist. Snubbed and shunned by his fellow officers, Wingate remained undeterred. In 1937, fearing that a world war was inevitable he wrote, shortly after his arrival in Palestine, "For pity's sake, let us do something just and honourable before it comes. Let us redeem our promises to Jewry and shame the devil of Nazism, Fascism and our own prejudices."

After three years in Palestine, Wingate led another guerrilla-style force, this time into Italian-occupied Ethiopia. He was instrumental in restoring Haile Selassie to his throne. His final accomplishment was the formation of the Chandits, the army that penetrated behind Japanese lines in Burma. In 1944, he died in a plane crash on the Burmese front.

Winston Churchill spoke of him as a man of genius and audacity. However, the British military establishment, both during his lifetime and after, downplayed his achievements and pilloried him as self-seeking and unreliable – a loner whose military exploits were exaggerated.

The authors, veteran news correspondents, with first-hand knowledge of the venues that are central to the book, have written an absorbing biography of an inspiring leader that is of special interest to Jews. Every year Israel's ambassador to Washington places a wreath on Wingate's grave at Arlington Cemetery. It bears the one word in Hebrew, *Hayedid* – The Friend.

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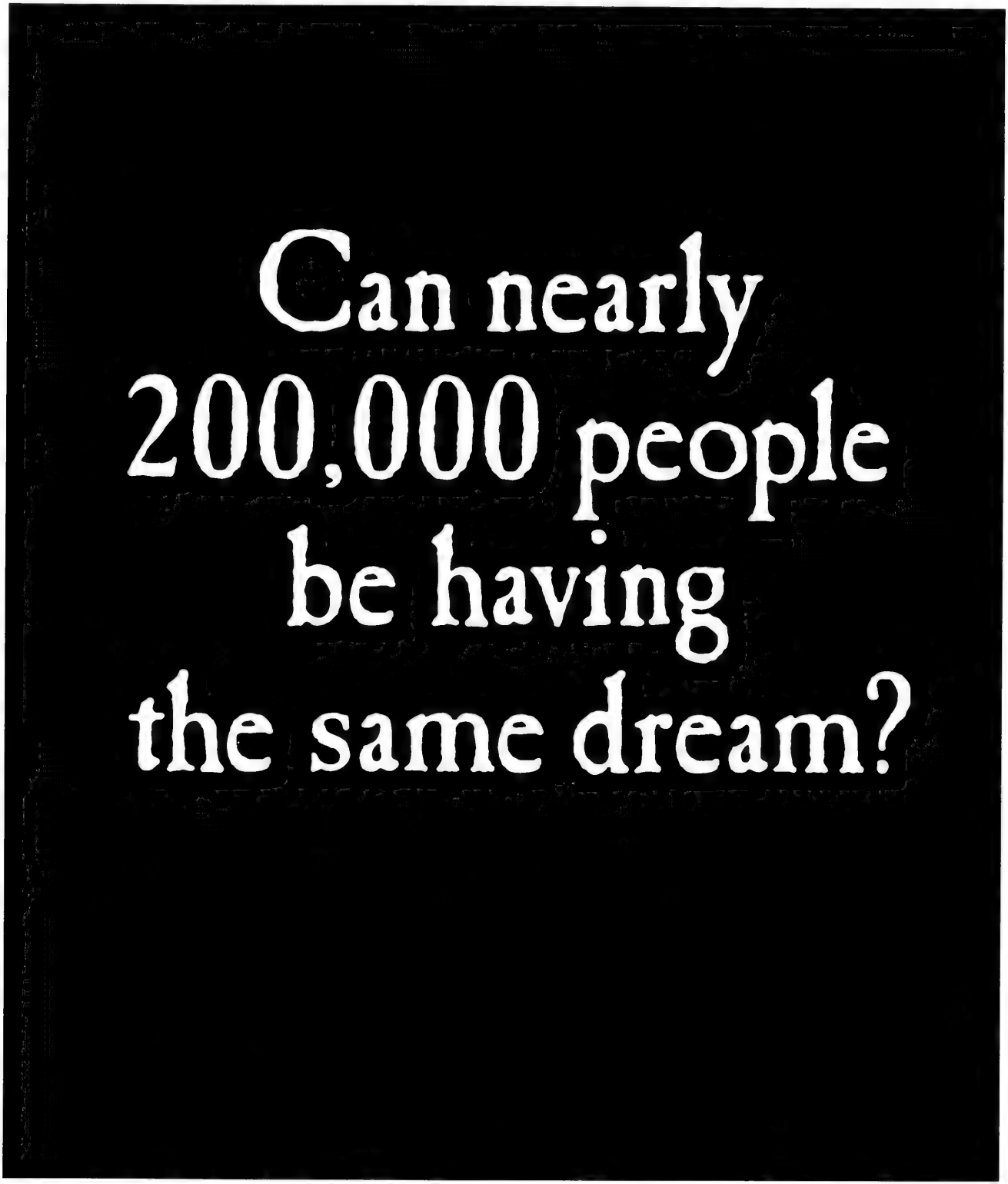
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Obituaries

Sol Edell helped found Clanton Park synagogue

By LEILA SPEISMAN
Staff Reporter

TORONTO — Sol Edell, a well- loved and highly respected member of Toronto's Jewish community died last week after a brief illness. He was 81.

Edell was born in Toronto, the grandson of Rabbi Yoseph Weinreb, the first Orthodox rabbi in the city, and the son of Pesach and Molly Edell.

Edell attended Harbord Collegiate, and graduated from the University of Toronto College of Pharmacy in 1943, after getting a special leave of absence from the army to finish university.

Returning to the army after his graduation, he worked as a lieutenant in the signal corps. The army made a special effort to provide him with kosher food, recalls his sister, Sara Schafler.

In 1948, he opened Edell's Drugs on Queen Street, the first shomer Shabbat drug store in the city. He opened subsequent drug stores on Spadina Avenue and in the Elmhurst Plaza in Rexdale.

He left pharmacy to manage the Elmhurst Plaza and to be president of Elmdale Investments.

Edell's communal activities were extensive. He founded and built the Clanton Park synagogue, and remained active there until his death.

Rabbi Yitzchak Kerzner, the shul's spiritual leader, said that Edell did everything there, from being president for seven one year terms, to making visitors feel welcome, to "the most menial jobs like changing the light bulbs."

Edell was on the board and co-chair of the properties committee of Toronto Hebrew Memorial Park (Pardes Shalom), president of the Jones Avenue cemetery, member of the board of Mizrachi, and was very involved with Or Chaim Yeshiva and Ulpanot Orot Girls School.

For 10 years he was chair of the archives committee of CJC Ontario Region, and was responsible for restoring the Kiever shul. He was an officer of Canadian Jewish Congress, Ontario region and on the Kashruth Council.

Edell helped build the community mikvah on Sheppard Avenue, and designed the genizah, where religious articles are buried, at Pardes Shalom.

Sister-in-law Rachel Weinstock said that he "took it as his personal mission to help the needy."

Edell was predeceased by two wives, Doreen Weinstock and Celia Hoffman, his brother David and sister Ethel.

He is survived by children Ethel and Judah Goldwasser, Simcha and Dalia, Stephen and Jodi, Malka and Joseph Rotenberg, Joseph and Esty, and Jay and Janice, as well as 26 grandchildren, and sisters Connie Reisner and Sara Schafler.

Montreal native was a leading researcher

By FRANCES KRAFT
Staff Reporter

TORONTO — An internationally known researcher died suddenly, just days after learning that he had received a prestigious Senior Science Award from Canada's Medical Research Council.

Chaim Niznik, who was 43 when he suffered a fatal heart attack on March 31, specialized in the field of schizophrenia. He headed the molecular neurobiology research section at Toronto's Centre for Addiction and Mental Health, formerly the Clarke Institute, where he had been on staff since 1991.

Niznik, a native of Montreal, was the son of Zyna and Rabbi Avrum Dovid Niznik, Montreal's chief rabbi. An alumnus of Ner Israel Yeshiva in Baltimore, Niznik kept up his Jewish studies in recent years at a weekly class led by Rabbi Baruch Taub.

Niznik was particularly interested in unravelling the mysteries of schizophrenia through his research on chemical abnormalities in the brain's dopamine system, said Franco Vaccarino, the addiction centre's vice-president of research. Niznik's work also had implications for the treatment of depression, bi-polar disorder, drug addictions and Parkinson's disease, Vaccarino added.

Niznik was "an absolutely outstanding researcher" who had recently discovered a new mechanism by which brain cells communicate with each other, said Vaccarino.

"What he accomplished in a relatively short time, most scientists don't accomplish in a lifetime. His work set the stage for research in the future that will go on for years to come."

Vaccarino described Niznik as "humble, creative and intelligent, with an enormous motivating influence on his students. His death was a huge loss for us professionally and personally."

Niznik met his wife Betty at McGill University, where she was a genetics student. He was studying psychology there after transferring from Johns Hopkins University.

Niznik received his PhD in neuropharmacology from the University of Toronto in 1985. His work was the fulfilment of a long-term goal. "He always wanted to help people," said Betty.

In addition to his wife and parents, Niznik leaves two children, Aly and Yossi.

Raphael Partners congratulate their counsel, Carl S. Cohen, Q.C. on being selected as the 2000 Negev Dinner Honouree in Windsor, June 1, 2000.

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Greater Toronto Area

'Jewish beliefs' lead doctor, nurse to help in Guyana

By FRANCES KRAFT
Staff Reporter

TORONTO — Leya Aronson's family teased her about a mid-life crisis when she volunteered for Ve'ahavta's recent medical mission to Guyana. A nephew in Israel addressed a letter to "Dodah [Aunt] Tarzan."

None of this deterred the pediatric nurse who more commonly tends to patients at the Hospital for Sick Children.

Neither was her level of religious observance an obstacle. In fact, she was one of two observant Jews on the 14-person, two-week mission.

Dennis Scolnik, an emergency room physician at Sick Kids, said being observant isn't an issue if it's your lifestyle.

"It's infinitely manageable," said Aronson at a recent interview around her dining room table.

She and Scolnik, a native of Zimbabwe who has lived here for 11 years, took a suitcase full of kosher supplies – dehydrated foods, utensils, foil to cover counters when they prepared meals, and – for Shabbat – matzah, a challah cover, candles and candlesticks, a havdalah set and wine.

Supplies brought by Ve'ahavta included toys, children's vitamins, laboratory equipment and medications including snake venom antidote. Most of the items were donated.

They brought a walker for a girl left blind and with balance difficulties after a bout of encephalitis. She had been seen on last year's mission. When she walked across the room on her own for the first time, said Scolnik, everyone was crying.

Communication was not a problem, as the South American country is a former English colony.

Although Scolnik and Aronson did not work on Shabbat, if a patient had shown up needing urgent care, there is "no question" they would have dealt with it, Aronson said.

A colleague of Aronson's was surprised to learn of her participation in the mission.

"When you have a Jewish family in the hospital, people come and bring food," said Aronson. "I think it's very important that people realize it's not just for ourselves that we do things. This is something we're doing for our Jewish beliefs."

Ve'ahavta's name refers to the mishnaic injunction to love the stranger as oneself. The Jewish humanitarian organization was founded in 1997. The recent medical mission was its third one to Guyana.

Volunteers were based in Bartica, a town of 12,500 in a country that spends only 50 cents per person per year on health care, according to Scolnik. Their daily routine included bathing in the river, after being woken by donkeys braying and roosters crowing.

Most days, they were on their way to makeshift schoolhouse medical centres by 8 a.m., via motorboat.

Before seeing patients, the volunteers would hang ropes from the walls, drape blankets as partitions, and set mattresses atop desks.

The mini-clinics were staffed by a family practitioner, a pharmacist, an internist and an infectious disease specialist, among others. They saw over 250 patients a day.

Local Lions Club volunteers co-ordinated the project in Guyana. "They fund-raised all year to pay for lodging, accommodation and boats," said Scolnik.

Among the most serious cases were a little girl with appendicitis and a young man suffering from falciparum malaria, the most deadly strain.

Dennis Scolnik, left, and Leya Aronson see a young patient in Guyana.

An intravenous antibiotic bought the child time to get to a hospital in another town. During a 2 a.m. housecall, Scolnik stood on a chair for 35 minutes to hold an IV bag, because there was nowhere to hang it in her tiny room.

The young man with malaria was successfully treated by round-the-clock nurses for 48 hours in their guesthouse.

Although Scolnik hesitated initially at the thought of providing "missionary medicine," with patients becoming ill again once the volunteers left, he was gratified by the ability to eradicate a particular disease in a community with blanket use of a one-dose medication.

And by simply giving vitamins, he could stave off blindness in a child with a Vitamin A deficiency. "That's pretty good," he said. "You have got to start somewhere."

"I would go back in a flash," said Aronson. "It was an incredibly rewarding experience."

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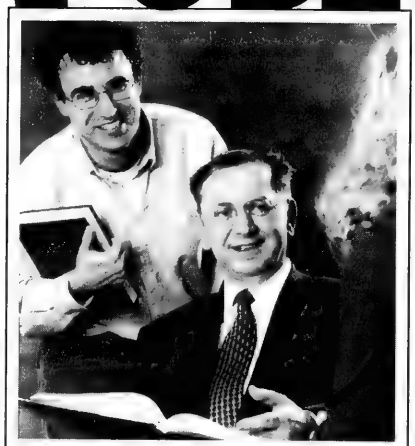

Prof. Kaveh: "Judaism and democracy are complementary."

By PROFESSOR MOSHE KAVEH
President, Bar-Ilan University
Ramat Gan, Israel

What should be done about the acrimony between religious and secular Jews in Israel? Are there concrete steps that would remove the bitter tensions between Orthodox Israelis and Conservative and Reform Jews in North America? This divisiveness is like the weather; everyone talks about it but few try to do anything about it.

In Israel, observant and non-observant Jews sometimes seem like two trains rushing headlong towards each other on a collision course. The Israeli media trumpet the advent of a seemingly inevitable "culture war" between Israeli Jews who embrace religion and those who don't. Israeli Orthodox leaders and Diaspora Jews with different approaches to Judaism often seem pitted against one another in equally angry confrontations.

Yet the idea that religious and secular Jews — and those in different synagogue groups in Israel and North America — are entirely different breeds who are doomed to be in conflict is a dangerous falsehood. As a rigorously Orthodox Jew committed to the integrity of the *halachic* system, I am painfully aware that the gaps between us are yawning, but I am convinced they can be bridged. The rancor may be growing, but it can be replaced by respect and civility and basic decency.

A Miracle of Tolerance and Respect

I know that respect between Jews of widely different backgrounds is possible because I see it demonstrated every day at Israel's Bar-Ilan University, where I am the President. Half of our 26,000 students are religiously observant, while half are not. They study together, socialize with each other, sometimes learn from one another. In contemporary Israel, this is something close to a miracle.

"We must teach the Jewish world, like we teach our students, the importance of compromise and mutual respect"

Today, a religious Israeli youngster can go to *cheder*, to a religious high school and to a segregated unit in the army without having anything but superficial contact with secular kids. And young secular people are just as isolated from observant Jews. For many of them, Bar-Ilan U. is the first place they meet, the place they discover that those with different values are not evil.

At our university, secular Jews who have never opened a Torah are required to study Jewish culture and heritage. Cloistered religious Jews are exposed for the first time to core values of the Western intellectual tradition, such as a commitment to democracy and tolerance, free intellectual inquiry, etc.

When I watch the news on Israeli television and see religious and secular Jews screaming at one another like blood enemies, I learn to appreciate the tolerance on campus we have achieved.

Sad to say, the rest of Israel and the Jewish world are not bound together by such mutual respect. Contrary to popular belief, the main reason for this is not that the value systems and customs of the observant and non-observant are so markedly different. The main reason is woeful, perilous ignorance.

Neither religious Jews nor secular Jews in Israel know enough about each other and the value systems that are prevalent in different sectors of Israeli society. Similarly, Orthodox Israeli Jews have little contact with those in other Jewish denominations and insufficient appreciation of their commitment to Jewish community.

The Perils of Ignorance

The first concrete step needed to prevent a culture war is to address this ignorance, which — in Israel, at least — is borne of isolation and de facto segregation. There is a kind of negative symmetry between religious schools and secular schools in Israel. Neither wants to confront the values of the other.

Our religious schools increasingly are afraid to confront or deal with secular culture, which is perceived as inherently corrupt and opposed to a Jewish way of life. As a result, young people in those schools are sheltered and cut off from mainstream Israeli life. I often tell the heads of *yeshivot* that they are working against their own aims by isolating students.

Eventually, their students do move out into the secular Israeli world of work and culture. When they do, they have no immunity against it. They don't know how to respond to the creative variety of lifestyles and temptations of the "outside" world; they are not equipped to choose intelligently from the intellectual smorgasbord of this world, or to reject that which is empty of value.

Mirroring this fear of the other, most of our secular schools shelter and cut off their students from any contact with Jewish tradition and Jewish wisdom. The idea that the Torah and the Talmud have profound wisdom to offer all Jews, whether or not they believe in God, seems to have escaped many of Israel's educational leaders. Even the idea that it might help create more civility and tolerance if secular students learned a little bit about what the religious believe and think — this is also absent from much of Israel's mainstream educational system.

The Healing Power of Knowledge

One antidote to what ails Israel and the Jewish world, then, is the tonic that has sustained our people for several millennia: knowledge. This means knowledge based on personal interaction and dialogue as well as scholarship.

Israel is blessed with a small but growing number of wonderful dialogue programs. Secular and religious adults are meeting each other. They are talking, studying together, developing a respectful discourse, discovering that they have much in common. These encounters are extremely important, and Bar-Ilan University professors are actively involved in many of them. One of our programs on campus teaches both secular and religious

"One antidote to what ails the Jewish world: knowledge."

students that democratic values and principles have their roots in the Torah, that democracy is very much a Jewish concept, that Judaism and democracy are complementary values.

These educational efforts, unfortunately, are few and far between. They should be expanded throughout Israel's public and religious school systems, and to the day schools and supplementary schools in North America.

The knowledge and the interactions produced by this expansion are bound to result in something else that the Jewish world desperately needs: the will to compromise, to settle for less than maximalist ambitions when it comes to questions of conversion, *Shabbat* observance, marriage and divorce, and other pressing matters on the public agenda.

— Advertising Feature —

Needed: A New Search for Shared Values

While revamping our approach to Jewish education is vital, it is not nearly enough. We may be able to introduce more knowledge and mutual respect, but doing so will just turn down the temperature a bit without dousing the fires of intolerance. Israelis — and the rest of the Jewish people — also need changes that are much bolder, much more far-reaching, if we want to address the hatred that threatens us.

Modern Jews will not unite unless there is something to unite behind. It is essential to develop a new sense of shared values and common assumptions about morality and Jewish identity.

The imperative of the hour is the development of a set of basic principles that can be adopted both by those who keep kosher and those who don't; by young secular Jews in the cafes of Tel Aviv or Toronto or Cleveland — and by their peers in yeshivot; by those who don't believe in God and don't care about organized "Judaism"; even by those so-called "post-Zionists" who care increasingly less for Jewish sovereignty and statehood.

"It is essential to develop a new sense of shared values."

I believe these shared values and assumptions can be found in *halacha* — Jewish law — and the Jewish tradition. For thousands of years, the common denominator of the Jewish people was the Torah, the rabbinic commentaries and Jewish observance. Even in this cynical, post-modern world, even in an age when malls and MTV are more important to most Jewish kids than Maimonides, religious and non-religious people alike can find in the Torah an endless wellspring of moral and ethical wisdom, a fountain of principles and precepts that are the antidotes to much of what ails us in the modern world.

Judaism is what must unite us — as a culture for secular Jews; as a way of life for religious Jews. We need not be on the same track religiously; but we must be headed in the same direction, towards a future in which our descendants will have enough in common and enough pride in their Jewishness so that our people remain intact.

Three Rules for Jewish Life

Israel and the Jewish world need rabbis with the courage to apply broad *halachic* values to the contemporary world of Jewish communal confusion; to apply *halacha* to domains that go beyond the classic focus on what is appropriate and what is forbidden when squeezing a lemon on Shabbat.

Observant Jews study in detail the rules of *kashrut* and all the other ritual rules that are central to *halachic* life. But it is also important to know the halachic approach when you have to breach a contract with a friend or when you are faced with a dilemma of civil or human rights. When we see homeless people on the streets of Tel Aviv or Los Angeles, what does *halacha* tell us to do?

This is a matter of broadening perspectives as well as liberalizing attitudes. The idea that *halacha* is a rigid system subject only to the strictest, most narrow interpretations of the Torah is mistaken. The rabbis of old created solutions and adapted to changing realities throughout history, within *halachic* boundaries. The Torah imposed economic prohibitions during the "sabbatical" or seventh year. When that became a problem, wise sages permitted land to be sold to a non-Jew. Rabbis today need some of this same broad, creative spirit.

Today, the most important task that faces us is to find a new, *halachic* recipe to overcome our internal hatreds and create a set of common assumptions to guide Jewish life. I believe this recipe can be found in three basic rules, three principles drawn from the world of *halacha*. If these principles were adopted in every Jewish neighborhood and school, in every Jewish home, we would be able to start from scratch and create a new Jewish people that shuns — rather than embraces — contention and conflict.

Klal Yisrael

The first rule of Jewish life should be **the primacy of *Klal Yisrael***, the community of Israel. There is nothing more important. In fact, *Klal Yisrael* supersedes all other values in our tradition.

It is common for Jews to ascribe the highest value to the sanctity of life. If someone sick is going to die, you must save his life even when this entails a violation of *Shabbat* laws. All rules of *Shabbat* ritual become irrelevant. The sanctity of life supersedes the Torah, we are taught.

Well, then, why is one allowed to go to war? What about the sanctity of life? My second son was wounded in battle and my wife didn't sleep at night. Why? Isn't the life of my son more important than anything in the entire Torah? In fact, Jewish wisdom and Jewish law indicate that even the sanctity of life is secondary to *Klal Yisrael*. In order to protect the people of Israel, to protect your loved ones and friends and neighbors and Jews you don't know, you should be willing to sacrifice your life.

If preserving the Jewish community became the highest priority for both religious and non-religious Jews, imagine the far-reaching implications.

A true commitment to *Klal Yisrael* means a commitment to each and every Jew. That means the so-called "ultra-Orthodox", the so-called "modern Orthodox" and the secular sectors in Israel. It means the Orthodox, Conservative, Reform, Reconstructionist in North America. It means unaffiliated Jews in every corner of the world.

Imagine what our life would be like if all Israeli rabbis related to Conservative and Reform Jews with the inclusive spirit of *Klal Yisrael*. With *Klal Yisrael* in mind, imagine how much more welcoming they would be to Orthodox women who want a bigger role in Jewish rituals. Imagine how much more receptive secular Jews would be to the teachings of their religious neighbors if they believed the Jewish religion had a more inclusive spirit that was prompted by the imperative of unity.

Imagine how much more unified we would be if more Reform and Conservative rabbis and other non-Orthodox leaders accepted the premise that we need one standard, the *halachic* standard, for conversions — with a unified conversion process along the lines suggested two years ago by Yaacov Neeman. A *Klal Yisrael* process.

Imagine the positive Jewish identity message we would be sending to our youth if secular leaders in Israel today would re-embrace David Ben-Gurion's historic, wise commitment to maintaining kosher standards in public institutions and Shabbat observance in the public domain. If *Klal Yisrael* were the spirit of the day, politicians who continually bash the Orthodox way of life would be shunned and marginalized. As would rabbis who use intemperate language against political rivals.

Most of all, *Klal Yisrael* means restraint. It means restraining our wildest ideological passions and denominational dreams when these irreconcilably conflict with those of other committed Jews. Because building and maintaining *Klal Yisrael* is worth more than winning most organizational battles.

Kevod Habriot

The second rule for a more unified Jewish world is ***kevod habriot*, which means respect for the living and sensitivity to human values.**

Kevod habriot is one of the most important concepts in Jewish life. Since God created the human being in His image, you should respect your neighbor to such an extent that this respect overshadows the immediacy of many other *mitzvot* (Torah commandments).

Imagine the Jewish revolution that would take place if we told the younger generation that respecting others, treating others decently, is as important as hundreds of mitzvot. Imagine how that would transform our kids; how it would make our tradition more appealing to youth of all sectors; how it would make Jewish communities better places for us all to live in.

Peace and Truth

The third rule for a harmonious Jewish life: **when you have a confrontation between peace and the truth, peace is more important.**

The Torah tells us that God deviated from the truth when He wanted peace between Abraham and Sarah (see Rashi, Genesis 18:13). We have many more examples of this revolutionary principle in our tradition.

In today's Jewish world, this means that all sectors need to restrain from imposing their understanding of what is true on those who don't share that understanding. This means if you are a religious Jew and the halacha says you can do something, it doesn't necessarily mean you have do it, especially when your action is likely to offend or alienate another committed Jew.

In the same way, those Israelis who make a kind of religion of civil laws, who aggressively advance a strict separation between "church" and state to the point of assaulting deep-rooted religious sensibilities — must also restrain themselves. For example, the Israeli Supreme Court doesn't need to demonstratively and defiantly apply civil law to every aspect of life. Thirteen judges on the Supreme Court, no matter how distinguished, are not the people who should be ruling on "Who is a Jew," on what is an appropriate conversion to Judaism, or whether and how to enforce Shabbat law.

So these are my three basic Jewish rules of life. We need to bring them to our schools, to our children. With these rules, a new generation of Jews will learn how to respect one another and will learn the importance of community. The three rules should form the common denominator for the Jewish people.

The Jewish Molecule

I am a physicist by training and often think in terms of scientific concepts. In this vein, I say that the Jewish people would benefit from a shared commitment to creating a secular-religious "molecule" bonded together in both Israel and the Diaspora.

The Jewish molecule would be much like salt. Salt contains chloride and sodium. If you ingest chloride, it is poisonous. If you eat raw sodium in large quantities, it is equally deadly. But the combination of sodium and chloride is salt, without which we cannot eat anything.

Within Jewish tradition is the wisdom needed to bind together the secular-religious molecule. A stable combination of very different elements. A solid union that is life preserving rather than poisonous.

What the Jewish people need, in Israel and in North America and around the world, are moderate leaders with the courage to begin this binding process.

Bar-Ilan University strives to be a model for religious-secular dialogue and understanding, a place where every Jew feels at home. Every day, 26,000 Israelis of widely-varying backgrounds and religious beliefs — half observant, half not — work and study together in harmony at the university. While learning what it means to be good Jewish and Israeli citizens, our students benefit from 6,000 courses in the faculties of exact, life and social sciences, humanities, Jewish studies and law taught by 1,300 of the Jewish world's most distinguished academic faculty.

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Former Vancouverite promotes Sephardi programs

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Yosef Benarroch, who left his Vancouver pulpit last year to make aliyah, was back in Canada recently promoting two new programs of the Sephardic Educational Center (SEC) in Jerusalem.

The centre's only North American faculty member, Rabbi Benarroch is a native of Tangiers, Morocco who immigrated to Winnipeg at age five. He is an alumnus of Joseph Wolinsky Collegiate and the University of Manitoba, where he studied physical education.

Rabbi Benarroch's father, Salomon, is a shochet in Winnipeg, and his twin brother, Rabbi Yamin Benarroch, is based in Montreal at the Hebrew Academy High School.

The Israel-based Rabbi Benarroch was spiritual leader of Vancouver's Beth Hamidrash, a Sephardi congregation serving about 200 families, until he and his wife moved to Israel with their seven children last year.

He feels fortunate to have found a position at the 20-year-old SEC, located in the former residence of Sephardi chief rabbis, in a building owned by the Sephardi community for centuries.

When Rabbi Benarroch studied at yeshivot in Israel, he found a large Sephardi presence among students and faculty, but not a Sephardi program per se.

Although Israel has Sephardi yeshivot for men, there has been no equivalent for Sephardi women, he said. He is working on an intensive post-high school Sephardi Women's Midrasha (place of learning) for English speakers, to begin later this year. "It's geared to women who are serious about learning Judaism," Rabbi Benarroch said.

The curriculum includes traditional religious studies as well as Sephardi studies including Sephardi prayer, sages, liturgy and history.

The program will also have a strong leadership training component. "We want communities to know they'll get someone back who'll really be able to become a leader...what we hope to do is get [students] so excited about leadership that they'll want to be active members of our community."

The faculty for the women's program is not completely assembled. Although there are no women among the current SEC staff,

Rabbi Yosef Benarroch

Rabbi Benarroch said he would be very happy if someone could help him find qualified women teachers. An extensive search for English-speaking female Sephardi teachers in Israel yielded no qualified candidates, he said.

"You can't have a women's program without women teachers. The problem is, we don't just want someone who speaks English, but who [also] understands the culture and mentality of students coming from North America."

If necessary, there will be women guest teachers from other institutions, he indicated. The program will cost about $9,500 US including room, board, tuition and excursions.

In a three-week tour that included Toronto, Montreal and Vancouver as well as four American cities, Rabbi Benarroch was also promoting a one-year joint program of the SEC and the Hebrew University of Jerusalem. The program is open to graduate and undergraduate students who will take Sephardi studies courses at both institutions. Credits will be recognized by North American universities.

Tuition will be $12,000 US, with a 50 percent subsidy available to eligible students who commit to work in their own community on their return.

Rabbi Benarroch, whose title at the centre is simply "rabbi," will teach religious studies, including Chumash, Bible studies and Jewish law with Sephardi rulings.

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'British Indiana Jones' seeks lost tribes in Africa

By RON CSILLAG
Staff Reporter

TORONTO — The *Wall Street Journal* dubbed Tudor Parfitt "a British Indiana Jones, seeking the lost tribes of Israel."

You wouldn't know it from the mild-mannered, bespectacled British professor. But he does tell a rattling good yarn.

It begins about a decade ago, when Parfitt, a University of London anthropologist and expert on Middle Eastern history, was delivering a lecture on the Jews of Ethiopia. At the back of the room, he spied several black, kippah-wearing Jews who later identified themselves as Africans too.

Only their origins were in South Africa and Zimbabwe. As Parfitt told an audience at Beth Tzedec Synagogue last week, his initial reaction to the Africans' Jewish claims was "utter incredulity, because there is no record of Jews in sub-Saharan black Africa."

Intrigued, he took up the Africans on their offer to visit, and found that these were the Lemba, a Bantu-speaking people who number roughly 50,000 and live in northern South Africa and southern Zimbabwe. He encountered a people who eschewed eating pigs or pig-like animals, kept one day a week holy (and fasted one day a year), circumcised their boys, had a mikvah and were, as he put it, "obsessed" with ritual slaughter. One tribal elder even wore a gown adorned with a Star of David. Others had Semitic-sounding clan names, such as Sadiqui and Hamisi.

The Lemba's oral tradition had it that they were Israelites who came to Africa from the north, by way of a mysterious place called Sena. Parfitt set out to find it.

The trail, he recalled, went cold in Zanzibar. But while traveling to the site of former Jewish communities in Yemen, Parfitt chanced to mention the Lemba tradition of Sena to a local Muslim cleric, who replied that such a village exists, though it wasn't on any maps.

Parfitt found Sena, a remote village in Yemen's Hadramawt region, where he encountered names that sounded similar to those among the Lemba. Local lore had it that about 1,000 years ago, a dam burst, and the inhabitants fled.

Parfitt also found that a valley connects Sena with a coastal town called Sayhut. Trade winds could carry a ship to Africa in nine days, he discovered.

Parfitt took DNA samples from the residents of Sena and compared them with samples taken from the Lemba. He found the genetic overlap between the two disparate groups was "substantial," and constituted proof the Lemba had migrated from the Arabian peninsula. But it didn't answer the whole Jewish question.

Genetic detectives

At about the same time, an eclectic team of researchers from Israel, Britain and the United States was working to find out what proof there was that priests – kohanim – are the descendants of Aaron, Moses' elder brother, as described in the Book of Exodus.

The genetic detectives had a big advantage. In Judaism, priestly status is passed from father to son through the male or Y chromosome. Unlike the other chromosomes, the genetic material on the Y chromosome is not shuffled every generation, obscuring the lines of descent. Y chromosomes are passed from father to son virtually unaltered, apart from the occasional mutation.

After studying DNA samples taken from Israeli Jews, the researchers found that 45 percent of Ashkenazi kohanim and 56 percent of Sephardi kohanim had the telltale genetic signature, called the Cohen modal haplotype. In the general Jewish population the frequency is three to five percent.

The DNA taken earlier from the Lemba was then tested for the priestly markings. Those results showed that nine percent of Lemba men carried the kohanic genetic marker.

But the real kicker, as Parfitt noted, was when the tests showed that 53 percent of the Lemba's own priestly tribe, the Buba, carried the distinctive genetic sequences. It's a proportion that is similar to those among major Jewish populations.

While the researchers cautioned that the findings cannot be used to say who is a kohen, they are highly indicative of Jewish ancestry.

But as Parfitt said, the findings do support the Lemba claims to Jewish heritage (he declined a chance to discuss whether they constitute halachic Jews). What's more, "it's increasingly beginning to look as if there was a general movement of Jews [from biblical Israel] to the Indian Ocean area."

The research team was also able to calculate when the present day bearers of the kohanic genetic marker last shared a common ancestor. They reckoned that all the branches of the tree came from a single trunk between 2,650 and 3,180 years ago – dates that roughly correspond to the Exodus from Egypt and the Assyrian invasion that resulted in the scattering of the 10 tribes of Israel.

But Parfitt cautions it's fanciful to believe that the Lemba are one of the 10 lost tribes of biblical Israel. Unlike the Falashas of Ethiopia, they do not want to go to Israel. The South African Jewish community has made contact with the Lemba, and is sending them religious supplies and books, he noted.

Parfitt said what he finds amazing is that barely 50 years after the Holocaust, "there are people on this planet who actually want to be Jews."

Parfitt's Toronto appearance served as the inaugural event for Kulanu Canada, a group dedicated to aiding Jews in far-flung places and who often claim "lost tribe" status.

These include the Lemba; the B'nai Menashe of India; the fabled Kaifeng Jews of China; the Abayudaya of Uganda; a group of Inca Indians in Trujillo, Peru who embraced Judaism in 1966; and a group of descendants of Moroccan Jews now living as Muslims in Timbuktu, Mali.

Kulanu Canada and its U.S.-based parent, Kulanu ("All of Us") send these groups religious artifacts and books, and collect money to enable them to immigrate to Israel. It also offers a pen-pal program.

The group can be reached at: Kulanu Canada, 130 Neptune Dr., suite 809, Toronto, M6A 1X5 or via e-mail at: kulanu-canada@thebigdipper.net

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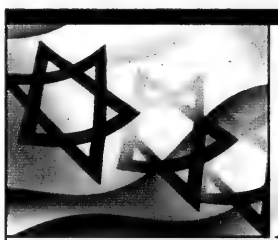
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JVS retail course teaches stress management

By SIMONE JOSEPH
Staff Reporter

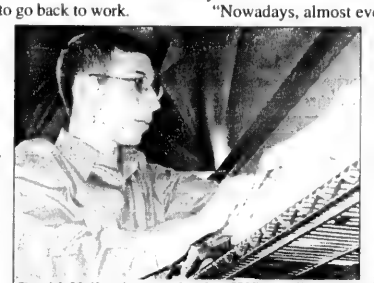
TORONTO — Acieh Roshani stayed home for three-and-a-half years taking care of her young son.

Now, she wants to go back to work.

But the 31-year-old, who immigrated to Canada from Iran in 1996 faces a major obstacle – she has no Canadian experience.

Roshani is one of eight students enrolled in the first-ever Jewish Vocational Service of Greater Toronto retail training course.

Toronto is Canada's largest retail market, representing $33 billion in sales or 14 percent of total sales in Canada, according to a 1998-1999 Toronto Board of Trade publication titled *A Profile of Toronto and the GTA.*



David Heller is seen in the JVS retail store. Ninety-five per cent of goods were donated by companies in the Jewish community.

Ten or 15 years ago, it was easier to get a retail job without having the necessary skills, says Allan Fryman, manager of program development and skills training at JVS.

But the market has changed, according to Fryman.

"Nowadays, almost every job out there, even a short order cook in a greasy spoon has to show a résumé. Retail has become far more sophisticated than it was a number of years ago."

So, JVS has introduced a six-week program that teaches students technical skills such as how to use a scanner, cash register or debit machine, how to price items, as well as customer service skills.

The course aims to also improve students' self confidence, teach stress-management, and advises on how to deal with hostile customers.

The eight students in this inaugural class have all received funding from the government.

Most students in the program face barriers to employment, such as a disability, age, or lack of experience.

The students spend four weeks at JVS's head office at 74 Tycos Dr. where their training includes working in JVS's on-site store, listening to guest speakers and going out on field trips.

Les Klein, who has worked in retail management for 30 years, recently spoke to the class about the basics of retailing and what employers look for in an employee.

Instructor Louie Locsin, who says he coaches rather than teaches his students, uses games, role-playing and presentations to train the class.

Student David Heller says the course teaches that there is a lot more to retail than it seems.

"There is a certain attitude you have to have towards it to be successful," he said.

One major lesson Heller said he learned is the importance of being patient with customers.

Acieh Roshani (left) shows jewelry to JVS employee Carol Sevitt at the JVS on-site store. [Simone Joseph photos]

"Even if you are answering some question over and over, you have to be able to do that. It takes a great deal of patience and social skills."

For more information on this program, call JVS at 416-787-1151 ext. 260.

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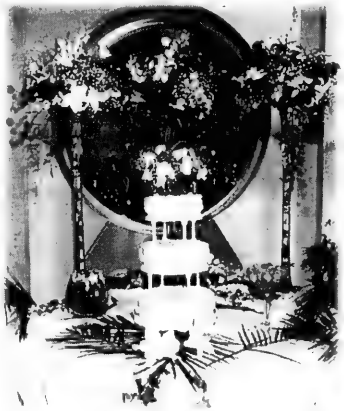

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Parenting issues addressed in tribute to Ruth Kelman

By FRANCES KRAFT
Staff Reporter

TORONTO — When Lynne Heller graduated from Brooklyn College in 1966, she wanted to pursue a doctorate in Hebrew. A professor asked her, "What are you going to do with it? You can't be a rabbi."

Heller has a PhD in English Literature from New York University, but her first love has always been Jewish studies. A professor of Bible Studies at Hebrew College in Brookline, Mass., Heller was in Toronto recently as scholar-in-residence for Beth Emeth Bais Yehuda Synagogue's Ruth Kelman Memorial Weekend, a sisterhood event.

Heller gave three talks over the weekend, addressing parenting issues such as favouritism, assimilation and intermarriage through her interpretations of biblical text.

"The ancient voices impart to us a modern message for our own lives," she said.

In the story of Jacob and his half-Egyptian grandsons Ephraim and Menashe, for example, there is a message "that a parent or grandparent can reach out to children at any stage in their lives and connect or reconnect them spiritually."

In fact, Heller noted over the weekend, Ruth Kelman understood very well that Jews can be lost not only through assimilation but also by being marginalized. Kelman's work with Kadimah "provided access points to Judaism" for disabled children, Heller said.

Heller had met Kelman, but didn't know her personally, she said in an interview on her arrival here. She felt the concept of teaching Torah to commemorate Kelman's life of Torah was a great tribute. Kelman died last June of cancer.

Heller, 54, is the founder of Kolot Bik'dushah, an international corps of women skilled as Torah readers and/or shlichot tzibur. Although the group evolved, as Heller puts it, as a result of North American women taking their "rightful – and riteful – place on the synagogue bimah," she said she feels totally comfortable at Beth Emeth, a Conservative synagogue where women do not read Torah on the bimah.

"I understand that not every community is on the same spiritual page," she said, noting that the fact that women do not read Torah in a particular synagogue does not make the synagogue any less spiritual.

Like her husband, Rabbi Zachary Heller – a past president of the World Council of Conservative/Masorti Synagogues who, when asked what kind of rabbi he is, answers "Jewish" – Heller prefers to avoid denominational labels and focus on the concept of Klal Yisrael.

"I grew up in an Orthodox home," she said, "yet my level of observance is no different now than it was then."

Heller imagines if she were the age of her daughter, Miriam, who will begin a PhD program in history and Jewish education this fall, she would seriously consider entering rabbinical school.

Women explore meaning of Judaism

By CAROLYN BLACKMAN
Staff Reporter

MARKHAM, Ont. — God can speak in one voice, and we can hear thousands of messages that we were meant to share, said Rachael Turkienicz, a Jewish educator and moderator of a recent panel of women representing different streams of Judaism.

Jews may disagree on certain issues, but they do not need to be disagreeable, said Turkienicz, summing up one of the points made by panelist, Tova Kelman Gutenberg.

The panel, entitled What My Form of Judaism Means to Me, was sponsored by Shaar Shalom Synagogue Sisterhood. It included Gutenberg, Susan Haber and Sheila Smolkin, and was dedicated to the memory of Ruth Kelman, mother of Gutenberg, and wife of Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue.

The women in the panel may express their Judaism differently and pray in different venues, said Turkienicz, "but they have been brought together because historically, there has been a place for women to come together and share."

Gutenberg, who described herself as a Torah observant Jew, said that labels are helpful in the supermarket, "but they can be damaging when they are applied to people."

It is a constant struggle to live by the Torah and live in the world around us, she said. "It is safer to shut out the world, but that is not fulfilling the key role of a Jew – contributing and making a difference in the world. We cannot do that if we shut ourselves out."

Haber, who called Adath Israel Synagogue her "spiritual home," said that she is also comfortable davening behind a mechitzah and studying at a Reform kolel. "My approach to Judaism is eclectic. It is not easy to place a label on me; all of those things shape my identity."

The core of her Judaism, she said, is related to God. "It is a profound relationship. I cannot specify what Judaism means without talking about God. The relationship with God, however, is not only individual, it takes place in the family context and within the context of the community.

"In all of our diversity we are one people. May we learn to listen to one another," said Haber.

Smolkin, a member of Holy Blossom Temple, converted to Judaism as an adult, and subsequently became a bat mitzvah. "Chanting the Torah was, for me, a spiritual high. It was a significant step forward in my Jewish understanding."

Recognizing the "importance of mitzvot, I worked on the committee that helped found Holy Blossom's Plaut Manor, [an affordable housing unit for people of all ages], on the temple's Out of the Cold program, and as part of a group that helped women escape abusive family situations.

"I believe that we all have to try to come to terms with what Judaism means, no matter where we find ourselves."

Linguist stresses need to respect those with autism

TORONTO — We should respect people with autism just as they are, says Dorit Ben-Shalom of the department of foreign literatures and linguistics at Ben-Gurion University of the Negev.

Ben-Shalom is the first recipient of the Toronto Prize for Excellence in Research, awarded by a panel of BGU officials in collaboration with the Toronto chapter of the Canadian Associates of Ben-Gurion University.

Michael Wynston, president of the Toronto chapter, said the prize was established in order to mark Israel's 50th anniversary, and to link the city of Toronto and Ben-Gurion University in perpetuity.

The award was created at BGU to recognize outstanding achievement in science and technology, medicine or the humanities for the betterment of mankind.

Ben-Shalom, a theoretical linguist, completed her PhD in linguistics at the University of California at Los Angeles in 1996. In 1997 she visited a summer camp for high functioning people with autism, and the experience changed the direction of her research. She volunteered as a support person to parents of autistic children and began formulating her theories.

Her research concentrates on the neural basis of emotional functioning in people with autism.

Emotional processing can be divided between physical emotions (being in a state of fear), and cognitive feelings (being afraid). An important question is whether people with autism have any "standard" physical emotions. If it turns out that they do, then some people with autism might be taught to label their emotional states by observing their physical reactions.

The outcome of this research has the potential to have a significant effect on the quality of life of some people with autism.

Ben-Shalom is a member of the Zlotowski Centre for Neurosciences, and conducts her research in the Bioelectrical Laboratory of the department of electrical and computer engineering. She publishes on the neuropsychology of language and the neuropsychology of autism.

MAKING MATZAH: Junior kindergarten students from the Toronto Heschel School learn to make matzah at the Matzah Factory run by Chabad Lubavitch. Seen from left are Joel Seider and Ashley Cukier.

JF&CS meets 'highest national standards'

TORONTO — Jewish Family and Child Service has received notification that it has been reaccredited by the Council on Accreditation for Children and Family Services, Inc. (COA).

The announcement was made by Gordon Wolfe, executive director of JF&CS.

Reaccreditation, which is required every four years, attests to the fact that an organization continues to meet the highest national standards, and it provides assurance that the organization is performing services the community needs, conducting its operations safely and managing its funds effectively and wisely.

The reaccreditation process involves an in-depth detailed examination of the organization's operations, including personnel, safety, and fiscal and programs management.

"I am delighted that Jewish Family and Child Service continues to be a part of COA's Community of Excellence and is committed to providing needed quality services to the children, youth and families in Toronto," said David S. Liederman, president and chief executive officer of COA, an independent, non-profit, internationally recognized accreditor of mental health and social service organizations in the United States and Canada.

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Islamic influence growing in Israel's Arab community

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The Islamic fundamentalist movement is playing an increasingly important role in Israel's Arab community, according to a scholar who advised Ehud Barak – the current prime minister – on Israeli Arab affairs in last year's election campaign.

Islamists are gaining popularity because Arab Knesset representatives have failed to close social, economic and political inequality gaps between Jews and Arabs in Israel, said Elie Rekhess, a senior research fellow at Tel Aviv University's Moshe Dayan Center for Middle Eastern Studies.

Rekhess, one of Israel's leading authorities on its large Arab minority, said that Arab MKs have not been able to offer "practical solutions" for these problems because they have no "leverage power" over the government.

Islamists, through their mayors and municipal councillors and their social welfare network, have filled the vacuum, explained Rekhess, the director of the Dayan Center's research program on Arab politics in Israel.

Although Islamic leaders have scrupulously refrained from crossing red lines by espousing terrorism, some of their followers have not been as cautious. As an example, he cited an attempt last September by a pair of Islamists to plant bombs on Israeli buses.

Israeli Arabs have a number of just grievances, noted Rekhess, an advisor to Science Minister Matan Vilna'i, the chair of the Ministerial Committee on the Arabs in Israel. Its function is to improve conditions among Israeli Arabs.

Under the strict letter of the law, Arabs, comprising about 19 percent of Israel's population, enjoy the same rights and privileges as Jews. In practice, they are subjected to discrimination in everyday life.

"The principle of equality has not been implemented in the full sense," observed Rekhess, who was here under the auspices of Canadian Friends of Tel Aviv University, Beth Emeth Bais Yehuda Synagogue and B'nai Brith Canada's Institute for International Affairs.

In comparison to the Jewish sector, Israeli Arab towns and villages receive proportionately less government funding for municipal needs and economic development projects, he pointed out.

There is also a dearth of land for new housing, while the question of unrecognized Arab settlements – which usually have no basic services – has yet to be addressed.

Israel, he added, should increase the proportion of Arabs in the civil service and start dealing with the higher Arab unemployment rate.

In addition, the government must come to grips with the welfare crisis in the Bedouin community, whose annual five percent growth rate is the highest in the world. "It's a ticking time bomb," he warned.

Elie Rekhess

Rekhess said that the participation of three Druze local municipalities in last month's Land Day general strike was a reflection of growing Druze dissatisfaction with government policy. Israeli Arabs have marked Land Day every year since 1976, when six Arab civilians were shot to death by police while protesting Israel's policy of Arab land expropriation.

Nonetheless, Arabs and Jews have found a way of living together. "We shouldn't forget that Arab-Jewish coexistence is one of Israel's greatest achievements," he commented.

Rekhess said that Barak missed a golden opportunity to significantly enhance Arab-Jewish relations when he chose not to appoint an Arab to his cabinet. Barak's decision upset Israeli Arabs because 95 percent of them voted for him in 1999.

In an effort to explain Barak's thinking, Rekhess said: "He saves his energies for one single aim: the promotion of the peace process. He was apprehensive that the inclusion of an Arab in the cabinet would alienate some Jewish supporters, whose backing he needs to advance peace negotiations (with the Palestinians and Syria). Not wanting to take a risk, Barak sacrificed the Arab voter for the sake of the peace process."

Barak may ultimately regret his decision. "Ignoring the Arab sector politically is a big mistake for which Israel will have to pay," he said without elaborating.

Rekhess expressed satisfaction with two recent developments.

He praised a landmark Supreme Court ruling forbidding a village built solely for Jews from barring an Israeli Arab couple, saying that it strengthened Israeli democracy. And he said that Interior Minister Natan Sharansky's restoration of land wrested from the Arab village of Kfar Kassem was an unprecedented step in the right direction.

Rekhess was skeptical about the veracity of a survey on Israeli Arab identity conducted recently by the Givat Haviva Center for Peace Research. It found that most Arab citizens define themselves as Palestinians, while only 11 percent regard themselves as Israeli Arabs and four percent as Israelis.

Arabs, he claimed, are in fact becoming more Israelized and more integrated into Israeli society. But in his view, Arab political and intellectual elites are basically alienated from Israel, and their ideas are rubbing off on younger, better educated, nationalist-inclined Arabs.

In general, these elites want to strip Israel of its Jewish and Zionist content and transform it into a fully egalitarian secular "state of its citizens." Among these groups there is also talk of cultural, institutional or territorial autonomy and of a bi-national state in place of Israel.

A tiny radical faction calls for Israel's destruction.

Rekhess said that Israeli Arabs have proven their loyalty since 1948. But if there is a new war pitting Israel against the Palestinians, the reactions of Israeli Arabs may pose a serious threat to the state.

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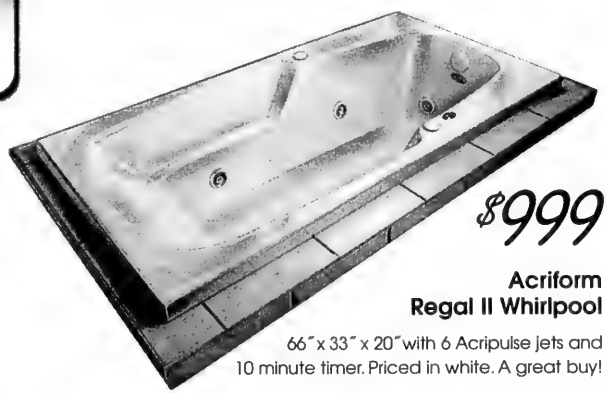

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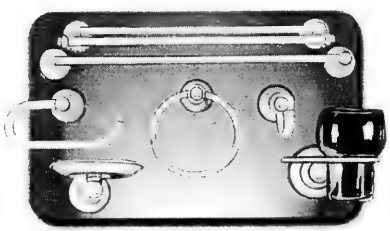

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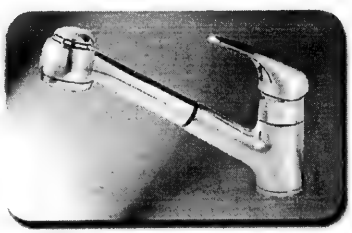

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PASSOVER FOOD IDEAS

Passover recipes can be both healthy and enticing

By NORENE GILLETZ
Special to The CJN

Gail Ashkanazi-Hankin has made healthy Jewish cooking her specialty. Her first book, *Passover Lite Kosher Cookbook* (184 pages, 1996, Pelican Publishing), offers a wide variety of healthy, enticing recipes. Her second book, *Festivals of Lite* (312 pages, 1999, Pelican), offers 230 Jewish holiday and everyday recipes adapted to follow today's trend toward healthier eating.

Festivals of Lite is a fascinating global tour of Jewish cuisine. Ashkanazi-Hankin compares and contrasts the food history and lore of Jews from all over the world, sharing Jewish holiday food customs of Ashkenazi and Sephardi Jews. Her dishes originate from Russia, Poland and Germany, as well as from Morocco, Greece, Romania, Italy, India, Brazil, Gibraltar, Tunisia, Israel and Afghanistan. There is also a comprehensive Passover section.

In both of her books, each recipe is designated meat, dairy or pareve for easy meal planning, and includes a nutritional analysis. Many have serving suggestions and variations. The author has transformed these rich, traditional recipes into reduced fat and reduced calorie versions, while maintaining the delicious flavours of the original dishes. She lightens her recipes by using lowfat dairy products, defatted broth, cooking spray and easy, common-sense techniques. Most recipes contain from zero to four grams of fat.

Ashkanazi-Hankin, who is also an artist-illustrator, created the eye-catching front covers and pen and ink drawings that appear throughout both of her books. She lives in Denver, Colo. with her husband Larry, who is the editor of the *Intermountain Jewish News*. Her cookbooks are available at most bookstores and Jewish gift shops.

Here are a few of Ashkanazi-Hankin's favourite recipes. Some are suitable for the seders; others are perfect for meals during the week of Passover. Enjoy!

ROASTED TURKEY TZIMMES

4-lb. boneless turkey breast
1 lemon, sliced
2 sprigs each sage, thyme and rosemary
Olive oil spray
1 onion, coarsely chopped
2 sweet potatoes, peeled and cut into chunks
3 carrots, cut into 1-in. pieces
1 large tart apple, cut into 8 wedges
2 tbsp. brown sugar or honey
1½ cups defatted chicken broth
½ cup dry red wine
2 garlic cloves, chopped
2 tsp. potato starch

Carefully separate skin from turkey breast fillets, and place lemon slices between skin and meat. Place 1 sprig of each herb under the skin.

Place in a glass baking dish or roasting pan. Coat a non-stick skillet with the olive oil spray. Over medium heat, add the onion, sweet potatoes, carrots and apple, and cook for 5-6 minutes. Sprinkle with the brown sugar.

Arrange the vegetables in the baking dish around the turkey. Bake uncovered at 400 degrees for 40 minutes or until the turkey reaches 160 degrees and the meat is no longer pink. Remove the vegetables and keep warm.

In a saucepan, combine all the chicken broth, wine, and garlic. Stir in the potato starch. Bring to a boil to thicken slightly, stirring constantly. Slice the turkey and transfer it to a platter. Spoon vegetables around turkey and drizzle gravy onto turkey and vegetables.

Garnish with extra herb sprigs and lemon wedges. Serves 8.

Calories, 345; saturated fat, 1 g; total fat, 4 g; carbohydrates, 22 g; cholesterol, 136 mg; sodium, 213 mg; fibre 1 g; protein, 55g. (*Festivals of Lite*)

GRILLED PEPPER SALAD

3 lb. green, red or yellow bell peppers
2-3 hot green peppers
6-7 garlic cloves, minced
2 tbsp. extra virgin olive oil
3 tbsp. lemon juice
½ tsp. salt
¼ tsp. white pepper

Grill or broil the peppers whole on all sides until the skin is somewhat charred (about 15 minutes). Place in a paper or plastic bag, and let sit for a few minutes to loosen the skin. Peel the skin. (Do this over the sink, frequently rinsing hands with water. You can also scrape the skin off with a paring knife.) Remove seeds, slice peppers into 1-inch strips and place in a bowl.

In a small bowl, whisk garlic, olive oil, lemon juice, salt and pepper, and stir gently into the peppers. Adjust seasonings to taste. Serves 8-10.

Calories, 76; saturated fat, 0 g; total fat, 3 g; carbohydrates, 11 g; cholesterol, 0 mg; sodium, 121 mg; fibre, 1 g; protein, 2 g. (*Festivals of Light*)

BAKED TUNA SMOKED SALMON SQUARES

1¼ cups matzah farfel
½ cup boiling water

Continued on page 30

kitchen table

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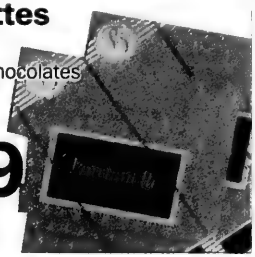

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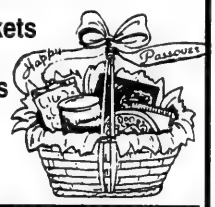

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Passover Food Ideas

Broccoli knishes served on the side

Continued from page 28

Cooking spray
1/4 cup chopped scallions
8 oz. mushrooms, coarsely chopped
4 cups fresh spinach
6 1/2-oz. can water-packed tuna, drained
2 oz. smoked salmon
1/2 cup lowfat cottage cheese
1 tsp. lemon juice
4 egg whites
1/4 cup Passover egg substitute (or 3 eggs)
2 tbsp. fresh dill or 1 1/2 tsp. dried dill
1/8 tsp. black pepper
2 tbsp. grated lowfat cheese (e.g. cheddar, gruyere, or a combination)

Preheat oven to 350. Soak farfel in a large bowl of boiling water until water is absorbed. Spray a non-stick skillet with cooking spray. Over medium-high heat, saute scallions and mushrooms for 2-3 minutes. Reduce heat to medium and add spinach. Cover and cook a few minutes until the spinach wilts. Remove from heat. Chop the spinach a little while it still in the skillet. Add spinach mixture to the farfel.

Mix in remaining ingredients except cheese.

Coat a 10-inch square baking dish with cooking spray, including the sides; pour mixture in. Top with grated cheese. Bake uncovered for 50-55 minutes. Serves 6.

Calories, 117; saturated fat, 1 g; total fat, 2 g; carbohydrates, 5 g; cholesterol, 9 mg; sodium, 492 mg; fibre, 1 g; protein, 20 g. (*Festivals of Lite*)

CHICKEN IN ORANGE SAUCE

6 chicken breast halves, skinned
3 tbsp. orange juice concentrate, thawed
1 cup defatted chicken broth or water
3 whole cloves
3 in. cinnamon stick
1/4 tsp. black pepper
Pinch cayenne pepper, to taste
1 1/2 tsp. potato starch
Garnish: orange slices, parsley sprigs

In a non-stick skillet, over medium-high, brown chicken breasts on both sides in the orange juice concentrate and 1/4 cup of the broth, about 10-12 minutes. Add cloves, cinnamon stick, pepper, cayenne and 1/2 cup of the broth. Bring to a boil. Reduce heat to medium-low, cover and simmer 7-10 minutes or until chicken is no longer pink inside.

With the remaining 1/4 cup broth, blend in potato starch and stir until smooth. Add mixture to skillet. Stir until gravy thickens and begins to bubble. Arrange chicken on platter and pour sauce over, or pass sauce around. Garnish with oranges and parsley. Serves 4-6.

Calories, 132; saturated fat, 0 g; total fat, 2 g; carbohydrates, 1 g; cholesterol, 68 mg; sodium, 89 mg. (*Passover Lite*)

BROCCOLI KNISHES

These could be served as a side dish, but are filling enough to be the main dish.

1 cup mashed potatoes
1/3 cup matzah meal
2 tbsp. potato starch
1/2 of a small onion, finely chopped
2 egg whites or 1/4 cup egg substitute
1/2 tsp. black pepper
1/4 tsp. salt
1 cup fresh or frozen broccoli, steamed and finely chopped
Cooking spray

Preheat oven to 375. In a bowl, combine potatoes, matzah meal, potato starch, onion, egg whites, pepper and salt, and knead together.

Divide dough into 6 balls and flatten each. Divide the broccoli evenly onto each circle, fold over and press edges to seal. Generously coat a baking sheet with cooking spray. Arrange knishes in a single layer and place baking sheet on bottom rack of oven. Bake 15 minutes on each side. Serve hot. Serves 6.

Calories, 82; saturated fat, 0 g; total fat, 0 g; carbohydrates, 15 g; cholesterol, 0 mg; sodium, 124 mg. (*Passover Lite*)

CHOCOLATE RASPBERRY PUDDING

1 package Passover instant chocolate pudding mix (sugar-free if available)
1 1/2 cups cold skim milk
1 1/2 tbsp. raspberry preserves (sugar-free if available)
1 cup plain nonfat yogurt

In a medium bowl, sprinkle pudding mix over milk. On lowest speed of mixer, beat 30 seconds.

Combine the raspberry preserves into yogurt and add to pudding mixture.

Beat 30 seconds more or until thickened. Pour into dessert dishes and chill before serving.

Variation: For Chocolate mocha pudding, omit raspberry preserves and mix 1 1/2 tsp instant decaffeinated coffee granules into yogurt. Follow above instructions. Serves 4.

Calories, 176; saturated fat, 0 g; total fat, 1 g; carbohydrates, 35 g; cholesterol, 3 mg; sodium, 187 mg. (*Passover Lite*)

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CJN fails to resolve the great knaidel dispute

By BARBARA SILVERSTEIN
CJN Staff

The matzah ball or knaidel is an Ashkenazi dish that is traditionally associated with Passover. Made of matzah meal and eggs, the knaidel, essentially a dumpling, was only eaten at Passover because in prewar Europe, or at least eastern Europe, matzah was available only during that holiday.

In the old country, a knaidel was a knaidel. But on this side of the Atlantic, people are divided over what constitutes a true matzah ball – the rock-hard golf ball variety or the light, fluffy type that floats in the soup.

Sinkers or floaters? Family feuds have begun and couples have been known to divorce over the issue.

The CJN recently launched an investigative report on matzah balls – culinary experts were consulted and a survey of *CJN* staffers was conducted.

Unfortunately, the results were inconclusive. There does not seem to be a definitive answer as to the origins of sinker and floater knaidlach, but there are plenty of theories. Ditto for anecdotes.

Sarah Laiken of *The CJN* advertising department says her knaidlach definitely float. "It's a disaster if they sink. My mother made them from scratch. They were light and fluffy and always rose to the top. That was the test if they were going to be any good."

Gloria Clamen, also from sales, is a convert to floaters, she says. "I come from a family of sinkers who have elevated themselves to floaters."

Honey Mahl of sales remembers her grandmother's knaidlach as being "hard like rocks. We could use them as hockey pucks. All the bubbies made them hard. They didn't know from measurement. We didn't know any differently. We thought that's the way it should be."

But Mahl says the next generation improved upon the old recipe."My mother made really good ones. They were floaters."

Writer Cynthia Gasner, also raised on sinkers, says she made knaidlach, from scratch. But for one seder years ago, she used a matzah ball mix to save time. She says the end result was great tasting, light knaidlach and her family has been hooked on floaters ever since.

Speaking of mixes, writer Leila Speisman tells of her aunt Clara, who for years spent hours beating egg whites for the perfect light knaidlach, only to discover that she could get the same results in minutes by using a mix.

Float like a butterfly, sink like a stone

But some people raised on floaters have developed a preference for sinkers. Copy editor Carolan Halpern says her husband is a case in point. His mother took tremendous pride in her light-as-a-feather knaidlach, notes Halpern.

But one Passover, a guest, Mrs. Starkman, offered to make the matzah balls. Her knaidlach were most definitely sinkers.

"My husband loved them and I decided to learn Mrs. Starkman's recipe. She didn't beat her egg whites, which made it easier," recalls Halpern, who continues to make Mrs. Starkman's recipe to this day.

CJN food editor Carolyn Blackman, a definite sinker devotee, says she'd rather fight than switch. Ditto for Lisa Freid and Ella Burakowski of the sales department.

Advertising sales manager Vera Gilman says she likes her mother's matzah balls, which "start out as floaters but become sinkers waiting for people to eat them when they boil a little longer.

"My mother is from a small town that was on the border of Hungary and Czechoslovakia. The secret to her matzah balls is the ginger," Gilman says.

Copy editor Anna Morgan grew up with both sinkers and floaters – her father's family likes them light; her mother makes the sinker variety. "I enjoy them both," Morgan says.

And *CJN* food columnist Norene Gilletz is of the same mind. "I love matzah balls. I'll take them any way I get them," says the author of *Meal-Lean i Yumm* (Gourmania Inc.)

She says people's knaidel preference is usually in sync with their family's tradition, although people have been known to improvise. She says one woman updated the recipe by freezing the mixture in an ice cube tray; she ended up with square matzah balls.

Gilletz says knaidlach come in many varieties – her mother filled them with cottage cheese – and she's heard of people adding fresh parsley or dill, or a pinch of ginger. There's even a Tex Mex variety with chopped jalapeno peppers.

One of Gilletz's tricks to keeping her knaidlach light is to add soda water to the mixture.

Author of the *HeartSmart* cookbook series and television personality Bonnie Stern also says a preference for hard or soft matzah balls tends to correspond with one's family tradition.

She says one cannot attribute the hardness or softness of the matzah ball to any one particular cooking procedure because there are many variables. "I can never tell how mine will turn out…I always aim for floaters. But every once in awhile they sink."

CJN editor Mordechai Ben-Dat, who grew up eating sinkers, believes that the differences between hard and soft matzah balls are geographical in origin. He surmises that the floater is a product of western European Ashkenazi cuisine, while the sinker reflects the heartier utilitarian fare of eastern European Jews.

Publisher Thelma Barer-Stein, author of *You Eat What You Are* (distributed by Firefly Books), a compendium of international food traditions, says that while dumplings probably

Continued on page 32

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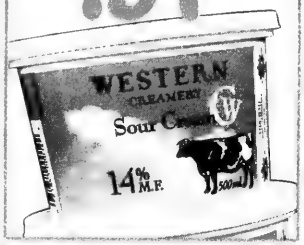

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Whether they sink or float, they're a Passover tradition

Continued from page 31

originated in China, the origin of matzah balls, like gefilte fish, can be traced to the former Czechoslovakia, the dumpling capital of the world.

However, Barer-Stein, who is also the co-author of the kosher cookbook *To Life*, says the geographical origins of dense and light matzah balls are more difficult to pinpoint and that it is safer to simply attribute the differences to family traditions.

She herself grew up with light, fluffy matzah balls made by her Austrian-born mother.

One can only conclude that while there are many dietary laws in the Jewish tradition, there is no single standard for the density of matzah balls. It all boils down to: à chacun son gout.

Here are some matzah ball recipes garnered from the experts. For the sake of caution, we are not giving the recipes a floater or sinker designation. Generally, beating egg whites separately or adding soda water are recommended steps for producing a lighter knaidel, while more matzah meal will increase density. But there are no guarantees.

ROSE HALPERN'S MATZAH BALLS

From Vera Gilman's mother.

Use approximately 1 egg per person
10 eggs
10 half-egg shells filled with water
Salt
Pepper
Powdered ginger
Matzah meal

Separate egg yolks from white and beat egg whites until stiff. While beating, add salt, pepper and powdered ginger to taste and then add 10 half-egg shells of water to white mixture.

Slow beater down and fold in egg yolks.

Slowly pour matzah meal into mixture while continuously folding into mixture with a spoon (quantity used will determine whether matzah balls float or sink).

For floaters, pour enough matzah meal while stirring to end up with a wet, sticky mixture that will stick to the mixing spoon. For sinkers, add more matzah meal to make a drier mixture.

Put the mixture into the fridge for at least 1 hour.

When ready to make the matzah balls, boil soup (chicken or vegetable), wet hands with cold water and form matzah balls with hands. Drop balls individually into boiling water. Leave them on a medium boil for 10-20 minutes, depending on their size and quantity. This recipe serves about 10 people.

MATZAH BALLS

From *Heart Smart Cooking for Family and Friends*, by Bonnie Stern (Random House Canada)

1 egg
2 egg whites
¼ cup matzah meal
1 / tsp. salt
2 tbsp. chicken soup
2 tbsp. chopped fresh parsley

In a medium bowl, beat egg whites. Add matzah meal, salt, chicken soup and parsley. Cover and refrigerate for 30 minutes.

Wet your hands with cold water and shape mixture into 10 to 12 balls.

Bring a large pot of water to a boil. Add matzah balls gently and simmer for 40 minutes. Remove from water and serve in strained chicken soup.

MATZAH BALLS OR SOUP DUMPLINGS (Knaidlach)

From *To Life: Setting a New Standard for Delectable Healthy Eating Within Cherished Kosher Traditions*, by Thelma Barer-Stein, Esther Schwartz, Risa Vandersluis.

These are usually served in a clear broth, but can be used as a side dish with meat or fish. The versions given here result in either a fluffy dumpling (made with soda water) or a firm, chewy one (made with broth). There may also be some disagreements between families as to whether the ideal knaidlach should be like a cloud (made with soda water) or like a golf ball (made with broth). It depends on what is traditional in your family. This recipe can be easily increased.

In mixing bowl combine and beat till fluffy:
4 beaten eggs
¼ cup chicken or vegetable broth or soda water
Salt

Fold in:
1 cup matzah meal
2 tbsp. chopped fresh parsley or 2 tsp. dried parsley
Ginger and/or chopped bitter almonds (optional)

Cover and refrigerate the mixture for 1 hour. Stir, then shape with moistened hands into 8 large (or 16 small) balls or oval shapes, using a rounded tbsp. of mixture, or less if you like them small.

Drop into boiling salted water. Cover and simmer 45 minutes. Remove with slotted spoon and transfer to soup.

CORRECTION

In the matzah-veggie pie recipe, in the article titled "Vegetarian Solutions for Pesach Dining" (March 30), the three eggs were omitted in the list of ingredients. *The CJN* regrets the omission.

Passover Food Ideas

Passover recipe ideas from the Kashruth Council

The Kosher Information Service of the Kashruth Council of Toronto, affiliated with the Vaad Harabonim of Toronto, UJA FEDERATION of Greater Toronto and Canadian Jewish Congress, publishes a COR holiday information and recipe pamphlet for each major holiday.

As a service to the community, the Kashruth Council provides kashrut and food related information to families across Canada, the United States, and as far as Israel and Europe, says Rabbi Mordechai Levin, the council's executive director.

If you wish to be placed on the COR mailing list (there is no charge), call the Kashruth Council 416-635-9550, or write to 4600 Bathurst St., Suite 240, Willowdale, Ont., M2R 3V2.

Here are some of this year's Passover recipes from the COR flyer.

Please Note: All processed ingredients have to be marked Kosher for Passover.

NUTTY CHEESE BALL

½ lb. cheddar cheese, grated
8 oz. cream cheese, room temperature
3 oz. cottage cheese
½ cup milk
½ tsp. garlic powder
¼ cup finely chopped pecans
2 green eating apples
2 red eating apples
2 tbsp. lemon juice and ¼ cup water, mixed together

In a 2-quart bowl, mix the cheese, milk and garlic powder. Chill until firm (about 3-4 hours). Shape into a ball. Roll ball in chopped pecans. Core apples and cut into thin wedges. Dip apples into lemon juice and water mixture to prevent browning. Place cheese ball in centre of platter. Surround with apple wedges, alternating the red and green. Enjoy spreading the cheese mix on the apple.

AVOCADO SPREAD (Guacamole)

A delicious dip for snacks to serve on matzah crackers or potato chips. Peel and mash a large avocado. Add 1 tbsp. lemon juice, 3 tbsp. chopped onions, 3 tbsp. chopped tomatoes, salt and pepper to taste. Vary the recipe by adding chopped garlic or chopped peppers. For a creamier texture, add 2 tbsp. of yogurt, sour cream or mayonnaise.

EGGPLANT CAVIAR

1 medium-sized eggplant
2 medium-sized garlic cloves, minced
½ tsp. salt
¼ cup olive oil
2 medium-sized onions, finely chopped
3 medium-sized tomatoes, peeled and finely chopped
Salt and pepper to taste

Wash the eggplant. Do not peel. Wrap tightly in aluminum foil. Bake at 350 for about 30 minutes or until soft. (Can be baked in microwave – follow microwave instructions). Peel the eggplant and chop finely. Add remaining ingredients and chop until the mixture is thoroughly blended, or process in food processor. Chill. Serve on Gefrishte Matzah. Yields about 5 cups.

GEFRISHTE MATZAH

Preheat oven to 425. Wet matzah on both sides. Sprinkle with salt, onion powder or garlic powder. Brown in oven 2 minutes on first side; 1½ minutes on second side. For a breakfast treat, spread with 1 tsp. butter or margarine, top with cottage cheese slices or spread with jam.

SUGARED NUTS

1½ cups sugar
¼ cup honey
½ cup water
3 cups halved walnuts or Brazil nuts
½ tsp. vanilla

Combine the sugar, honey and water in a saucepan; cook to the firm ball stage. Remove from heat; add the nuts and vanilla. Stir until the syrup is creamy and thick. Turn onto waxed paper to harden, then break into individual pieces. Add a little grated orange rind or cinnamon to the syrup for variety.

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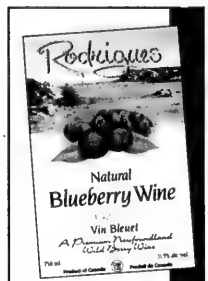

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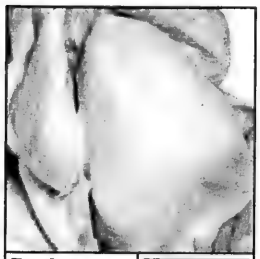

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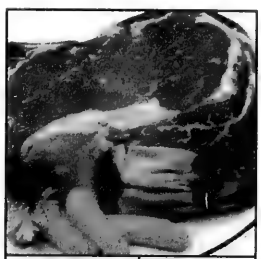

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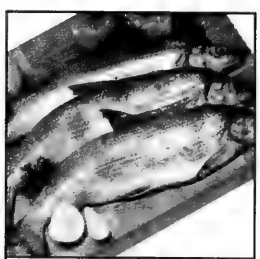

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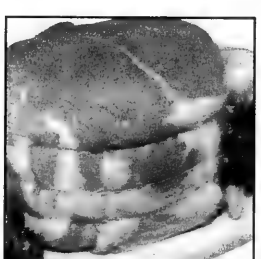
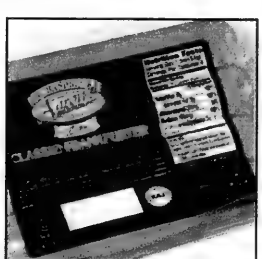
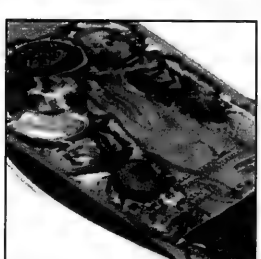
.85/100 g
3.88 lb



Cross Rib Roast or Steak
Boneless
Glatt Kosher
16.51/kg cor369
7.49 lb



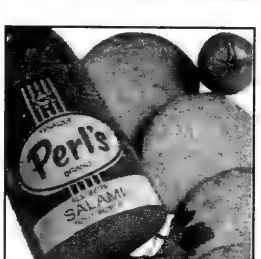
Aaron's Best Classic Frankfurters
Kosher
3.79 454 g pkg



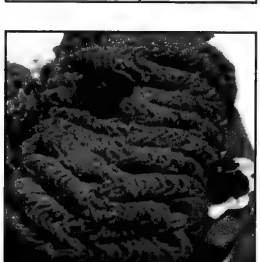
Smoked Sockeye Salmon
Sliced, Frozen
Master Choice
9.88 198.5 g

Orange Roughy Fillets
Frozen
2.17/100 g
9.88 lb

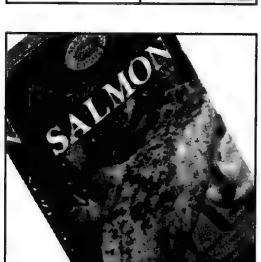
Golden Herring Tidbits
In Wine Marinade
4.49 600 g jar



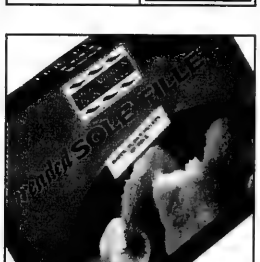
Perl's All Beef Salami
7.99 750 g pkg



Lean Ground Beef
Made From 100% Pure Beef
9.90/kg
4.99 lb



Wild Pacific Salmon
Chili & Cilantro or Five Peppercorn Marinade
Frozen, Master Choice
4.88 284 g



Breaded Sole Fillets
Frozen, Great Atlantic & Pacific Seafood
4.88 454 g

Kedem Sparkling Juice
Assorted Varieties
3.19 750 mL btl

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Prices for Meat and Produce Items effective until April 21, 2000. All other items are effective until April 28. All Kosher items available while supplies last.

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5760 / 2000 HAPPY PASSOVER

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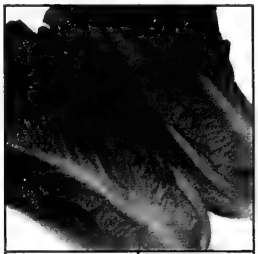
Assorted Varieties
Pkg of 108 Slices
14.99

Migdal Margarine
1 lb tub
1.99

Fresh Cut Mixed Bouquet
Assorted
6.99 each



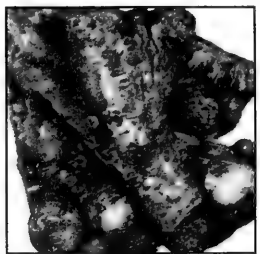
Romaine Lettuce
Product of U.S.A.
each
.99

Honeydew Melons
Product of Central America
3.99 each

Lieber, Heffen or Rokeach Apple Sauce
Regular or Unsweetened
Jar
2.79

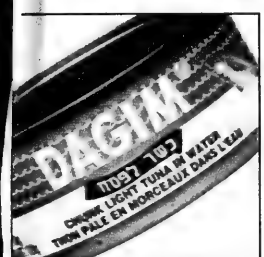
Lieber Marshmallows
Assorted Varieties
2.99 7 oz pkg

Sabra Salads
Selected Varieties
2.99 8 oz



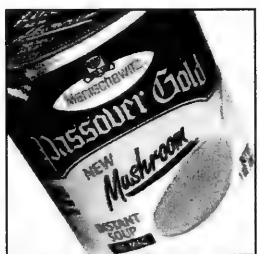
Horse Radish
Product of Ontario
3.28/kg
2.49 lb

Jaffa Oranges
Product of U.S.A.
2.84/kg
1.29 lb



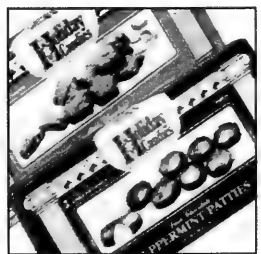
Dagim Chunk Light Tuna in Water
6 oz tin
.95

Rokeach Half Moon Fruit Slices
or Manischewitz Fruit Slices 6 oz
1.85 8 oz pkg



Manischewitz Instant Soup Cups
or Instant Meals Assorted Varieties
1 oz cup
.59

Wilton Frozen Blintzes
4.89 pkg of 6



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Assorted Varieties
1.99 170 g pkg

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NEW BENNETT'S ORANGE - PRUNE NECTAR

Passover Food Ideas

Kashruth Council's recipes for Passover

Continued from page 33

FISH STICKS (Pareve)

3 slices fillet of sole
1 tsp. salt
1 tsp. pepper
¼ cup potato starch
2 eggs, beaten
2 tbsp. white wine
¼ cup matzah meal
1 tbsp. paprika
Oil for deep frying

Cut sole into 1-inch strips. Roll in salt, pepper and potato starch mixture. Dip in egg/wine mixture. Roll in matzah meal/paprika mixture. Deep fry in hot oil until golden (2-3 minutes). Drain. Serve with sauce. Yields approximately 24 pieces.

Sauce:
½ cup ketchup
3 tbsp. horseradish
⅛ tsp. pepper
2 tbsp. lemon juice

Combine all ingredients, mix well. Chill.
Note: To serve hot, place fish on foil-lined cookie sheet in 400-degree oven for 8-10 minutes.

APPETIZING CHOPPED HERRING

1 jar (283 grams) herring fillets in wine marinade
½ cup farfel
2 hard boiled eggs, chopped fine
1 small onion, grated
1 medium apple (skin on) grated
¼ tsp. salt
½ tsp. pepper
½ tsp sugar

Drain liquid from herring. Soak farfel in herring liquid. Chop all ingredients until fine. If using a food processor, turn on/off until desired consistency. Add more sugar on lemon juice if necessary. Refrigerate. Serve on matzah cracker, but do not spread until ready to serve.

CHEESE AND FRUIT APPETIZER

An attractive way of serving this appetizer is to stud a pineapple, grapefruit or red cabbage with prepared cocktail sticks or rounded toothpicks. Alternate cubes of cheese, pecan halves, seedless grapes, orange sections or fruit of your choice on the sticks. Repeat until all the sticks are covered.

LOX CANAPÉS

¼ cup light cream cheese, room temperature
¼ tsp. pepper
¼ lb. thinly sliced lox
24 slices cucumber or matzah crackers
Garnish: chopped olives or parsley sprigs (optional).

Combine cheese and pepper; stir to blend. Spread evenly over each slice of lox. Roll up jelly roll fashion. Place on plate, cover with plastic wrap and refrigerate for at least 1 hour or longer. With a sharp knife, cut rolls crosswise into ¼-inch pieces. Place on cucumber slices or matzah crackers. Garnish with olive or parsley sprig if desired.

CHOCOLATE FARFEL SQUARES

6 oz. bittersweet chocolate
½ cup sugar
½ lb. unsalted pareve margarine
2 eggs, room temperature
Pinch salt
1 tbsp. liqueur
1½ cups chopped nuts (pecans, hazelnuts, walnuts)
2 cups farfel (soak in ½ cup hot water for 30 seconds)
1 tbsp. potato starch

Melt chocolate on low heat in double boiler. Beat sugar and margarine on medium speed until mixture is completely smooth. Add eggs, one at a time, and continue beating. Add salt and liqueur, fold in melted chocolate, then fold in farfel and potato starch.

Preheat oven to 325. Spread mixture in a 9 x 13-inch pan that has been well greased and floured with matzah cake meal. Bake for 20-25 minutes. Let cool. Cut in 1-inch or 3-inch squares.

MANGO FRUIT PARFAIT

2 mangoes (peeled)
¼ cup orange juice
24 strawberries, hulled
4 kiwi, peeled and sliced
12 raspberries

Put mangoes and orange juice in blender or food processor and puree until smooth. Slice 20 strawberries, leaving 4 whole. Line bottom of 4 balloon wine glasses with the sliced strawberries. Pour a thin layer of the mango puree over each to cover. Reserving 4 kiwi slices, layer the rest on top of the puree. Divide the remaining mango puree among the glasses. Top each with a slice of kiwi, surrounded by strawberries. Make a slit in each of the whole berries and position one on the rim of each glass. Cover with plastic wrap and refrigerate for 15 minutes or longer.

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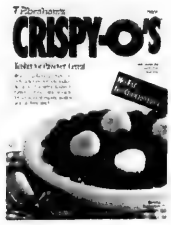
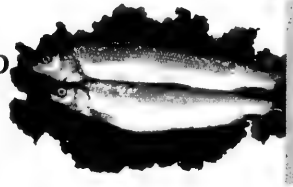
no fat • no cholesterol
156 g box
2/5.00



FRESH HORSERADISH
4.39/kg
Product of USA
1.99 lb.

FRESH WHOLE DRESSED WHITE FISH
7.69/kg
3.49 lb.



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Passover Food Ideas

Apart from food... a guide to kosher for Passover products

The Kashruth Council of Toronto has circulated a request to drug firms and other related manufacturers asking them to provide a list of ingredients in their products.

All products ingested during Passover should have a kosher for Passover endorsement. If kosher for Passover products are not available and there is a medical need for any of the products, the items should be used in separate utensils.

General Guidelines:

Brown sugar and icing sugar should be used only with Passover supervision.

Cosmetics, toiletries, soap, topical medications, which are in solid form or are thick creams, ointments and salves, may be used (preferably without perfume).

The following items, which are not fit for human consumption (preferably unscented, when applicable) are permissible on Passover (excluding Sabbath and yom tov): nail polish, hand lotion, hand cream, cold cream, unscented baby lotion, baby cream, shampoo (without wheat), shoe polish, ink, paint, solid air freshener, nail polish remover, stick deodorants, eye shadow, eyeliner, mascara, blush and rouge, non-flavoured new lipsticks.

The following may contain chametz: Pet and fish food (i.e., hydrolyzed vegetable protein, starch, etc.), baby powder.

The following are chametz: Play Dough and Postum.

Balloons and rubber gloves may have starches inside.

Plastic bags and wraps do not need kosher supervision when used for cold food.

The following is a COR guide to over-the-counter drugs and household products that may be used for Passover 2000/5760.

Milk Enzyme: Lactaid tablets, caplets and drops should not be used on Passover. In case of great need, lactose free milk should be purchased *before* Passover. Use separate utensils.

Infant Formula (Kitnyos): All infant formulas listed below should be used in separate utensils. Formula is available in liquid and powder. Check each container for a hechsher, since not all forms are kosher endorsed. Enfalac; Isomil; Prosobee; Simlac; Enfamil.

Nutritional Supplements (Kitnyos): These products are not produced under Passover supervision. They should be used only when there is no alternative in consultation with a rabbi. Boost Liquid only (bars may be chametz); Ensure Nutrition (Ensure Fibre may be chametz); Isocal; Sustacal.

Oral Care: Kosher for Passover toothpaste is recommended. Johnson & Johnson Dental Floss (unwaxed and unflavoured); Polident.

The following oral care products are kitnyos: Toothpaste – Crest Regular, Crest Coolmint Gel, Crest For Kids Sparkle Gel, Colgate Regular, Colgate Superstar, Colgate Gel; Denture care – Fasteeth, Fixodent, Corega; Mouthwash – Listerine, regular, Coolmint, Freshburst, Steri/Sol.

Rubber Gloves: Playtex; Rubbermaid.

Aluminum Products: Special Passover certification is not required; any brand bearing kosher endorsement may be used.

Paper Products: Plates – Use plastic or styrofoam plates for foods that contain moisture. Paper plates are permissible for cold, dry foods. Parchment Paper – Baker's Mate Cooking Parchment Paper, Chefs Select, Peterson/Norscan Silicone Paper; Wax Paper – Cut-Rite.

Most napkins and paper towels contain starch. Therefore some suggest that they not come in contact with wet foods (i.e., latkes). In all cases, it is preferable not to use the first and last three sheets.

Miscellaneous Baby Products: All Alcohol Free Baby Wipes; Johnson's Baby Powder, Johnson's Baby Powder Pure Cornstarch.

Alcohol: Isopropyl rubbing alcohol (any).

Deodorants: Old Spice Stick Deodorant/High Endurance, Old Spice Solid Antiperspirant; Secret Aerosol (all); Mennen Stick (all scents), Mennen Ultimate; Lady Speed Stick (all scents).

Hairspray: Vidal Sassoon; Pantene; Revlon Clear Pump Hair Spray.

Fragrance: Charlie; Jean Nate; Jontue; Revlon fragrances; Ultima II fragrances.

Skin Care: Almay Time-Off Toner, Almay Time-Off Moisture Lotion, Almay Time-Off Cleanser; Revlon Results Day-Light Replenisher Moisture Lotion/Moisturizer Oil-Free Fluid; Moon Drops Nourishing/Soothing Moisture Lotion; Revlon Moisturestay Lipliner.

After Shave: Old Spice (regular and sensitive); Blue Stratos; Mennen Skin Bracer (all fragrances), Mennen Afta Shave (all fragrances).

Shampoo and Conditioners: Head & Shoulders; Pert Plus; Ivory Plus shampoos; Vidal Sassoon; Pantene; Flex.

Cleansers: Spic and Span powder; Mr. Clean; Murphy's Oil Soap; Ajax powder.

Spray Starch: Glide Liquid Starch (Kitnyos).

Dishwashing Detergents: Manual Dishwashing Liquid (must bear an OU) – Dawn, Ivory, Joy, Palmolive; Automatic Dishwashing Detergents (must bear a COR) – Calgonite, Electrosol lemon and regular.

Silver Polish: All Silver Polish with an OU may be used.

Medication: Generally, when taking medication during Passover, preference should be given to non-chewable tablets rather than liquids and chewable tablets. Many products contain ingredients that are only permitted to be used on Passover for medical reasons. A competent rabbi who is familiar with the information needed must be consulted prior to the use of these products. If there is any item that you must take during Passover and it is not found with reliable Passover supervision, please contact your rabbi, who may have additional information.

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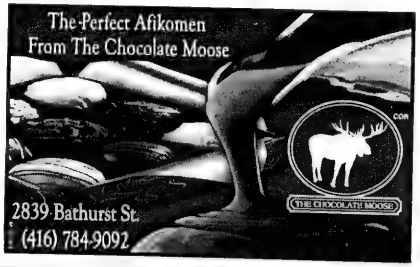

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Passover Food Ideas

Enlist help of family in preparing for Pesach

By LEILA SPEISMAN
Staff Reporter

Yes, it's really that time again: time to prepare for Pesach.

Pesach is not the time to be superwoman. Hire as much help as you can – your health and welfare are just as important as any other family expenditure. Enlist everyone in the family. The youngest child can help pick up and dust his toys, clean the toy box and lug groceries and small unbreakable things around.

Teenagers are especially valuable. The very idea that you would clean their room, thus possibly becoming privy to whatever is in there, will send them scurrying to do it themselves. They can also be persuaded to look after places like the den and family room, in the hope that they can find tapes or CDs that have been lost since, well, last Pesach.

When you begin to clean, think first. There is no point in starting with parts of the house that the kids will immediately cover with cookie crumbs.

Don't neglect places like bathrooms, especially if you have young children. You may not think there will be any chametz there, but where do you think they hide things that they don't want their brothers or sisters (or you) to eat?

Considerably before the holiday, sit down and confirm how many people are coming to the seder, as much as possible. (There are always those who wait until the last minute to give you an answer.) Consider, too, who will turn up for other meals during yom tov.

Then, plan menus for each meal. This may seem like a major hurdle, but it will pay dividends when you make up your shopping list, and when you start to cook. It will also save you from realizing, on the morning before the first seder, that you don't have the main ingredient for your vegetable casserole.

There is nothing wrong with supplementing your efforts with prepared food. You may choose to use herbs to give it an extra kick. Lemon juice, garlic powder and pepper added to a dish of grilled veggies can make it quite unique.

Speaking of a shopping list, a great idea is to put it on computer, so that you can keep it from year to year and just add what you need for new recipes.

At the end of the list, add whatever kitchen utensils you need to buy before next Pesach. Don't trust that you will remember to buy a measuring cup, or extra glasses, or plastic gloves. Chances are you will unpack the Pesach dishes and then remember. You will have to send your husband or kids out to the nearest department store at 10 at night.

Also include reminders like the sizes of table coverings and counter covers that you need. There are some efficient people who use the same ones year after year, a considerable saving in money and time. I admire them.

Getting ready for Pesach is a mammoth undertaking, and it is easy to get bogged down in minutiae. But from time to time, stop and consider the significance of the whole thing.

You are not just cleaning the house – as one rabbinic wag put it, "Dirt isn't chametz." You are, in truth, obeying God's commandment "that thou mayst remember the day when thou camest out of the land of Mitzrayim all the days of thy life… there shall be no leaven seen with thee in all thy borders for seven days." (Deuteronomy 15: 3-4).

Acknowledging the holiness of seemingly mundane acts elevates not only those acts, but those who perform them as well.

Chametz to the homeless

Every year, Jews get rid of their chametz (food they are not permitted to eat during Passover). This year Ve'ahavta is asking the community to give its chametz to the homeless.

There is a serious need in the street for canned and packaged goods. Ve'ahavta will distribute the chametz through the Na Me Res (Native Men's Residence) Street Help Clothing & Resource Centre.

The following foods are the most needed non-perishable items:

- Canned beans, any kind, particularly those high in protein
- Canned corn
- Canned vegetables
- Noodles/pasta
- Canned soup
- Canned fruit
- Tuna and salmon and other canned fish
- Canned luncheon meats
- Granola and breakfast bars

Your chametz can be dropped off at Na Me Res at 14 Vaughan Rd. If you can't drop it off, please call Carry at 416-653-3091.

For further information about Ve'ahavta, call Avrum at 416-964-7698 ext. 3.

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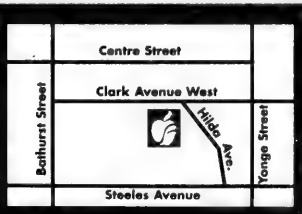

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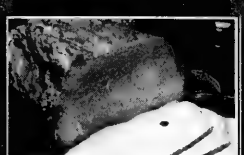

Levitt's Roast Beef
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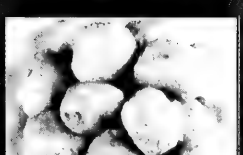

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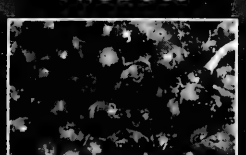

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Passover Food Ideas

Cooking at Passover, some tips from a maven

By CYNTHIA GASNER
Special to The CJN

Esther Schwartz, a food demonstrator, kosher food consultant at the Kashruth Council of Toronto and award-winning culinary expert, has been helping new and seasoned homemakers make food presentation more creative and she has taught them how to cope with their individual needs.

Schwartz was instrumental in the formation of the Jewish chapter of the Canadian Diabetes Association and she received an Appreciation Award from the Ontario Division of the Canadian Diabetes Association in recognition of her voluntary support.

She is also a bronze medal winner at Israel's First International Conference and Exhibition on Jewish Culinary Art.

Schwartz has presented kosher food demonstrations for national television and has written food-related articles for *The Canadian Jewish News*, the *Toronto Star*, the *Toronto Sun* and many other periodicals and newspapers. She is co-author of the cookbook *To Life*.

In an interview, Schwartz offered some valuable information – tips for Passover and throughout the year.

Esther Schwartz

She notes that Ashkenazi and Sephardi Jews often follow different guidelines for Passover. When in doubt, she suggests, "consult your rabbi."

"Many recipes can be adapted for Passover use," she says. You can use matzah meal for bread or cracker crumbs; ground mandeln can be used for a nice golden colour to coat chickens; to substitute for graham crackers, use cookie crumbs, *eier kichlach* or mandelbrot. To replace vanilla, use Passover liqueur.

There are many substitutes, Schwartz said:

One-quarter cup matzah cake meal plus ¼ cup potato starch equals one cup flour.

To make ¼ cup confectioners' sugar (icing sugar), combine ¼ cup sugar processed in a blender or food processor with ½ tsp. potato starch.

One tbsp. potato starch equals 1 tbsp. cornstarch.

Break up 3½ matzot to equal 2 cups farfel.

If you run out of matzah meal, process broken matzah or farfel in blender or food processor to medium or fine consistency.

If you run out of cake meal, process matzah meal to a very fine consistency.

When stuffing fowl, pack filling loosely, filling the bird only ⅔ full, as stuffing expands when cooked.

Schwartz cautions: "Never freeze the stuffing with the fowl as bacteria begin to grow instantly."

For individuals with diabetes, Schwartz offers this information:

1 matzah (6-inch square) equals 1 starchy choice
1 whole wheat matzah (⅔ oz.) equals 1 starchy choice
½ cup farfel equals 1 starchy choice
6 mandeln equal 1 starchy choice plus 1 fats and oil choice
2½ tbsp. potato starch equals 1 starchy choice
1 cup matzah meal equals 4 starchy choices

Eggs are used plentifully on Passover. Schwartz says that egg whites beat up more quickly and with more volume if you bring them to room temperature. Before beating, add a pinch of salt and some lemon juice. They separate more easily when they are taken from the refrigerator. Do not beat eggs in a plastic bowl.

When in doubt consult your rabbi

Never freeze stuffing with the fowl

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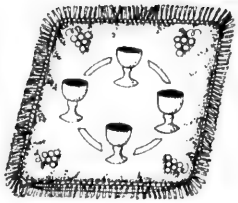

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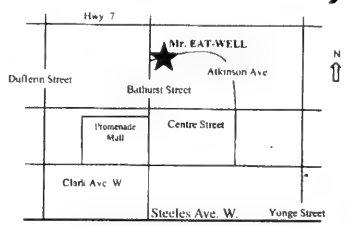

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'Poor, hapless Joe'

A close colleague of ours is forever cautioning people to choose words carefully. Her pet peeve is the inappropriate and overuse of the word "pathetic." Even she, however, couldn't disagree with the characterization of Joe Clark and his dwindling band of followers as the most pathetic spectacle colouring the current political landscape.

Admittedly, the word is harsh. But how else to classify his chronic penchant for saying the wrong thing, making the wrong decision and backing the wrong cause any and every time a choice presents itself.

Clark's most recent preoccupation centres on the Canadian Alliance's use of the word Conservative in its formal name. He argued (and lost) before Canada's Chief Electoral Officer, Pierre Kingsley, that the PC Party has sole proprietary rights to the word and that the use of the word by the Canadian Alliance would confuse voters.

The larger consensus on the Hill is that it is Joe who is confused. And, in truth, who could blame him? He has just come out of a week of intensive efforts to address the numbing $9 million debt – a 'conservative' estimate faced by his party. He didn't even manage to make a dent in the total. Adding salt to his wounds was news that Ontario provincial Tories are comfortable backing the new Canadian Alliance – all but dashing his hopes to serve as the spoiler in the next federal election.

The problem is that every one of his ill-advised choices is being met on the Hill with rueful shakes of the head and a resigned "Poor, hapless Joe." But in fact, Joe Clark and those supporters of his who cannot bring themselves to face the truth (including more than a few old Jewish Tories) are doing a terrible disservice to the country.

Whatever else he may be, Joe Clark is not harmless. His unwillingness to recognize the new reality of federal politics has done serious damage to the collective effort to provide a credible alternative to the Liberal government.

Every development over the last period of time would draw anyone to an inescapable conclusion. Clark's position on the Clarity Bill, his decision not to run for a seat in the House, his refusal to explore the possibility of a Reform-Tory strategic alliance, his miscalculation about the new Canadian Alliance, and other decisions, should signal a graceful exit off the political stage. And, to anyone other than Joe Clark they would. Like we said, "pathetic" is a harsh word...alas, it's the only one that fits!

Scene in Ottawa

By G.K. SIMCOE

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גידי קורן וחברים

סוריה

לא, לא יהיה שלום עם סוריה, לא היום, לא מחר וכנראה גם לא מחרתיים. אסד הוכיח חד משמעית שהוא אינו מעוניין בשלום, וברק, באמץ הוכיח שישראל מעוניינת בשלום, אך אין לה פרטנר לעניין הזה. אפילו החזרת כל רמת הגולן איננה מספיקה לרחדן הסורי, הוא צריך את התוף המזרחי של הכינרת,לא פחות ולא יותר. ועל סידורי ביטחון אין על מה לדבר בכלל.

בעוד מספר שנים יעלה לשלטון בנו רופא העיניים, ואולי הוא יצליח לשנות את זווית הראייה ואת חדות העין של העם העני והחשוך הזה, שמספר תושביו גדול משל ישראל, אך כלכלתו היא אחוזים בודדים בלבד מכלכלת ישראל.

מה נשתנה

כל מי שקורא עיתונים כחול לבן, שם לב לתופעה שלפחות פעם בשבוע עולה פרשת שחיתויות חדשה לכותרות ראשי ממשלה, שרים, עסקנים החליטו לשפר את חשבון הבנק שלהם, ואפילו נשיא המדינה הצליח לזכות בכותרת בזכות מתנה נדיבה שהיתה יכולה לחפף כל אביון לגביר.

לדעתי שלי, הרבה לא השתנה מאז קום המדינה, ואם יש שינוי, הרי הוא בעיקר לטובה. העובדה שהעיתונים מלאים בתיאורים עסיסיים מעידה על כך שהציבור רגיש יותר מאשר בעבר לשחיתויות, ופרשות אשר בעבר לא חיו זוכות להרבה תשומת לב, תופסות עכשיו כותרות עסיסיות. אני עוד זוכר את הימים שבהם הפנקס של פנחס ספיר היה פתוח ומי שנכנס לרשימה הזו נמצא היום ברשימת המליארדרים. והעיתונות לא חגגה, ולא קמו ועדות חקירה, כי רגישות ציבורית לא היתה בראש סולם העדיפויות הציבורי. הכסף שזרם פעם לקיבוצים, למפעלים מאשרים ולסניפי המפלגה הצנונה זורם היום לש"ס, לישיבות, לעמותות, וכמובן לשאר שותפות הקואליציה.

יורם פידצקי

חג החירות

מי יתן וחג החירות הזה יביא לכל אחד מאיתנו את החירות שהוא זקוק לה, ואנשים שונים צריכים לצאת מסוגים שונים של עבדות: כלכלית, בריאותית, נפשית, משפטית, או כל עבדות אחרת שאיננה מאפשרת לנו להיות אנחנו.

SHMOOZIN

"I'll worry about finding the afikomen later. Right now I'm still trying to find the boxes with all my Passover dishes."

Coast to Coast

Immigration Act diminishes refugee protection: JIAS

By SIMONE JOSEPH
Staff Reporter

TORONTO — The government's recently released immigration act does little to protect refugees, says Guidy Mamann, an immigration lawyer and president of Jewish Immigrant Aid Services, Toronto.

"It does the opposite – it diminishes refugee protection," he says.

Mamann is critical of the government's plan to have one judge rather than two from the Immigration and Refugee Board hear cases of people claiming to be refugees.

A government news release claims that the majority of these two-member panel decisions were unanimous anyway.

But, Mamann believes the two-judge panel is more just.

"If one [judge] was very conservative, very strict on the law, you had somebody else who might take a more compassionate view. Now if you have someone who's very conservative on the law, you're done like … it's finished."

The proposed legislation, tabled last week, contains another negative for refugees, Mamann says.

Under the previous immigration act, people refused refugee status could appeal to the Federal Court of Canada. Under the new legislation, appeals will instead be brought before a new division of the Immigration and Refugee Board – the very body which originally denied refugee status. So, it will be akin to an employee reviewing a colleague's decision, Mamann says.

The new act will also be retroactive. Immigrants who are mid-stream in the immigration process "will be under a much tougher regime," Mamann says.

The proposed legislation will have serious implications for people who make false refugee claims, says Jack Kugelmass, executive director of JIAS' Toronto office.

In past years, Canada has been accepting fewer and fewer Russian Jewish immigrants who come from Israel claiming they are refugees.

"That option is even more reduced now – it won't be as easy for you to play the system as some did in the past," Kugelmass said.

"Most of them [Russian Jewish immigrants] come here on visitor's visas and they turn around and say they want to stay," Kugelmass said.

Under the proposed legislation, refugee eligibility decisions will be made within 72 hours.

Kugelmass and Mamann agree that the proposed act contains some positive changes.

Since 1997, when the government first began working on the legislation, both JIAS and the Canadian Jewish Congress were consulted on proposed changes to the Immigration Act.

In a letter dated March 1999, JIAS Canada wrote to the government saying that it advocated extending the age limit for a dependent child from under 19 to under 22. This would allow spouses and children to be eligible for immigration processing from within Canada and rescind the government's right of landing fee or "head tax" as it is sometimes known.

The government has conceded to these suggestions both in a recent budget announcement and in the proposed legislation.

In the announcement, the government eliminated the right of landing fee for refugees. In the proposed act, the government plans to allow spouses and children to apply for immigration status from within the country and broaden the definition of family class to include spouses, common-law and same-sex partners.

According to the budget announcement, the government will increase funding for more officers at ports of entry and wants to modernize its tracking system to reduce the backlog of cases.

This new tracking system, called the Global Case Management System, may mean relief for JIAS's clients, some of whom have waited two or three years for their initial interviews, said Mila Voihanski, JIAS Toronto's director of immigrant services.

JIAS plans to continue communicating with the government about the proposed act.

The Canadian Jewish Congress and JIAS are forming a joint committee, comprised of legal experts and immigration advocates, to respond to the legislation.

But the full implications of the proposed legislation will remain unknown until the government introduces regulations, which tend to define terms and lay out criteria, expected to be introduced by the fall.

"The real fight will come when the regulations come out – when we see how it [the act] will be interpreted, said Voihanski.

RETURN TO ATLIT: Mickey Kestenbaum, 81, (right) recently relived his personal history, when he returned to Atlit for the first time in 59 years on UJA FEDERATION's Israel 2000 mission. Kestenbaum, who fled from Hungary, was imprisoned in Atlit, along with other Jewish immigrants, in 1941. Kestenbaum and other mission participants were accompanied by Atlit tour guide Murray Greenfield (left).
[Ilana Hirt photo]

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What's New

By Miriam Herman

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HOLIDAY DEADLINES

What's New and About People deadlines – Due to the Passover holiday, please note the following: Friday, April 14 is deadline for April 28 issue; Tuesday, April 18 is deadline for May 4.

I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, April 13

CURRENT EVENTS

Beth Emeth Bais Yehuda Chai Shalom presents broadcast journalist **Terry David** giving an Update on World Events, 7:30 p.m. Tickets from shul office or call **Molly Dykopf** 633-1560.

Saturday, April 15

MELAVEH MALKA

Pre-Passover beer drinkin', pizza eatin' melaveh malka, 9:30 p.m., Anshei Minsk Synagogue, 10 St. Andrew St., Kensington Market. 595-5723.

Sunday, April 16

GHETTO UPRISING

United Jewish People's Order and Morris Winchevsky School mark the anniversary of the Warsaw Ghetto uprising and Jewish resistance during the Holocaust, 7:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Featured are **Anita Ekstein** relating her experience as a hidden child during the Holocaust, and Toronto Jewish Folk Choir, Winchevsky Youth Division.

VEGETARIAN GROUP

L'Chaim Vegetarian Group Lunch 'N' Learn, noon to 2:30 p.m. at Le Commensal vegetarian restaurant, 655 Bay St. **Howard Koch** 663-4076.

WARSAW GHETTO

Workmen's Circle and Jewish Labour Bund mark the Warsaw Ghetto Uprising, 7:30 p.m., Workmen's Circle, 471 Lawrence Ave. W. Speaker **Prof. Adam Fuerstenberg**; songs by **Jenny Eisenstein.**

GREAT PASSOVER EVENT

At Jewish Discovery Place in the Bathurst Jewish Centre, there are activities all day long including a puzzle seder, Passover pantomime, building a freedom wall, decorating Elijah's cup, sculpting matzah, making charoset, 11 a.m. to 4 p.m.

Wednesday, April 19

COMMUNITY SEDER

West Toronto Jewish Community Association pot-luck seder 6:30 p.m. This egalitarian, fun-filled seder offers families, couples and singles the chance to celebrate the holiday with others in the community. Reserve. **Francine** 588-9436.

And What Else Is New

MUSIC FOR PASSOVER

A concert of music by **Srul Irving Glick** featuring Beth Tikvah Choir, Holy Blossom Temple Singers, Lachan Toronto Jewish Chamber Choir, harpist **Judy Loman**, the Festival String Quartet with **Mark Skazinetsky,** Sunday, April 23, 7:30 p.m., Holy Blossom Temple. Proceeds to benefit Reena and HAADD (Homes for Adults with Autism and PDD). Tickets at door or call Reena office 905-763-8254, ext. 3034.

PASSOVER FOOD DRIVE

On Sunday, April 16, drivers are needed to deliver boxes of Passover food items collected during the National Council of Jewish Women of Canada, Toronto section. Passover Food Drive. If you can help, come to 4700 Bathurst St. 9-11 a.m.

THE THIRD SEDER

Passover celebration and traditional Passover meal for those affected by HIV/AIDS, Monday, April 24, 6:30 p.m., Holy Blossom Temple. Reserve by April 17. **Deborah Tameanko** 789-3291, ext. 525.

Continued on page 47

The Canadian Society for the Weizmann Institute of Science

invites you to a

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with

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Please RSVP to Sheri Federman at (416) 733-9220 by April 28,2000

By reservation only **No solicitation of funds**

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What's New

Continued from page 46

NUSSBAUM AWARD

Dr. Aaron M. Nussbaum Award for students furthering their Jewish education or planning careers in Jewish education or Jewish communal service – application forms and information are available from the Dr. Aaron M. Nussbaum Award Committee, United Synagogue Day School, 3072 Bayview Ave., North York, Ont. M2N 5L3. 224-8737. Application closing date May 5.

PESACH FREILACH

Music, Israeli dancing, Passover treats on Sunday, April 23, beginning 8 p.m.at Beth Emeth Bais Yehuda Synagogue. MC **Allan Price** and featuring **Cantor Aaron Bensoussan.** Advance tickets only 633-3838. Tickets not available at door.

SEARCHING FOR A SEDER?

UJA FEDERATION's Jewish Information Service has compiled a list of 12 community seders and will match the needs of individuals with what is available. JIS also provides information on where to buy kosher for Passover food, caterers and contacts for special needs including Passover food baskets. Phone 635-5600 or drop in at Bathurst Jewish Centre, 2nd. floor.

LONDON HADASSAH-WIZO

Bertha Weinstein chapter of London Hadassah-WIZO celebrates its 50th anniversary at a luncheon Sunday, May 28, 11:30 a.m. at Four Points Sheraton Hotel, Wellington Rd. S., London, Ont. **Naomi** 519-455-5411 or **Lorna** 519-472-385.

ISRAEL DAY VOLUNTEERS

Canadian Zionist Federation's annual free "Israel Day" festival, Sunday, May 7, Mel Lastman Square, in honour of Israel's Yom Ha'atzmaut (Independence Day), needs volunteers 633-3988.

JUDAISM AND HEALING

Toronto Jewish Healing project conference on Judaism and Healing for Health Care Professionals and Clergy and other interested individuals, Wednesday, May 24. Don't Rely on Miracles: Recite Psalms. For details and brochure, **Etta Ginsberg McEwan,** 944-3359.

RESOURCE CENTRE

Family Resource Centre, Promenade Mall, Suite 313. Pre-register **Bernice Friedman** 905- 882-8509.

Upcoming workshops:

Parenting by Example – Actions Speak Louder Than Words, 3 sessions for couples, facilitated by **Louise Dorfman** and **David Rubinstein,** begins May 9; **Junior Jewish Art Workshop**, 8 sessions for preschoolers, begins May 4, 1:30-3 p.m.; **Jewish Art Workshop for Kids**, 8 sessions for kids ages 6-10, begins May 1, 4:30-6 p.m.; **Child Development Series**, 6 sessions for parents/caregivers, begins May 3. **Beginners' Chess and Other Games of Strategy** for ages 5-9, begins May 2; **Stepping Stones**, 8 sessions, early childhood development program, begins June 26; **Just For You and Your Baby**, 6 sessions for parents and infants under 6 months, facilitated by York Region Public Health, begins May 9; **The Zodiac**, the Jewish perspective on the astrological signs, **Rabbi Mitch Mandel**, Wednesdays 1:30-2:30, begins May 10.

CAMP NAIVELT REUNION

During the Aug. 5-6 weekend, Camp Naivelt celebrates its 75th anniversary with a nostalgic reunion. A Naivelt at 75 Souvenir Book is being compiled to share stories, photos and other memorabilia. 789-5502.

BEREAVEMENT GROUP

Join a 6-week group for individuals who have recently lost a spouse. Discuss how to cope with grief, loneliness, changing relationships. Group meets Tuesdays beginning May 2 or Wednesday, May 3, at 4:30 p.m. at Beth Tzedec Congregation. Pre-register. **Marlene** 781-3514, ext. 34.

BOOK CLUB

Holy Blossom Temple Library Book Club, facilitated by **Prof. Henry Auster** of the University of Toronto, meets Tuesday, May 2, at 1:30 p.m. and Thursday, May 4, at 7:30 p.m. to discuss **Chaim Grade's** *The Sacred and the Profane*. **Anne** 789-3291, ext. 235.

WOMEN'S CONFERENCE

Canadian Seaway branch of Women's League for Conservative Judaism Spring Conference May 7 and 8 at Shaar Shalom Synagogue, Thornhill. Theme is To Learn, To Teach, To Do. International Consultant **Dr. Harrian B. Stern** of Dallas, Tex., will speak on Learning Disabilities. Conference concludes with the Branch installation of new officers.

Dr. Harrian B. Stern

SINGLES EVENTS CAN BE FOUND ON PAGE 24

SINGLES SCENE

Theatre outing to see *Mamma Mia*, the musical at the Royal Alexandra Theatre, July evening show date. **Rhonda** 905-731-9441.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., summer courses for adults, teenagers and preteens in conversational Hebrew for Beginners, Intermediate and Advanced students. Morning classes: Tuesdays, May 23-Aug. 22 (Intermediate I); Wednesdays, May 24-Aug. 23 (Intermediate II); Thursdays, May 25-Aug. 24 (Beginners); Fridays, May 26-Aug. 25 (Intermediate I). Evenings: May 25-Aug. 23 (Beginners, Intermediate I, Intermediate II, Advanced). **Joseph Klinger** 787-0197.

JF&CS GROUPS

Jewish Family & Child Service, groups. Register. **Teena** 638-7800 ext. 212.

Mothering Your Teenage Daughter, new 4-week group. Discuss setting limits, independence, sex, drugs, begins May 2; **Surviving Separation and Looking Ahead**, for recently separated/divorced people, begins May 24.

FOR SENIORS

Association of Jewish Seniors meeting Thursday, April 13, 9:30 a.m., Shaarei Shomayim Synagogue. Topic: The Future Role of Branson Hospital, speakers CEO **Murray McKenzie**; vice-president **Dianne Anderson;** director of planning **Jeff Brown**. Also, remember the seder April 20, 8 p.m., Bernard Betel Centre, 1003 Steeles Ave. W. Tickets at Centre or Association 530 Wilson Ave. **Goldie Leibman** 635-2860.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Registration of new members continues. April 13, bingo; April 20 and 27, no programs due to Passover; May 11, Yom Ha'atzmaut party, 7:30 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Casino Rama May 3, 18, 31; Sunday dances May 7, 21; Thousand Island trip June 11-15; *Vaudeville* King's Wharf Theatre; Michigan trip, Soaring Eagle Casino, Aug. 20-23. Fitness Mondays 9:30 a.m.; Thursdays Ballroom dancing 10 a.m. 395-7881.

LZA Seniors dance class Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. *Hello Dolly*, Stage West Dinner Theatre June 14; *Fiddler on the Roof*, Stratford Sept. 13. 630-9444 or **Libby** 782-2059.

Shaarei Shomayim Friendship Club Israel trip May 28-June 14; *Vaudeville*, King's Wharf Theatre June 14; *Second Time Around*, Gryphon Theatre July 14; *Damn Yankees*, Drayton Festival Theatre Aug. 22. **Lena** 785-5773.

New Image 50 Plus dance for single seniors Saturday, April 15, 7-10:30 p.m. Earl Bales Community Centre. **Mollie** 733-3634.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. April 18, lunch out; April 26, no program due to Passover; May 2, movie. **Anna** ext. 110.

Movie *Elizabeth*, Sunday, April 16, 2:30 p.m.

VOLUNTEER APPRECIATION: Pictured at Adath Israel Congregation's recent Volunteer Appreciation Shabbat recognizing and honouring the many dedicated volunteers who contribute their time and resources to the synagogue, from left, are Sheldon Parker, president; Marlene Sklar, event organizer; Mark Alter, first vice-president; Eric Gossin, secretary; Howard Goldstein, chairman of the board.

Coast to Coast

Canadian women recognized for volunteer work

By JANICE ARNOLD
Staff Reporter

MONTREAL — The "unknown Helens" were the women Montreal writer and poet Akhtar Naraghi had in mind when she founded the Helen Prize.

These are the women who have made the world a little better but are rarely recognized.

Named for anti-nuclear activist, Helen Caldicott, the prize is a modest one monetarily – $500 each to a Canadian and to someone from outside the country. But it has gained a reputation for nominating women doing humanitarian work that requires courage.

This year's winners of the Canadian prize are Judy Stevens and Carol Lupovitch, who founded and run the Share the Warmth Foundation, a food bank in Point St. Charles, that also encourages the poor to realize their potential through training and self-help.

Over 2,000 food packages are given out each month to the needy of the Point, as well as of Verdun, Little Burgundy and St. Henri.

Share the Warmth prepares and delivers breakfasts, lunches or snacks to 16 schools and community centres for about 3,150 children from low-income families, filling a gap created by government cutbacks.

In addition, more than 200 deliveries a month are made to isolated elderly and disabled people.

The two women were selected from 23 nominations from 17 countries.

Stevens and Lupovich started Share the Warmth 10 years ago. Before that, they had volunteered at the Jewish General Hospital and for Combined Jewish Appeal.

Stevens was in the cosmetics business with her sister-in-law, Linda Hodes, when a woman from the Salvation Army told them about the need to bring food and clothing to the homeless in Montreal.

They agreed to pay the $200 needed to repair a donated truck, and to collect donated clothing in their downtown office.

The project was featured in a newspaper article, which Lupovich read. She offered her services right away.

"When I turned 50, I had a feeling my life was going to change drastically," said Lupovich, now 62. She had lived almost all her life in Westmount and until then had been preoccupied with raising a family.

Hodes has since moved to California.

Stevens, 60, could scarcely have guessed 10 years ago that she would be working full time in a neighbourhood she knew little about previously.

Stevens and Lupovich admit they had no plans when they began and have winged it much of the time.

Things just evolved as they presented themselves, and they learned totally from other people, they said. Unfortunately, there was no shortage of demand for the basic necessities of life. More surprising was the readiness of people to give.

They use words like "magic" and "karma" and "angels" to describe how the project grew from giving away 39 food baskets in its first month through word-of-mouth, to a bustling, non-profit organization that employs seven and has expanded to offering job skills and language training.

The next project is the opening of a teen centre nearby.

Share the Warmth is located in a century-old house on Rushbrooke Street. About 40 volunteers offer their time.

"They come from inside and outside the community. We even have people helping from the Douglas Hospital group home. Everyone blends together," Stevens said.

Not long ago, the group pitched in for a "barn-raising" – actually the renovation of the kitchen – saving the organization thousands of dollars. The kitchen is the heart of the operation, where over 1,000 muffins alone are baked.

The organization relies heavily on donations from the food industry, and every day its truck tours the city picking up what's offered. The food for the school meal program is mostly purchased to ensure that nutritional requirements are met.

Share the Warmth's budget comes from charitable foundations, corporations and the public. Mazon Canada, the Jewish group feeding the hungry on a non-sectarian basis, has been a constant supporter from the beginning.

This year's Helen Prizes were presented at Concordia University. The winner of the international prize was Rima Nasir Tarazi, a Palestinian who is dedicated to the promotion of peace and to helping women and children.

Cross-Canada Round Up

Eruv in West End?

EDMONTON — Mayor Bill Smith met recently with Rabbi Ari Enkin to discuss the creation of an eruv in west Edmonton.

Shuls May Merge

WINNIPEG — The city's two biggest synagogues are discussing a possible merger, among other options. Officials at Rosh Pina and Shaarey Zedek synagogues say nothing is firm yet, but that talks will continue. The city's Jewish population has shrunk over the last 20 years from 16,000 to just over 13,000.

Director to Leave

CALGARY — Joel Miller, executive director of the Calgary Jewish Community Council, has announced that starting in June, he'll become assistant executive director of the Greater Hartford Jewish Community Centre in Hartford, Conn.

Fighting Joblessness

VANCOUVER — The Jewish Family Service Agency (JFSA) has unveiled a plan to help fight unemployment in the city's Jewish community. The program, called Job Match, hopes to pair prospective employees with business leaders in the community.

Promoting Travel

OTTAWA — It was a diplomatic first in Canada: The Palestinian representative to this country, Abdul Bakr Munem, met recently with Israel's consul for tourism, Arie Shevy-Shibi, to promote travel to the Mideast. Their joint appearance, sponsored by the Travel Media Association of Canada, prompted a prolonged standing ovation.

CANADIANS ATTEND D.C. CONFERENCE:

Canada's profile among North American Jewry received a boost recently at the United Jewish Communities 12th Young Leadership Conference in Washington, D.C. The Canadian contingent, which included 60 Torontonians, was the largest group of Canadians to take part in the bi-annual gathering of young Jewish adults from across North America, which attracted 3,200 participants. For the first time ever, the conference's opening ceremony included the Canadian national anthem. Melanie Segal (left), who chaired the 75 member Canadian contingent, is shown presenting Charles and Andrea Bronfman with a plaque in appreciation of their sponsoring a special reception for the Canadians.

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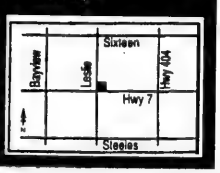

E-mail your letters to the editor:
The Canadian Jewish news
TorCJN1@aol.com

Montreal's oldest cemetery victim of neglect, age

MONTREAL — Shattered gravestones, overgrown grass and rotted soil desecrate the Back River Memorial Gardens, Montreal's oldest Jewish cemetery, established in 1867.

Located at the intersection of Sauve and Berri streets, the historical site has been the victim of vandalism and neglect over time.

Recently, a new committee was formed to restore the cemetery.

"The Back River cemetery is a significant part of the Montreal Jewish community's heritage," said Marilyn Blumer, president of FEDERATION CJA. "The cemetery is a long-range community responsibility, to which we are firmly committed."

"We must implement a decisive plan of action to restore the cemetery to its rightful and dignified condition," said Julius Erdstein, president of the board. "It is our responsibility to preserve the memories of the founding members of our community. They must be more than just abandoned memories."

Representatives from Back River Cemetery affiliates joined FEDERATION CJA representatives and community individuals with cemetery expertise, in forming the recently established pro-active Back River Cemetery Board to research solutions concerning the deterioration of the Black River Cemetery.

"We've commissioned several topographical and geological studies of the grounds in order to have a better understanding of the Back River Cemetery's distressing situation," said Seymour Frank, chairman of the board and active community leader.

Vandalism, neglect and time have all played havoc with many gravesites at the Back River Memorial Gardens Cemetery, the Montreal Jewish community's oldest cemetery.

מזל טוב Mazel Tov

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Mazel tov to Austin Kranc on his first birthday, Dec. 30, from parents Tina & Ben Kranc, Saffire, and grandparents, uncles, aunts and cousins.

Mazel tov to Fay & Jack Glazier on your 60th wedding anniversary. Love Marv, Suzanne, Bryna, Buster, Ruthie, Aaron, Zach, Michell, Matthew and Cameron.

Mazel tov to Leon & Bella Ofshany on their 50th wedding anniversary, Jan. 29. With pride and love, your children, in-laws and grandchildren.

Happy 90th birthday to Abe Bimblich. Love from Joe, Henny, Helen, Stephen, Sandy, Butch, Natalie, Daniel and Avi.

Mazel tov to Stephanie Berlin Milgram on your recent bat mitzvah. With love from your husband Mark and children Sharlene and Saul.

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Comment

Students learn about political advocacy

By IGAL HECHT
Special to The CJN

On Tuesday, March 28, I joined a group of university and college students on a trip to Ottawa to discover how Canadian politics operates and how we as young Jews can effectively lobby the government on behalf of Israel and other causes.

Called The Political Advocacy Training Conference, it was organized and supported by the Canada-Israel Committee, Jewish Campus Services of Greater Toronto, the Jewish Students' Union, UJA FEDERATION of Greater Toronto and Hillel International's Student Initiatives Grant.

The first speaker, Rabbi Reuven Bulka, used passages from the book of Shmot (Exodus I and II, 13:22) to convey that it is up to the individual to decide which form of protest he or she chooses.

"Sometimes, a loud demonstration is not as effective as a silent protest," Rabbi Bulka said.

He also told us to choose our battles. During the convention, a group of Montreal students organized a demonstration near the Iranian embassy. The Toronto group was asked to join, but we had mixed feelings. On the one hand, we wanted to help the 13 Iranian Jews who have been imprisoned for about a year on made-up charges. However, we did not want to miss any parts of the conference or divert media attention away from it.

After some soul searching, many of us decided not to take part, yet some, myself included, decided to participate in the protest.

Rufina Litvak, a student at the University of Toronto, said of the decision to be part of the protest: "I felt more involved because of the Iranian rally."

During the conference, John Harker, a political consultant, gave us some insight into the art of negotiation, which every lobbyist or advocate on the Hill must possess. We learned that in any negotiation, one should look for common ground.

Later, at the 16th Canadian-Israeli Committee Policy Conference, we all felt a sense of excitement in the Ottawa Congress Hall.

"The amount of power that existed in the room was overwhelming and something that students do not experience on a regular basis," said Fareed Kanani, a student from York University.

The conference started with a political party statement from the five parties. This was the most disappointing part of the day, because no political party seemed to have a genuine interest in Israel. Rather, they bombarded us with insignificant personal stories and political rhetoric.

The jewel event of the conference came about 6:30 p.m. A large circle of lights and cameras was set up near the entrance to the dining hall.

Israel's former prime minister Shimon Peres had arrived.

I extended my hand to him and he shook it. I am sure that my hand was just another hand in a sea of hands that he shook that evening. Yet to me, it was a moment that I shall cherish forever.

After this experience, I believe that students want to be involved politically. We simply need the tools, training and education to do so effectively.

Furthermore, as both an Israeli and a Canadian citizen, I was pleasantly surprised to learn the enormous amount of love and support that Canadian Jewry has for Israel. I hope that this continues to develop and grow based on mutual respect and a sense of partnership.

Hillel to assess students' needs at University of Western Ontario

By SIMONE JOSEPH
Staff Reporter

TORONTO — Hillel: The Foundation for Jewish Campus Life is considering studying the University of Western Ontario, a campus it considers under-resourced, to assess the needs of its Jewish students.

The possibility of a study was discussed at Hillel's lay leadership conference last month.

"It [UWO] is probably the most under-served [university] per capita," said Jay Rubin, executive vice-president of Hillel in an interview with *The CJN*.

Hillel has identified UWO as the campus with the largest number of non-commuter Jewish students next to Queen's University, said Zac Kaye, executive director of Jewish Campus Services of Greater Toronto.

The UWO is not an affiliate of Hillel, but is encouraged to access Hillel's grant system, he said.

While UWO has between two and three thousand Jewish students, the campus has only one staff person and a small 8 by 11 office, said Arye Berk, the director of the University of Western Ontario's Jewish Students Union.

Berk says that in the last five years, several factors have contributed to an increased need for services: an increasing number of Jewish students; more students becoming involved in Jewish programming; more assimilated students, and an increasing number of students who are not involved in the JSU.

While Berk has noticed an increased number of students from Toronto who are used to obeying the laws of kashrut, Western has no kosher eateries, he said.

Hillel would work with various Jewish organizations including UIA Federations Canada, Jewish Campus Services of Greater Toronto, the London Jewish Federation, UWO's Jewish Students' Union and UJA FEDERATION to complete a needs assessment. Then, an action plan would be devised to develop stronger campus services, Rubin said.

Since the proposed study is in its early stages – it is still being discussed and has not yet been approved – it is not known when the study will be done.

Hillel meets in Toronto

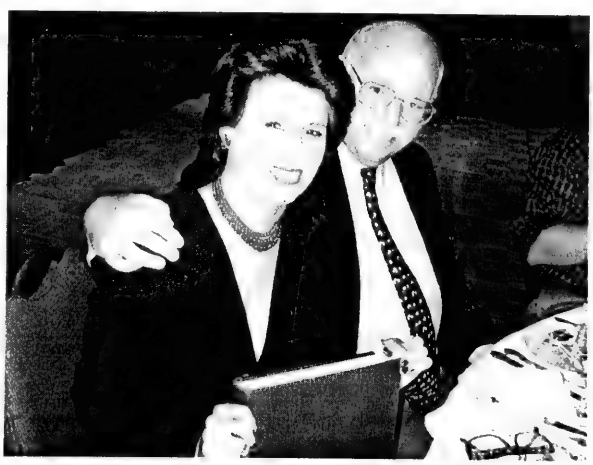
TORONTO — Hillel, an international Jewish campus organization, held its annual lay leadership conference outside the United States for the first time ever.

The Schusterman Hillel International Lay Leadership Conference was held in Toronto from March 25 to 27.

"It was a demonstration of our commitment to Jewish life on campus in Canada," said Jeff Rubin, director of communications for Hillel: The Foundation for Jewish Campus Life.

Last year, Jewish Campus Services of Greater Toronto became affiliated with Hillel. Outside Toronto, Hillel provides services to affiliates in Montreal and Vancouver and to campuses with fewer than 500 Jewish students through Hillel's Soref Initiative for Emerging Campuses.

—SJ



Judy and Michael Steinhardt, co-founders of Birthright Israel, with a scrapbook of photographs and quotes from Birthright participants. The scrapbook, a gift from Hillel: The Foundation for Jewish Campus Life, was presented to the couple at Hillel's lay leadership conference.

[Simone Joseph photo]

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See Page 60

Chrétien make historic visit to Israel

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — Jean Chrétien became the first Canadian prime minister to visit Israel in an official capacity when he, his wife Aline, and members of Parliament arrived at Ben-Gurion airport on April 8.

In Israel, Chrétien visited Yad Vashem and Yitzhak Rabin's grave, as well as meeting with President Ezer Weizman, Prime Minister Ehud Barak, Supreme Court President Aharon Barak and Jerusalem Mayor Ehud Olmert. He also received an honorary degree from the Hebrew University of Jerusalem.

In addition, Chrétien met in Gaza with Palestinian Authority leader Yasser Arafat.

Asked why Chrétien's itinerary called for him to meet a number of Israeli officials and only one Palestinian official, an adviser to the prime minister said: "The prime minister is on a 12-day trip. He'll be spending eight or nine days in Arab countries. While he's spending more time in Israel than in the …territories, most of his time will be spent in other Arab states."

He added that Canada's relationship with Israel goes back to 1948, whereas it is much newer with the Palestinian Authority.

When Jean and Aline Chrétien visited Yad Vashem Sunday morning, Dr. Robert Rozett, director of the Yad Vashem library, took them on a tour of the museum.

Stopping at the World Response Section, Rozett read out a letter from the the Evian Conference held during World War II to discuss the question of how to deal with the Jewish refugees. The Canadian delegate wrote at that time: "The trouble is that the more that is done for them [refugees], the more of them there will be…So nothing will be done by Canada."

Chrétien, who visited Auschwitz last year, was visibly disturbed by the contents of the letter.

At the end of his tour in the museum, Chrétien apologized for Canada's failure to provide a haven for Jews during the Holocaust.

"Yes, errors were made in the past," Chrétien said. "But as you know, Canada is the most open nation today for refugees all over the world."

In Yad Vashem's guest book, Chrétien further wrote: "As prime minister of Canada, I pledge to you that Canada will take a leading role to ensure that such atrocities never happen again."

Some people in the prime minister's entourage were aware of Canada's reputation as a haven for former Nazis who settled there shortly after World War II.

However, the situation in Canada has "dramatically improved from '85-'86 when Canada was in fact a [Nazi] safe haven," said Jack Silverstone, executive director of Canadian Jewish Congress, who was with Chrétien in Israel.

"In fairness, I don't think [the label that Canada is a Nazi haven] is true anymore," he said. "You can't say it's the same country it was…there have been substantial changes."

Canada is one of the few countries that have ongoing cases against Nazi war criminals, Silverstone added, noting that not long ago, Canada revoked the citizenship of Helmut Oberlander, an SS death squad member.

During their meeting, Barak welcomed Chrétien, saying he hopes "this visit will further relations between Canada and Israel."

One connection between the two countries is Canada's history of participation in Mideast peacekeeping missions. Canada played a central role in defusing the Suez Canal crisis in 1956 and helped introduce the modern-day concept of UN peacekeeping.Today a Canadian commands the United Nations Disengagement Observer Force (UNDOF) in the Golan Heights.

Chrétien told Barak that if Israel needed Canadian soldiers to guard the Lebanese border after the pullout, he would send them.

"I have come to reaffirm the commitment of Canada to do our part to assist you and your Arab neighbours as you travel this challenging road, a road whose risk and challenges are worth taking if the reward is a just, secure and lasting peace for Israel and the entire region," Chrétien said.

But Barak said such an offer was not needed: "We're grateful for Canada's role in peacekeeping," said Barak. "To the best of my understanding if we pull out in a way that will be [agreeable with the implementation of Resolution 425]… it seems to me there would be no need for more UNIFIL soldiers."

Today, 220 Canadian soldiers serve in the UN multilateral force in the Golan, and 20 in the Sinai.

After his three-day visit to Israel, Chrétien was to tour Jordan, Egypt, Syria, Saudi Arabia and Lebanon.

On Monday, Chrétien visited Gaza for his meeting with Palestinian Authority Chairman Yasser Arafat.

His staff was asked why he had not planned to meet Arafat in East Jerusalem.

"Arafat wanted to meet the prime minister in Gaza," said one adviser. "Indeed, Arafat doesn't have authority in East Jerusalem."

The "objective was to return the visit Arafat made to Canada almost a year ago," said one official. "When we established the visit, Arafat decided he wanted to meet the prime minister in Gaza. That's where his office is."

At a press conference with Canadian reporters Chrétien said: "I'll meet with Arafat where he invited me – in Gaza. So I don't see it as a political statement."

Court rules Weiz can be extradited

By VIVA PRESS
Israel CJN Bureau

JERUSALEM — Jerusalem District Court Judge Zvi Cohen ruled Monday that Daniel Weiz can be extradited to Canada to face murder charges.

Weiz has been charged with second degree murder in the November killing of 15-year-old Dimitri Baranovski in a Toronto park during a scuffle over money and a pack of cigarettes.

His lawyer, Nitzana Darshan-Leitner, said she will appeal the decision to the Supreme Court.

Weiz has admitted that he was in the park but denied kicking and stomping Baranovski to death. Weiz was in Toronto visiting his father at the time. He lives with his mother in Israel.

In his five-page decision, Cohen ruled that there is enough evidence to warrant a trial, though some of it is contradictory. Darshan-Leitner said she would appeal to the Supreme Court within 30 days. She said the basis of her appeal would be her belief that the evidence against Weiz is false. She said Weiz is being framed by the other teenagers.

State Attorney Irit Kohn said this is for the Canadian courts to decide.

Under Israel's new extradition law, an Israeli citizen can be extradited for trial abroad if there is a promise that the citizen will be returned to Israel to serve a sentence if convicted. Canada has said it will agree to send Weiz back if he is convicted, and Cohen ruled in favour of this pledge.

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13 Iranian accused allowed their own counsel

By MICHAEL J. JORDAN
Jewish Telegraphic Agency

NEW YORK — Following an appeal by Iran's chief rabbi, the Iranian judiciary has announced it will allow 13 Jews accused of spying for Israel and America to hire their own lawyers, says an American Jewish leader.

The 13 will also get a few extra days to prepare their case, according to Malcolm Hoenlein, executive vice-chair of the Conference of Presidents of Major American Jewish Organizations.

Previously, the "Iran 13" – who could be sentenced to death – had been represented by lawyers appointed by the Islamic fundamentalist-controlled judiciary.

The trial had been scheduled for April 13, but now will likely be held April 18, Hoenlein said last week.

Despite the Iranian concessions, Hoenlein said, North American Jewish organizations will go ahead with a flurry of high-profile activities aimed at both highlighting the plight of the prisoners and pressuring Tehran to end the entire yearlong ordeal.

B'nai Brith Canada, for one, has requested observer status at the trial.

Canada has also publicly expressed its concerns about the fate of the Iranians.

Speaking to the policy conference last month in Ottawa of the Canada Israel Committee, Foreign Affairs Minister Lloyd Axworthy said "the arrest of the 13 Iranian Jews was a matter of considerable, broad-based mutual concern."

Axworthy emphasized that it was "a priority to arrive at a rapid, just resolution" of the situation. He called for an open trial of the accused to comply with international judicial standards, and subject to international observation.

Iranian officials have indicated that the trial will be a one-day affair.

If that's the case, Jewish advocates will press Iran to release the prisoners on bail, regardless of the verdict, so they can return to their homes for Passover.

A high-profile former diplomat tapped by Canadian Jewish Congress to intervene with Tehran on the fate of the 13 has said he doubts the accused will receive death sentences or life imprisonment.

Giandomenico Picco, a one-time hostage negotiator for the United Nations, also believes that a good sign is the fact that the 13 will be tried by regular courts, not Iran's Islamic revolutionary courts.

It's unclear what prompted Tehran's change of mind.

Both Israel and the United States have vehemently denied the charges against the Iranian Jews.

Until now, U.S. and Canadian advocates have pursued quiet diplomacy, marshalling support from many governments and human rights groups to release the detainees, or at least to ensure a fair trial.

But having seen little progress, the activists are now taking a more high-profile approach.

On the diplomatic front, Hoenlein said he expects the U.S. Congress to pass a bipartisan resolution that will denounce Iran for its detention of the Jews.

Governments around the world are being asked to pass similar resolutions, he added, while various leaders, including some from Arab and Muslim countries, have indicated they will step up efforts to pressure Tehran.

At the grassroots level, vigils, but not street demonstrations, are taking place at various locations in the United States and Canada.

Last Sunday, for example, Ve'ahavta, the Canadian Jewish Humanitarian & Relief Committee, held a vigil on a Toronto beach.

Montreal Mount Royal Liberal MP Irwin Cotler condemned the Iranian decision to prosecute the 13 Jews while also denying them the right to a fair trail in general and their right to counsel, in particular. He characterized the group as "utterly innocent of crime," saying there is no "shred of evidence" against them.

Cotler released the text of a letter that he and McGill law dean Peter Leuprecht sent to Iranian President Mohammad Khatami and to the head of the Iranian judiciary, Ayatollah Shahroudi. The letter documents the violations by the Iranian authorities of their own law, and of international treaty law to which Iran is a state party, in the course of their prosecution and persecution of the 13 Jews.

Cotler and Leuprecht condemned the arbitrary character of the arrest and detention, the lack of notice of the nature and causes of the charges, the prolonged character of the year-long incommunicado detention, the denial of communication with counsel of their choice, the absence of any publicly disclosed evidence and the absence of a trial within a reasonable period of time.

They detailed the extent of the violations as "incredible" and called on Khatami to respect the historic "Iranian civilizational heritage" and "release the Iranian Jews as part of the process of emancipation and liberty."

Rabbis across the religious spectrum agreed to recite special prayers last weekend. In Los Angeles, the Council of Iranian American Jewish Organizations held a special commemoration to mark the first anniversary of the arrests.

The Jews were reportedly arrested along with eight Muslim men. But none of the 21 has been formally charged, which also violates Iranian law, said Pooya Dayanim, the council's spokesperson and himself a lawyer.

"Basically, these Jews are hostages," said Dayanim. "Iran may feel the longer it delays the trial, the less it will be internationalized and hurt them. Our job is to remind them that the world community still cares about these people."

The detainees are all community or religious leaders, most of whom come from the southern cities of Shiraz and Isfahan, except for a 16-year-old boy who is one of three now out on bail.

Their arrest was believed to be part of a political battle between Iran's hard-line revolutionaries and reformists behind Iranian President Mohammad Khatami.

American observers had hoped that the resounding victory by Iran's reformists in the Feb. 18 parliamentary elections would bode well for the prisoners.

If anything, their situation has worsened, said Hoenlein.

"All the things we'd been promised and thought would come true – just the opposite has happened."

In related developments last week, Reuters reported that the judge in the case of the 13 Iranian Jews paid a surprise visit to their prison to wish them well for the upcoming Passover holiday.

The Iranian justice ministry said revolutionary court Judge Sadeq Nourani, assigned to hear the case in the southern city of Shiraz, visited the 10 jailed accused as a humanitarian gesture.

The gesture is virtually unprecedented in the Islamic Republic and underscores the determination of the authorities to handle the case with sensitivity, after it provoked outrage in some western capitals.

The ministry distributed letters from three of the detained Jews, thanking Nourani for his visit.

Judiciary spokesperson Hossein Saddeqi told state television that eight of the accused had informed the court that they were appointing their own lawyers and the other five were expected to do so before the trial begins.

...With files from CJN staff.

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Israel & the Jewish World

The Week in Israel

April 3

• Tel Aviv officials may try to convince Olympic organizers to stage the 2012 Games there. Tel Aviv Mayor Ron Huldai said city officials have ordered a feasibility study on the matter.

April 4

• Prime Minister Ehud Barak was reported to be shifting his policy focus from diplomacy to the economy as a result of the lack of progress in the former and the public's disappointment with the latter.

April 5

• Syria cautioned the UN against giving security guarantees to Israel after the IDF withdraws from Lebanon. *(Later in the week, Lebanon warned of cross-border raids by Palestinian groups if Israel unilaterally withdrew.)*

• Rabbi Ovadiah Yosef told police he did not intend to encourage or condone violence when he compared Education Minister Yossi Sarid to Amalek on Purim.

April 6

• Tensions between Jewish and Arab students erupted during demonstrations at Haifa University and Hebrew University's Mount Scopus campus following Land Day protests by the Arab community a week earlier in which an Arab woman died.

April 7

• Israeli police recommended no charges be laid against President Ezer Weizman for receiving cash gifts while he served as a Knesset member and cabinet minister.

• *A Nahar*, Lebanon's leading daily, stepped up its campaign against the government's reluctance to take responsibility for the south after the IDF leaves.

Files from JTA and Ha'aretz

Syria hardens its demands against Israel

By ALUF BENN
Ha'aretz Daily Newspaper

JERUSALEM — Syria has toughened its position vis-a-vis the proposals made by President Bill Clinton in his March 26 meeting with President Hafez al-Assad, according to sources knowledgeable about the document.

Syria's reply, which addressed points made at the Geneva summit, was delivered last week via the U.S. embassy in Damascus. The sources say the Syrians have taken a "step backward" and no longer accept the compromise proposals they already had agreed to in talks with Israel.

A political source in Israel said Assad's aim is to enshrine his tough positions in written documents which will later be presented as the positions at which the negotiations with Israel were broken off – but they will also afford Syria some latitude for flexibility if and when talks resume.

The sources said Syria is demanding a total Israeli withdrawal from the Golan Heights to the lines of June 4, 1967, Syrian sovereignty on the shore of the Kinneret, and the right to part of the sea.

Furthermore, Damascus is adamantly opposed to an early-warning station on Mount Hermon after a withdrawal, and will begin normalization with Israel only after the evacuation of the Golan is complete.

Syrian Foreign Minister Farouk Shara told reporters, after he met President Hosni Mubarak in Cairo last Saturday, that his country is ready to negotiate over the water issue with Israel but not over the border.

"Land is not subject to negotiation – water is," the Egyptian press quoted Shara as saying.

Sharansky visits Falash Moras in Gondar

Ha'aretz Daily Newspaper

GONDAR, Ethiopia — Interior Minister Natan Sharansky travelled to famine-stricken Ethiopia Sunday on a three-day visit to assess the condition of the Falash Mora community.

About 26,000 Falash Moras – Jews who converted to Christianity about a century ago – have gathered in compounds near Gondar and Addis Ababa, pleading to be brought to Israel.

"I knew the situation was difficult, but to see the suffering close-up is a difficult experience which can leave no one unmoved," said the minister.

"We are a nation of immigrants, but we must also operate within the law and bring to Israel those eligible according to the Law of Return. I know what it means to be a refugee and not seeing my wife for 12 years," said Sharansky on the plane to Ethiopia.

The Gondar compound is a harsh place. Approximately 10,000 members of the Falash Mora have gathered there over the last two years from nearby villages. Living conditions are difficult and most are on the threshold of famine.

The majority of the Falash Mora in Gondar have families in Israel. When Sharansky visited, their representatives told him in an emotional letter in English: "We dream of Jerusalem and ask that as Moses led the people of Israel, you will bring us to Israel before the Passover."

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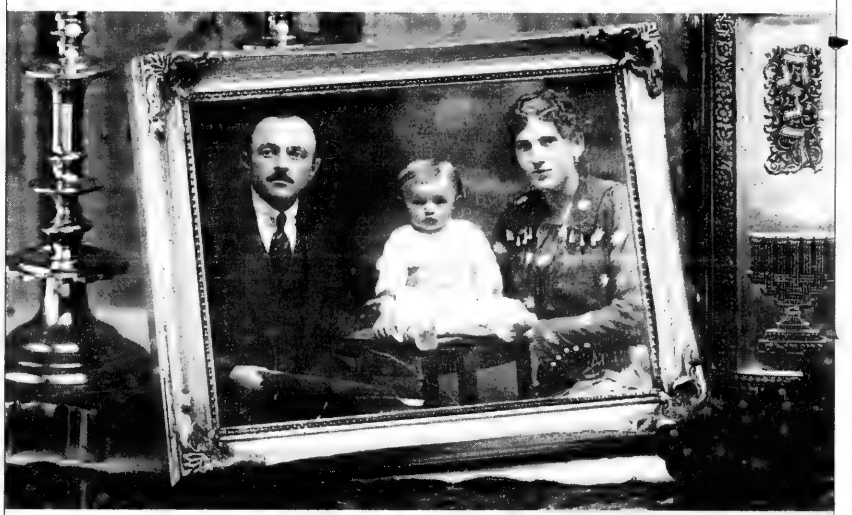

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Syrian Web sites reveal anti-Israel rhetoric

By PAUL LUNGEN
Staff Reporter

Despite eight years of peace talks between Syria and Israel, it appears that state-controlled Syrian news agencies have done little to cool their overheated anti-Israel rhetoric.

Beyond painting Syria as an innocent victim and the Israelis as bloodthirsty aggressors, several English language Syrian Web sites have recently compared Israel to Nazi Germany. One suggested that Jews consider themselves "the superior race."

The CJN examined five English language sites: those operated by the *Al-Thawra*, *Teshreen* and *al-Baath* newspapers, the Web site of the Golan, and one by the Syrian Arab News Agency (SANA).

The Golan site (www.golan-syria.org/index1.htm) was the most vitriolic, employing the Nazi analogy repeatedly. In an April 5 posting that attacked an article published by the Zionist Organization of America, Golan-Syria refers to the "***Super*** Israeli ***Race***" (bold italics in the original). Palestinians resisting Israel are compared to "the French resistance to the Nazi occupation," and the article pointedly asks whether those who "confronted the Hitleric occupation [were] terrorists."

In another item on the Web site, titled "Zionist Propaganda is legacy of Nazi propaganda," the author suggests that "Israel has…mastered the art of political blackmail and demagogic propaganda."

Yet another item refers to "Zionism's greediness in the Golan" and it alleges Jews see themselves as "the superior race fully entitled to dominate." It concludes, "Isn't this the logic of Hitler, Nazism and fascism."

The SANA Web site (www.sana.org/English1/israeli_terrorism.htm) presents a section on "Israeli terrorism" that claims the "terrorism concept has been clearly seen in the Zionist movement blood, mentality and even in their writings. It was in their general notion on the way to fulfill the movement sinister aims" (sic).

Compares Israel to Nazi-Germany

A second article claims Israel "encouraged drug smuggling to Egypt and flooded its markets with counterfeit currencies and rotten food. It is Israel that secretly passed to Egypt mail stamps that were painted with heroin on its sticky side."

The Stern Gang, a 1940s Israeli paramilitary organization, allegedly tried to assassinate British General Bernard Law Montgomery and "also made another assassination bid against last U.S. President Harry Truman. It was because fanatic Zionists had felt that he did not give enough support to their claims in Palestine."

The article later quotes British writer Aldous Huxley, saying that "Zionism hands are behind rotten germs injected in the human civilization body all over the world" (sic).

The *Syria Times* Web site (www.teshreen.com/web/apolitic-s009.htm) alleges Israelis "never kept their word or promise" and that "it seems Israel cannot change its expansionist and aggressive nature."

The *Teshreen* site, which includes reports from the *Syria Times*, as well as the *al-Baath* and *al-Thawra* sites, places sole responsibility for the absence of a peace accord on the Israeli side.

Al-Thawra (www.thawra.com/report/force.html) is fawning in its praise of Syrian president Hafez al-Assad, but did not, in the articles viewed by *The CJN*, employ the Nazi analogy against Israel.

Meanwhile, a recent analysis piece on the *Palestine Times* Web site (www.ptimes.com) makes use of the Nazi analogy in the context of the Pope John Paul II's recent visit to Israel's Yad Vashem Memorial. Writer Erik Paul states: "The Pope publicly mourned the allegedly millions of Jews killed during the Holocaust…That million of Jews were killed during the Holocaust is also debatable." The article goes on to paint Israelis as bloodthirsty killers, and it claims that Israel's Shin Bet domestic intelligence agency "puts Hitler's SS to shame."

The level of vitriol in state-controlled Arab media does not surprise David Goldberg, director of research and education for the Canada-Israel Committee (CIC).

"Most of the most virulent anti-Israel and anti-Semitic rhetoric comes from Syria," he said. "It's officially sanctioned government propaganda."

Other Arab states also sanction anti-Semitic materials, he continued. "There are elements of anti-Semitism in Arab newspapers, especially in Egypt, which is most perplexing and disturbing for Israel to see."

Goldberg suggested there may be cool political calculations behind the heated rhetoric. Egyptian President Hosni Mubarak may be attempting "to toe the line in the Arab world and have a peace with Israel," he said. "That may be why it gets into the official Egyptian press."

A similar logic may be operating in Syria, he continued. Assad is concerned about improving relations with the United States as well as with Israel, while at the same time "sustaining his own regime and maintaining his status in the Arab camp."

As with Mubarak, permitting anti-Israel and anti-Semitic propaganda may help establish his bona fides in the Arab world, Goldberg suggested.

Goldberg believes this could backfire when it comes time to complete a deal with Israel. Support in Israel for a peace deal with Syria is at best a 50-50 proposition, he said. What is needed is "for Assad to demonstrate good faith to Israel. One confidence-building measure would be an end to anti-Semitic and anti-Zionist rhetoric. That would go a long way to show he's serious."

Spokespersons for the Syrian Embassy were unavailable for comment.

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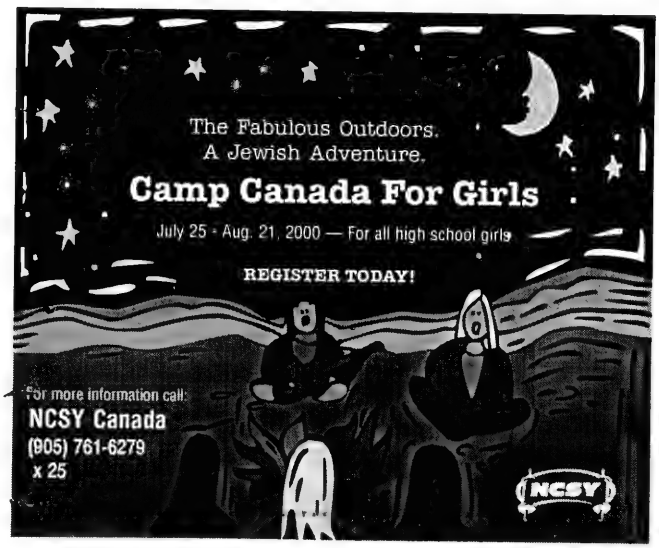
Resumes with the names of 3 references should be sent in confidence to the: **Search Committee, Atlantic Jewish Council, c/o Jon Goldberg, Executive Director, 5675 Spring Garden Road, Suite 800, Halifax, NS B3J 1H1. Fax: 902-425-3722. E-mail: jgoldberg@theajc.ns.ca. *Applications must be received no later than May 4, 2000.***



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'If we don't maintain our culture, we will die'

By ABRAHAM ARNOLD
Special to The CJN

Commentary

Natalia Lvona Itelson, 34, worked for almost three years as the leader of a volunteer group organizing a new Jewish community welfare and cultural organization in Vladimir, Russia, (1,500 Jews), beginning in late 1996.

They developed a welfare program that provided food parcels and clothing, a Sunday school for some 30 children, a theatre group, a music ensemble, a family club and a youth club.

Early in 1999, the organization adopted the name Hesed Lev and appointed Itelson as executive director at a nominal salary.

Hesed Lev in Vladimir (180 kilometres east of Moscow) is part of a network of chesed groups initiated by the JDC (the American Jewish Joint Distribution Committee) in 111 communities in Russia and other countries in the former Soviet Union since the early '90s.

JDC provides the food for the Hesed Lev welfare program, including Jewish holiday parcels to 250 of a total of 400 pensioners, monthly parcels to 150 people, and one meal a day to 20 people five days a week.

A three-storey building recently purchased in the centre of town is being renovated to serve as a "Jewish house" in Vladimir. The Russian Jewish Congress provided close to half of the $20,000 (US) purchase price of the building, with most of the balance coming from individual donors. The cost of repairs and renovations is estimated at $53,000, a substantial portion of which has been promised by the JDC.

Natalia Itelson, director of Hesed Lev, with the exhibit of Jewish-government relations documents.

In the midst of Hesed Lev's growing programs, and facing a funding shortfall, Itelson heard of the Canadian Executive Service Organization (CESO), which sends volunteer advisors (usually retired professionals) all over the world to advise and help government and non-government organizations to improve their operations. (Several CESO volunteer advisors had already been to Vladimir.) She decided to ask CESO for help with new sources of funding and overseas contacts.

This was the first time a Jewish organization had requested help from CESCO, which is funded largely by the Canadian International Development Agency (CEDA) and is thus part of Canada's international aid program.

As a retired Jewish professional, I was asked to undertake the assignment; I agreed do so, even though it meant travelling to Russia in the early winter. I was there for 3½ weeks, accompanied and assisted by my wife, Bertha.

Some Jews have left Vladimir for Israel and other countries since the doors from the former U.S.S.R. were opened. But many of those who remain wish to rebuild life and renew Jewish culture. I got this message, not only by witnessing the activities, but at a special meeting with the board of directors of Hesed Lev. Five out of seven board members attended the meeting along with the executive director.

They told me that in addition to helping the needy, their first priority is to revive Jewish culture.

"Russian Jews are living the same life as all the Russian people," said Natan Chatevich, the chairman of the board. "But if we don't maintain our culture, we will die."

Yuri Tumarkin, another board member who is director of the House of Art Workers in Vladimir, said that in Russian cultural circles, there are some people who believe that Jewish artists and musicians are destructive to Russian culture.

"We want to develop Jewish culture to interact positively with Russian culture," he said. "We believe the 'Jewish house' should not only provide welfare, but also help to raise young Jews to know their culture and thus protect themselves against anti-Semitic views."

The board members spoke of anti-Semitic demonstrations in Russia, of an anti-Semitic organization in Vladimir and other towns, of swastikas appearing in some homes, and other incidents.

Some time ago, a Jewish cemetery was vandalized. An investigation was held, but nothing was done. The regional government does not intervene against anti-Semitism.

However, the board members did not say anti-Semitism is causing Jews to leave the country. Instead, one said, "By buying our house we will protect our people."

Tumarkin added, "In Russia everything is done on an emotional level and on the basis of instinct. We hope the 'Jewish house' will be the 'Golden Middle.'"

They said they have support in the larger community, mainly in cultural and scientific circles. Evidence of this is to be seen in the fact that some non-Jews have given aid to Hesed Lev. We in fact met a deputy mayor and another civic official, both non-Jews, who are very supportive.

The board members asked me, "Why do you want to help us?"

I explained the role of CESCO in sending volunteer advisors around the world as part of Canada's international aid program. I also told them about the Jewish federation system in Canada and the United States.

Asked about my strategic goals in undertaking this assignment, I said that one of them is to tell the story of the Jews rebuilding Jewish life in Russia as Hesed Lev is doing in Vladimir, in spite of the fact that many Jews have left the country.

Other Hesed Lev board members who participated in the discussion were Victor Efros, director of technical services; Janna Yoffe, director of the Vladimir Cultural Centre; and Grigory Abramovich, representing his brother Josef Abramovich, who is a leading sponsor of Hesed Lev and head of the Vladimir branch of the Russian Jewish Congress.

The writer was in Russia in late 1999. He was sent there by the Canadian Executive Service Organization to advise Hesed Lev.

Some of the younger children at the Hesed Lev Sunday School in Vladimir, with their teacher Alexei Zuyev, display a Chanukah poster in Russian.

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Health & Lifestyles

Pain relief techniques urged for circumcisions

By LEILA SPEISMAN
Staff Reporter

TORONTO — People should encourage mohelim to use pain relief techniques when they perform a circumcision, says Rabbi Moshe Dovid Tendler.

Pain is usually considered in Jewish thought to be "a sign that God is talking to us," either saying that we are doing something wrong, or that we are not living up to our potential, Rabbi Tendler said.

"That does not apply to a baby. An eight-day-old doesn't learn anything from pain. Besides, it's a special mitzvah to avoid pain for a child."

Rabbi Tendler, professor and chair of biology at Yeshiva College, professor of medical ethics at Yeshiva University and a rosh yeshiva at RIETS, the theological seminary of Yeshiva University, was speaking at a public lecture on brit milah at Shaarei Shomayim.

The program, called Ritual Circumcision in the New Millennium: the Cutting Edge, was sponsored by Shaarei Shomayim adult education committee and the Association of Mohelim of Southern Ontario.

The other speaker was author and speaker Rabbi Paysach Krohn, himself a mohel.

Dr. Aaron Jesin, a family practitioner and mohel, told *The CJN* in a telephone interview after the program that pain relief is considered appropriate by many mohelim, who use creams and Tylenol.

In fact, he said, a mohel in the United States has been using a lidocaine-based cream that has been very effective, and he will be sending some to Toronto for testing here.

There is still a controversy about the use of injected pain relief, said Jesin, because there is a feeling that the pain of the injection will be worse than the pain of the brit.

Rabbi Tendler said that even when thinking about a mitzvah of the importance of brit milah, the health concerns of the mohel are taken into consideration.

"For instance, the *New England Journal of Medicine* advised using circumcision guards [devices that protect the person performing the circumcision] as a protection against HIV," the virus that causes AIDS.

Rabbi Krohn said brit milah is "one of those rare mitzvot that bonds all Jews together. It is always associated with joy."

It represents a commitment to both Jewish generations of the past, and those of the future, he said.

The brit milah symbolizes a new beginning, he said, citing as examples that Joshua was told to ensure that the Israelites were circumcised before they entered the land of Israel, a mitzvah that had not been observed during the years of wandering in the desert for fear of infection; and that Abraham was told he would be the father of the Jewish nation only after he circumcised himself.

This covenant between God and the Jewish people is marked by a cutting, a separation, Rabbi Krohn said, because "we have chosen to be different from the rest of the world. That's the pride of the brit."

Rabbi Krohn also emphasized the importance of performing the brit on the mandated eighth day. That number symbolizes many things, the eight days of Chanukah, the eight tzitzit, the earliest time that a child can experience the spiritual injection of Friday turning into the holiness of Shabbat.

Just as Abraham was "the first kiruv professional," a person who brings Jews closer to the Jewish experience, the brit should be an opportunity to bring Jews closer together, he said.

"Take the time to explain what is going on," he advised, "especially if it is a non-religious group."

About Nutrition

By LISA WEINBERG

Q. I am having a debate with my roommate about where to store tomatoes. I think they are supposed to go in the fridge; she says they belong at room temperature, on the counter. What is the best answer?

A. Your roommate is right on this one. Tomatoes should be stored at room temperature to retain optimal flavour and texture.

Q. It is true that yogurt contains more calcium than milk?

A. Yes most soft yogurt, cup for cup, actually contains more calcium than milk.

Q. I am sensitive to MSG. Are their other ingredients that I should avoid?

A. You will also want to avoid hydrolyzed vegetable protein and hydrolyzed plant protein, as they may cause the same symptoms as Monosodium Glutamate (MSG).

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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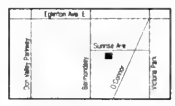

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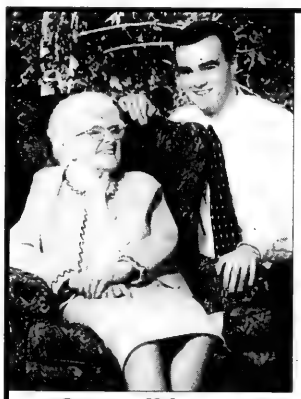
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CJ Seniors

Blood test for early Alzheimer's on the horizon

By JANICE ARNOLD
Staff Reporter

MONTREAL — A simple blood test to detect Alzheimer's disease in its early stages has been developed by researchers at the Jewish General Hospital (JGH), but it will be at least a year before it is available to the public.

Older people with mild memory loss could know years in advance whether they will have full-blown Alzheimer's disease or are just experiencing the "benign" forgetfulness associated with aging, with this test, members of the research team say.

Dr. Hyman Schipper, director of the neuroscience laboratory at the JGH's Lady Davis Institute, announced that he discovered that the protein heme oxygenase-1 (HO-1) is a biological marker for sporadic Alzheimer's, the most common form of the disease. Fewer than 10 percent of people with this form of the disease have familial Alzheimer's, for which a genetic test is already available.

"This blood test is a very significant milestone in the diagnosis and management of Alzheimer's disease," he said.

While there is no cure or therapy to effectively slow down the disease today, Schipper said the blood test will be an answer for the "huge" number of people over 60 who are worried about their memory.

> *Will help patients plan next three to five years of their lives*

Knowing they have early Alzheimer's, will enable them to plan the next three to five years of their life, the window they may have before becoming incapacitated, he said. This time could be used to get financial affairs in order, arrange family counselling or just take a trip

The test will also be important in ruling out Alzheimer's If doctors know a patient does not have the disease, they will not prescribe drugs such as Arisept, which can be used to alleviate the symptoms of Alzheimer's.

Depression in the elderly, for example, can look like Alzheimer's, but its treatment is different, Schipper said

As experimental drugs are developed for Alzheimer's, the blood test will make it easier to recruit appropriate subjects for clinical trials, he added.

It is not the presence, but rather the lack of HO-1 in the blood that indicates Alzheimer's, Schipper said.

A few years ago, the researchers found out through autopsies that HO-1 levels are high in the brains of Alzheimer's sufferers and actually are part of the plaques and neurofibrillary tangles that are characteristic of the disease, he said.

They were surprised to find that HO-1 was not also high in the blood of people with Alzheimer's and, in fact, the opposite was true. Healthy people, whether young or elderly, had much more HO-1 in their blood than those with Alzheimer's.

The researchers also found that people with age-associated cognitive decline (AACD), that is, with some memory loss but not to the extent of Alzheimer's, have HO-1 levels midway between those of the normal control group and those of the Alzheimer's patients. About half of those with AACD will go on to develop Alzheimer's within three to five years, Schipper said, and there is currently no way to diagnose who will be among that 50 percent.

The HO-1 levels in Alzheimer's patients were also lower than in those with non-Alzheimer dementia, non-dementing neurological illnesses like Parkinson's, and chronic medical conditions such as depression, whose symptoms may mimic dementia.

The test is accurate in detecting early Alzheimer's 88 percent of the time, Schipper said.

HO-1 is an enzyme that plays a role in the metabolism of iron.

At present, Schipper said, doctors do not have proof of Alzheimer's until a post-mortem confirms that is, indeed, what the patient had.

In the early stages of the disease, doctors can make a fairly sure diagnosis through a lengthy series of interviews and tests that rule out other causes of the symptoms.

At the JGH's memory clinic, a forgetful older person typically will be interviewed by a doctor for between 60 and 90 minutes, undergo neuro-psychological testing for three to six hours, have a battery of blood tests taken and possibly be given a CAT or MRI scan.

The total cost per patient is around $3,000, he said, while the new H0-1 test would cost "in the hundreds" and is quick and simple enough to be suitable for mass screenings.

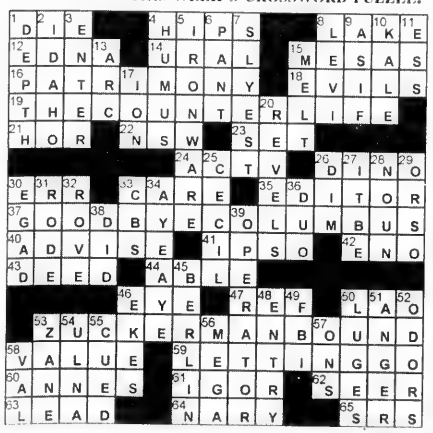
The JGH team, in collaboration with other researchers, will spend the next year or more in experiments involving at least 1,000 more people, both with Alzheimer's and from control groups.

Schipper said it was premature to speculate on whether this increased knowledge of the role of HO-1 could lead to a new treatment for Alzheimer's.

"Our view is that HO-1 is deleterious to the brain, and absence in the blood of those with Alzheimer's indicates that the body is trying to rid itself of an excess. A hypothesis is that, if HO-1 could be blocked, it may be salutary."

The JGH team has spent more than three years on this project, which is being funded by the Medical Research Council, the Fonds de Recherches Scientifiques du Québec and the American Alzheimer Association.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.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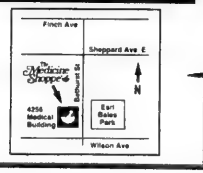

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Arts & Travel

Film documents March Of The Living

Teens comfort each other outside Birkenau. [Nir Bareket photo]

By JOSEPH SERGE
Arts Editor

"As soon as you listen to a witness, you're a witness too." With these words, survivor Judy Cohen introduces a group of Toronto teenagers to what will probably be one of the most emotional experiences of their lives.

The Toronto youths form a group of 7,000 teenagers from around the world that embark on the annual March of the Living.

The documentary *Each Of Us Has A Name*, captures the Toronto contingent's emotions and experiences as they travel to the bleakest spots on earth – the concentration and death camps in Poland.

The group with guides Cohen and two other survivors, Max Eisen and Nate Leipciger, travel to Treblinka, Majdanek and Auschwitz/Birkenau. At the end of each day, the group holds a debriefing session where the teens are invited to air their thoughts.

Some of the teens display signs of obvious anti-Polish sentiment. With this in mind, the

Continued on page 59

Toronto author wins Hadassah prize

By BILL GLADSTONE
Special to The CJN

TORONTO — Toronto writer Richard Teleky has won a prestigious literary prize — the Harold Ribalow Award for the Best Novel of the Year on a Jewish Theme — for his first novel, *The Paris Years of Rosie Kamin.*

The award, which includes a $1,000 cheque, is administered by the American Jewish organization Hadassah-WIZO. The organization published a chapter of the book in its magazine *Hadassah* in January. Previous winners have included Anne Michaels, Anne Roiphe and Philip Roth.

Roiphe praised Teleky for writing "cross-gender without a false note," and described the novel as "an extraordinary act of empathy." She characterized it as a work of low realism which possesses one fabulous-surrealistic occurrence that transforms it into a fable.

Teleky teaches creative writing at York University and is a fellow at York's Centre for Jewish Studies. "It was a surprise to Hadassah to learn that I'm not Jewish," says the Cleveland-born writer who came here in the late 1960s.

"I've always lived my life since childhood in a Jewish milieu," he says. "My very first friend in elementary school had parents who were concentration camp survivors. My first piano teacher escaped a concentration camp.

"That pattern has gone on my entire life. It's not that I seek people out, I just keep meeting them. It's very natural for me to write about people from that world."

Rosie Kamin, the novel's title character, is an American Jew living in Paris whose mother, a survivor of the Holocaust, had committed suicide. When Rosie's Arab lover unexpectedly dies, her repressed feelings around the much-earlier loss of her mother resurface, and she is forced to deal with them.

Rosie and her coterie of immigrant friends are outsiders in Paris, just as her parents' generation, being Jews, were outcasts in European society. She and her sister, Deb, who visits from America, are portrayed as sad but sympathetic eccentrics. Together they visit Budapest in search of a belated understanding of their mother's past.

Teleky paints Paris from the perspective of an immigrant, an outsider living on the fringes of society. "I've always been attracted to outsider figures, people who are labeled as marginal, because the energy of any culture is in the outsider," he says.

The child of one Protestant and one Catholic parent, he says he did not have to struggle to write convincingly about a Jewish character, just as he found he could credibly write a book in which a woman is the central character.

"We've made political correctness such an issue, and I think it's a false one," he says. "Because from the start I wasn't going to pass myself off as anything but what I was. In a way I didn't choose the subject, the subject chose me. I was conscious of that throughout the book."

Continued on page 59

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HOLY BLOSSOM OFFERS PASSOVER CONCERT

The music of Toronto composer **Srul Irving Glick** is being featured in Music for Passover, a gala concert featuring the **Beth Tikvah Choir**, the **Holy Blossom Temple Singers** and the **Lachan Toronto Jewish Chamber Choir**. Also featured are guest artists from the **Toronto Symphony Orchestra** – harpist **Judy Loman**, and the **Festival String Quartet**, led by TSO associate concert master **Mark Skazinetsky**.

Proceeds to benefit the Reena Foundation and Homes for Adults with Autism and PDD (HAADD), which both support persons with developmental disabilities. Adults $15, seniors and students $10; tickets available at the door or through Reena at 905-763-8254, ext. 3034.

Holy Blossom Temple, 1050 Bathurst St., Toronto. April 23, 7:30 p.m.

* * *

Warsaw Ghetto Remembrance: The United Jewish People's Order and the Morris Winchevsky School commemorate the 57th anniversary of the Warsaw Ghetto Uprising and Jewish resistance during the Holocaust.

The program includes **Anita Ekstein,** who will talk about her experience as a hidden child during the Holocaust, a performance of the **Toronto Jewish Folk Choir**, Yiddish readings, dramatic readings by members of the Winchevsky Youth Division, and a candle-lighting ceremony.

Winchevsky Centre, 585 Cranbrooke Ave. Admission free. April 16, 7:30 p.m.

* * *

Book News: The Jewish Book Council presented its National Jewish Book Award in Jewish Thought to Yeshiva University president **Norman Lamm** in March for his work, *The Religious Thought of Hasidism* (KTAV Publishing), which provides a monumental history of the early chassidic movement.

At the same ceremony, **Herman Wouk** received a Distinguished Literary Achievement Award for such works as *Marjorie Morningstar*, *The Winds of War* and *The Caine Mutiny*, for which he won a Pulitzer Prize in 1952.

* * *

In the Spotlight: Dr. Edmund Yehuda Lipsitz, a Hebrew day-school principal in Kitchener-Waterloo and a former executive of the Canadian Jewish Congress, recently endured his proverbial 15 minutes of fame after **Mordecai Richler** penned a bitingly satirical column about him in the April Fool's Day edition of the *National Post*.

And much to his credit, Lipsitz braved it with a smile. "Who would have thought I would ever have gotten such media attention?" he laughed, incredulously.

Lipsitz is editor of *Who's Who in Canadian Jewry*, the recent third edition of which features succinct biographical entries for hundreds of prominent Canadian Jews. Richler noted that his famed fictional character Duddy Kravitz once published a similar book and made money by selling multiple copies to the people listed in the book.

Richler poked all sorts of fun at the sociological essays included in Lipsitz's *Who's Who*, which he characterized as an honour roll of community volunteers: "They seem to take turns at being designated Man or Woman of the Year and many have won a Samuel Bronfman medal for something or other."

He also noted that many people, including himself, prefer not to be listed in such a catalogue for fear of becoming easy prey to UJA fund-raisers: "Word gets out that I'm a Jew, and I'm done for."

Despite such irresistible jibes, *Who's Who in Canadian Jewry* is a noteworthy publication and certainly not the first of its kind. One notable antecedent is the 1933 compendium *Canadian Jewry: Prominent Jews of Canada*, edited by **Dr. Zvi Cohen**. Boasting some 800 entries, this rare volume is worth its weight in gold to historians and genealogists.

Who's Who in Canadian Jewry is available from JESL Educational Products, P.O. Box 1183, Postal Stn. B, Downsview, Ont., M3H 5V6.

To Dr. Lipsitz: May the next edition be bigger and better than ever!

Eye on Arts

By Bill Gladstone

March Of The Living an emotional journey

Continued from page 58

organizers set up a dialogue with a group of Polish students whereby the two groups can freely discuss issues.

When one March member asks a Polish counterpart what Polish teens do for fun, the Pole replies: "Well in Poland we have very good vodka." This elicits laughter and applause and the heavy cloud of animosity seems to dissipate.

The trip to the crematoriums and the Dome of Ashes is almost too much for some of the teens who can't contain their emotions. The March culminates in the traditional three kilometre-march from Auschwitz to Birkenau where the teens walk proudly on the very steps their ancestors perished.

Each Of Us Has A Name airs on Global, April 17 (10 p.m. in Ontario, Vancouver and Quebec; 9 p.m. in Winnipeg, Regina and Saskatoon; 8 p.m. Atlantic time).

Author wins American Hadassah-WIZO award

Continued from page 58

He describes the book as a type of short novel known in German as a *conte* – longer than a novella, and usually organized around the consciousness of one character.

"It's not ironic, it's very human. Isaac Bashevis Singer is the closest example I can think of in America. It's a very European sensibility."

Teleky has already finished a second novel and is at work on a third. Previously a fiction editor for the Oxford University Press in Canada, he saw into print *Canadian Jewish Short Stories*, a well-known anthology edited by Miriam Waddington, in 1990. He is also the author of *Hungarian Rhapsodies*, a book of essays on Hungarian culture.

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Arts & Travel

Exploring the uniqueness of the Galapagos Islands

By KATHRYN KATES
Special to The CJN

GALAPAGOS — As I arrived by motorized Zodiac onto the shores of Punta Suarez in Galapagos' most south-eastern island of Española, I gingerly stepped across some boulders to a pathway.

There I stood in awe of the beautiful flora and unique wildlife before me. Suddenly, I felt a warm wet sensation followed by a tickle on my ankle, and discovered a baby sea lion trying to get acquainted by rubbing me with his nose and whiskers.

My friendly sea lion, was just one of the many intriguing animals I came across during my Lindblad Special Expeditions sojourn to the archipelago of the Galapagos, located 970 kilometres off the coast of Ecuador.

The only way to truly explore the mostly uninhabited islands is by sea. After a night's rest in Ecuador's largest city, Guayaquil, we flew to the Galapagos and boarded the comfortable 80 passenger, *MS Polaris*.

Ironically, I can't think of a better place on earth to see God's creation than in the place where, in 1835, Charles Darwin shaped evolutionary science. The islands inspired his belief of natural selection and survival of the fittest.

A marine iguana in Galapagos.

Days of discovery started early to avoid the heat of the noonday sun. We would anchor and under the watchful eye of our expedition leader and five naturalists, disembark for a guided hike, walk or Zodiac ride, depending on your energy that day.

Every complimentary excursion brought new experiences. Be it swimming with California sea lions at Española's Gardner Bay, visiting Floreana Island's Post Office Barrel to swap mail as whalers did in times gone by, drift snorkelling around Devil's Crown, enjoying the sea world from Polaris' glass bottom boat or climbing the 372 wooden steps the Galapagos National Park Service constructed – rewarding climbers with a panoramic view of the volcanic islet of Bartolomé.

Other highlights included Captain Fausto Hinojosa's tricky manoeuvring of the Polaris, in and out of the narrow, shallow underwater channel into a huge submerged caldera on an ancient dormant volcano in Darwin's Bay at Tower Island, and walking amongst the penguins on top of black slabs of lava on Fernandina Island.

Throughout the week there were a multitude of animal sightings including manta rays, golden cownose rays, dolphins, whales, hammerhead sharks, land and sea iguanas, sea turtles, Sally Lightfoot crabs, frigatebirds, Floreana mocking birds, masked boobies, albino boobies, red-footed boobies and dive bombing blue-footed boobies in search of prey.

The animals of the Galapagos have never learned fear. Our only encounter with civilization happened mid-week when the ship anchored in Santa Cruz.

The morning began with a visit to the Charles Darwin Research Station where a number of species of giant tortoises are bred for eventual return to their natural environment. At the station we met Lonesome George, the last tortoise of his kind, who refused the advances of the lovely Georginas brought forth for mating.

The afternoon was spent in the highlands visiting a pair of huge pit craters called Los Gemelos. On the way down to the lowlands, the buses stopped at a farm situated in the middle of a tortoise migratory route.

Back on board, the evening was capped off with a colourful folkloric show performed by local entertainers. Surprisingly, with no television or radio to keep us entertained, the week just flew by. The ship has a small library with books on the area.

The onboard staff conducted lectures and showed videos on the Galapagos, so even the most urbanite traveller can appreciate the surroundings.

The ship actually crossed the equator six times during the week. So one minute we were in summer and the next in winter. Passengers were invited to visit the bridge at any time to chat with the captain and his crew.

Enjoying the sunrise. [Kevin Schafer photo]

The bridge was a favourite of shutterbugs hoping to capture the Galapagos' rugged terrain, sandy beaches, crystal waters and every animal that showed its head, fins or feathers.

Since 1967, Lindblad Special Expeditions have been at the forefront in operating eco tours to Galapagos. Polaris passengers are offered the free services of a doctor on board to administer to health needs from sunburns to swollen ankles. All cabins and suites are air-conditioned and come with a shower, hair dryer and soothing piped in music. Adapters, snorkel equipment and binoculars are provided if needed.

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Film a quest for spirituality

By SHELDON KIRSHNER
Staff Reporter

Toronto filmmaker Jonathan Perlman has been on a spiritual journey for years now.

As a high school student, he studied Kabbalah. At university, he majored in philosophy. And in *Searching for God's Echo*, which has its North American premiere on TVOntario April 17 at 10 p.m. Perlman continues his deeply felt quest.

Jonathan Perlman in Israel.

A search for inspiration and passion rooted in ancient Jewish prayers and practices, Perlman's journey takes him far afield, from a Saturday morning service in a Reform synagogue in California to a chassidic wedding in Jerusalem.

Perlman, who says he has sought a spiritual home all his adult life, begins his odyssey in a north Toronto park where Torah scrolls are exchanged in a wedding.

Then, in Los Angeles, he attends a service at Congregation Ohr HaTorah, where traditional prayers are infused with a singular passion. He meets the rabbi, a red-haired ex-marine who possesses a gift of camaraderie and friendship.

Back in Toronto, Perlman interviews Perle Besserman, the author of a number of books on Jewish mysticism.

He also crosses the path of Arthur Green, a Brandeis University professor of Jewish mysticism. Green, having experienced a crisis of faith when he was 18, shares many of Perlman's views of spirituality.

In rapid succession, Perlman witnesses a series of chassidic events, a Torah dedication ceremony and a Chanukah gathering.

Subsequently, he speaks with novelist Elie Wiesel, one of his teachers at Brandeis, about the origin of faith.

In Los Angeles, Perlman sits in on a Jewish meditation conference where chanting is a pathway to spirituality.

Returning to Israel, he travels to Safed, visiting the grave of Rabbi Isaac Luria – a famous kabbalist – and dropping in at an art gallery whose owner specializes in paintings with kabbalistic themes.

In Mea Shearim, he joins yeshivah students dancing in the streets, and elsewhere in Israel, he turns up at a wedding with distinct hippy overtones.

Toward the close of the film, Perlman visits an unusual Conservative shul in Manhattan's Upper West Side where services culminate in joyous dancing.

He interviews the rabbi, Marshall Meyer, who speaks of an "inner flame" which animates his congregants.

Perlman seems to have found a kindred soul in Rabbi Meyer whose understanding of spirituality is more than skin-deep.

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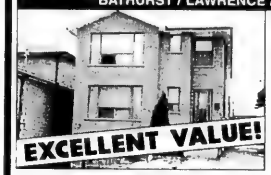

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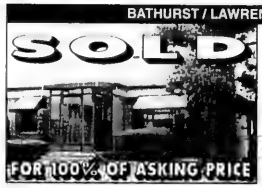

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330 OBITUARIES

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330 OBITUARIES

BENDERSKY, Teresa - on March 17, 2000, late of 4455 Bathurst St., #519.
HELLER, Lawrence - on March 19, 2000, late of 89 Upminster Dr.
ROSENBERG, Maxine - on March 19, 2000, late of 1 Canyon Ave., #1706.
STEIN, Adele - on March 19 2000, late of 85 Skymark Dr #302.
RAPPOPORT, Werner - on March 21, 2000, late of 12 Shelborne Ave., #906.
ROTENBERG, Daniel - on March 21, 2000, late of 54 Elm Ridge Dr.
BIDERMAN, Harry - on March 22, 2000, late of 65 Skymark Dr., #501.

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ENGLISH, Sylvia - on March 22, 2000, late of 75 Breckonwood Cres.

ROSENBERG, Jonathan - on March 22, 2000, late of 20 Marwill Dr.

SWIMMER, Zivian - on March 23, 2000, late of 30 Laurelcrest Ave.

ZLOTKOWSKI, Sylvester - on March 23, 2000, late of 17 Holsworthy Cres.

ADAMEK, Natasha - on March 24, 2000, late of 1121 Steeles Ave W., #205.

GERBER, Jack - on March 24, 2000, late of 668 Roselawn Ave., #401.

GERSH, Sarah - on March 24, 2000, late of 100 Antibes Dr., #1408

STRAUSS, Albert - on March 24, 2000, late of 4005 Bayview Ave., #805.

ELIAS, Sidney - on March 25, 2000, late of 11 Goldfinch Crt., #312.

KOLINSKY, Fay - on March 26, 2000, late of 170 Clifton Ave.

GINSBERG, Louis - on March 28, 2000, late of 4003 Bayview Ave., PH#3.

ZWORTH, Ann - on March 28, 2000, late of 343 Clark Ave., W., #1407.

POMERANTZ, Jerry (Lolly) - on March 29, 2000, late of 46 Worth Blvd.

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STEINHOUSE, Karol - on March 29, 2000, late of 354 Keewatin Ave.

KLINGHOFER, Joseph - on March 30, 2000, late of 544 Old Orchard Grove.

SHERR, Fae - on March 30, 2000, late of 80 Antibes Dr., #102.

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HOFFMAN, Leah - on March 16, 2000, late of 429 Walmer Rd.

KROST, Pearl - on March 17, 2000, late of 520 Markham Rd., #517.

KRAMER, Susan - on March 21, 2000, late of 850 Huntingwood Dr., #12.

ANNUNCIATION

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The Canadian Jewish news

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KLUGMAN, Hercel - on March 22, 2000, late of 10 San Romano Way.

SNOW, Ralph- on March 23, 2000, late of 14 Audubon Crt.

SUGARMAN, Pearl - on March 23, 2000, late of 62 Waterloo Ave.

KLOUGERMAN, Lioubov - on March 25, 2000.

MARKOVITCH, Rosalia - on March 25, 2000.

GOLDBERG, Ann - on March 26, 2000, late of 71 Lynnhaven Rd.

VILNER, Gregory - on March 27, 2000.

KUPERHAUSE, Joseph - on March 29, 2000, late of 1131 Steeles Ave. W.

Steeles Memorial Chapel

TEPPERMAN, Max - on March 29, 2000, late of 601 Clark Ave. W.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
RUTH BARTMESSER ז"ל
will take place
Sunday, April 16th, 11:00 a.m.
Pardes Shalom Cemetery
Farband Section
Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late
EILEEN ISENBERG ז"ל
will take place
Sunday, April 16th, 11:00 a.m.
Dawes Road Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HARVEY (CHAIM) MALET ז"ל
will take place
Sunday, April 16th, 11:00 a.m.
Pardes Shalom Cemetery
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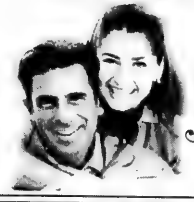

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FAMILY VALUES
Attractive Jewish female, early 60's, seeking gentleman with integrity and who's family oriented. AD#1676

LET'S MEET
Single divorced female, 38 yrs, 5' 4", attractive, sophisticated, warm hearted, romantic, professional. Enjoys music, the arts, tennis, dancing and travelling. Seeking male, 37-48 yrs, who is intelligent, sincere, emotionally and financially stable. AD#1175

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FAMILY ORIENTED
Single female, attractive intelligent, professional, warm hearted, sincere, spiritual modern orthodox, wide variety of interests. Seeks male, 39-45 yrs with similar interests and qualities for family orisented relationship. AD#1158

LET'S FALL IN LOVE
Single Jewish female, attractive, elegant, sophisticated, intelligent, romantic, warm, good sense of humour. Seeking a male, over 47, secure, kind, generous, romantic, knows how to treat a lady. AD#1463

LET'S MEET
Single Jewish female, divorced, 38, 5'4", professional, attractive, slim, enjoy music, theater, philosophy, psychology, tennis, dancing, travelling. Seeking a Jewish male, 37-48, intelligent, honest, sincere, financially secure. AD#1226

FAMILY ORIENTED
Single female, divorced, 41, with 2 teenagers, fun, spiritual, sensual, happy, humorous. Seeking a mensch who is family oriented, humorous, sincere, enjoys outdoors, movies, dining out, having fun, to share good and bad times together. AD#1329

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JAU DA VIVE
Single female, 58, writter, intelligent, attractive. Seeking a Jewish male, 60ish, who has strong ties with Israel. AD#1247

FAMILY VALUES
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LOVE LIFE
Single Jewish female, 28, adventurous, ambitious, outgoing, friendly, enjoy sports, working out, reading, music, theater. Seeking a Jewish male, never married, ambitious, trustworthy, honest, outgoing, ready to live life to the fullest. AD#1564

COMPANIONSHIP
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FRIENDS FIRST
Single Jewish female, intelligent, honest, educated, kind, religious, wide variety of interests. Seeking a male, 69-75, with similar qualities, for friendship, companionship, possible future developments. AD#1050

MARRIAGE MINDED
Single Jewish female, 37, brown hair, hazel green eyes, smoker, slim, cute, petite, honest, sincere, down to earth, enjoy cooking, singing, dining, dancing. Seeking a Jewish male, 35-43,

MEN seeking WOMEN

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LOVE AWAITS
Single Jewish male, late 40's , 5' 10", grey blue eyes, warm, sincere, gentel, loving, good sense of humour. Enjoys the theatre, long walks, bowling, tennis. Seeks female, 32-33 yrs, single or windowed, orthodox preferred but not required, intelligent, with similar interests. AD#1161

SHARE LIFE TOGETHER
Single Jewish male, widower, blue eyes, brown hair, medium height, good looking, non smoker, very fit, work out, enjoy movies, dining, travelling, beach holidays, skiing. Seeking a female, attractive, good natured, to enjoy life with. AD#1393

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Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship. AD#1189

WANT FAMILY LIFE
Single Jewish semi-retired business man in beauty supply, 50, 5'8", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME
Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

LIVE LIFE FULLY
Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

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Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

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Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC
Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

LET'S GET TOGETHER
Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

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The Canadian Jewish news

Israeli juniors come up short once again

By PAUL LUNGEN
Staff Reporter

TORONTO — If it isn't one thing, it's usually another.

Every time the gurus behind the Israeli hockey program plug one hole, another one seems to pop up.

Last year in Bulgaria, suspect goaltending cost Israel a chance at a medal at the European Under 18 Championships, Division II. This year, the Israeli coaches and managers found themselves a credible puck stopper but were stymied from the medal round by a referee's missed call of an Israeli goal.

Instead of competing for one of the top three spots, the juniors settled for fifth. Croatia won the gold medal. The Netherlands finished second and Yugoslavia was third.

Israel started the tournament with high hopes and the confidence that they are now capable of competing for a medal, said Jeff Budd, the Kitchener volunteer who managed the team. Budd, who worked for several years at the Canada Centre ice rink in Metulla, accompanied four Canadian youngsters and one American to the tournament in Sofia, Bulgaria. The North American skaters all possess Israeli passports, he said.

"The Canadians are always important," Budd explained. "They have the toughness to play in a tournament and they bring spirit to the locker room."

The tournament involved a host of bottom tier hockey countries, including Iceland, Luxembourg, Bulgaria, Belgium, South Africa, as well as Israel, Croatia, Yugoslavia and the Netherlands. Overall, the calibre of play was comparable to Canadian triple-A hockey, Budd said.

The nine teams were divided into three groups of three, with each group playing a round robin series. Top finishers in each grouping advanced to the medal round. The second place teams moved on to a consolation round while the last place teams played each other to avoid relegation and the need to requalify.

Israel was grouped with Yugoslavia – a former Division II champion – and Iceland, one of the tournament's weak sisters. Israel and Yugoslavia both expected they'd crush the Icelanders, making the opening game against each other crucial. Unfortunately, it took the Israelis two periods to warm up by which time they trailed 6-3 and were in a deep hole.

Matters got even worse when they were assessed two minor penalties at the end of the second period. The boys in blue started the third period two men short and the Yugoslavs capitalized, going ahead 7-3.

By this time, many of the spectators had left their seats and were milling around the arena concourse. They didn't see the near miracle that unfolded next. Led by their captain, Matan Nemenoff, the Israelis whittled away at the Yugo's lead. They narrowed the margin to 7-6 and created a buzz of excitement in the arena. Fans began heading back to their seats to see what was going on, Budd said.

With about five minutes to go, the Israelis got to experience all the highs and lows that sport has to offer. They appeared to tie the score, as the puck trickled over the goal line before being swooped out by the Yugoslav netminder. "Most people could see it go in," Budd said, "but the ref didn't see it so it was no goal."

Daniel Bochner, a 15-year-old defenceman who plays for the GTHL Willowdale Blackhawks, said "everybody saw the puck go in," except the ref. "He was at the blue line" but nevertheless overturned the goal judge's call, he said.

The action was hot and heavy as Belgium (dark jerseys) pressed for a goal.

Deprived of the tying score, Israel sagged and Yugoslavia notched a late insurance marker to win 8-6.

"In our minds we tied it and for the ref to say no goal, that was tough to swallow," Budd said.

Three years ago, the Yugoslavs hammered Israel 15-2, so Budd took solace from the team's improvement. Bochner, who played on last year's junior contingent, believes the 2000 edition is "much better overall than the team last year. We strengthened our D, but overall it's a much better team." The Israelis are getting better every year, he added.

Despite the heartbreaking loss against Yugoslavia, they managed to regroup against Iceland. The North Atlantic skaters jumped into a 1-0 lead but buoyed by good goaltending from Montrealer Joey Zukran, Israel battled to a 4-2 win and second place in their grouping.

Daniel Bochner is hooked by a Bulgarian opponent.

In the consolation round, Israel faced Belgium and Bulgaria. Against Belgium, the Israelis found yet another way to lose as they squandered a 3-2 third period lead. First they allowed the tying goal. Then, with 20 seconds left in the game, the Israeli defence committed a cardinal error. They allowed a breakaway. In the last minute of a game! Four-three Belgium. They added an empty net goal. Final score, 5-3 Belgium.

Israel beat Bulgaria 7-4 in its last game and finished the tournament with a 2-2 record.

In addition to Bochner, who plays for the Willowdale Blackhawks in the Greater Toronto Hockey League, Montrealers Zukran, Itzik Levy, and David Finkelstein along with Asher Moyal of New York City bolstered the Israeli lineup. The Canadians brought with them a couple of dozen sticks donated by the Calgary Flames, thanks to the efforts of Flame forward Steve Dubinsky, who was a guest instructor at the Roger Neilson Hockey Camp in Metulla last summer.

The Israelis were coached by Simeon Yakubovitch, a former assistant coach with the Soviet Wings.

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אנן מלגו, מאת: גיא עד

הסופר העברי הידוע ואיש הבקורת המעולה, יורם קניוק ציין נכונה בדבר הבקורת שלו על ספרה של גיא עד: **אנו מלגו** שגם אם לא ניתן לכלול יוצרים כאתגר קרת, גפי אמיר ועוזי וייל (ועתה גיא עד) בשורת סופרים עבריים של ממש, חשיבות לא מעטה יש בכתיבתם. את היצירות הללו קניוק מגדיר כ"סיוטים עם הומור" הנכתבות על-ידי אנשים "משוחררים מכבלי הדיבור בשם האומה". זאת לא כתיבה שתיחרט בזכרון הספרות העברית לדורות, אך אין בכך מלגרוע מחשיבותה המיידית.

גיא עד ראוה דברים שמוכרים לכולנו מהבטאליות שבחיי היום-יום אך תחת העין הבוחנת שלה, בשינוית לשונה ובהומור תוסס היא מביאה את הדברים לידי ביטוי רישומי-סיפורי מוצלח. לא כל הסיפורים טובים. פה ושם, הלשון מאולצת והסיפור לא מעניין במיוחד. אך מרבית הסיפורים מהנים ומעוררים מחשבה.

את ארץ ישראל היפה לא תמצאו ברישומיה של גיא עד; אף לא הירהורים מתוחכמים בנושא ההווה והעתיד של עם ישראל. אין פוליטיקה ואין התפלספויות. התוכן כולו שאוב מנושאים פשוטים בתכלית ברובד הקיומי, היומי. גם עניינים הנוגעים למשל לדכאון חולף, גיא עד מעצבת ללא יומרנות ובכנות המעוררת הזדהות. כך היא פותחת את סיפורה הראשון: "הבוקר התעוררתי עם צורך חזק מהרגיל למות. בקפיצה. זה בוקר נעים עם שמש רכה, שמים עם קונצנזוס וארומה של פריחת הדרים. מצחיק. דווקא הבוקר. זה אפילו לא יום אפור וגשום שאומרים אחר כך, טוב, זה היה יום אפור וגשום."

לחיות בארץ ישראל משמע להיות חשוף לארועים שבהחלט אינם חלק משיגרת החיים אך בסדר העדיפויות של גיא עד, דווקא הארועים הללו מתעמדים בצל נסיבות וצרכים לנמרי שיגרתיים. כך היא מספרת, בגוף ראשון, על אכילה במסעדה וזלילה נטולת כל גינוני טקס של מנת בשר. "האיש ממול מביט בי בהשתאות. אני לא משתהה. אני אוכלת. אוכלת בשר." אך לפתע נשמעת יריה. צעקות, בהלה ודחיפות. פיגוע! עוד פעם חאמאס! אולי סתם מטורף ישראלי. אלא מה, היא, המספרת (האוכלת) בשלה; "אני ממשיכה לחתוך מהאמצע לקצה. שימות, שימותו כולם. אני לא אתן לבשר הזה להתקרר. יש לי כבוד עצמי."

הסיפור שאהבתי ביותר, "עודד במלעיל" מספר על עודד, בעלה של המספרת שפעם היה מתפרנס מצביעת מקררים אך כבר זמן רב שהוא מעדיף לא לעבוד. עודד לא עצלן. להפך, הוא אוהב לעזור לשכנים ולשכנות אך הוא לא מחפש עבודה. פעם היא עבדה בקונדיטוריה והוא בצביעת מקררים אך מאז שנולדה בתם אסנת התחילו הדברים להשתנות. "עודד אמר שזה טוב שאשאר בבית עם אסנת בשקט כמה זמן... אבל אז גם הוא לא רצה לעזוב אותנו..." היא אוהבת את עודד (שהוא די מטומטם) אך המצב בבית הולך ומחריף ואף הופך נואש. ואז... סתם כך, ללא סיבה, יום אחד עודד חוזר מהסיבוב היומי שלו בעיר, מוצא את אשתו במטבח ואומר: "זהו... נגמר. את מבינה למה אני מתכוון? זה הרבה יותר פשוט ממה שאת חושבת; חזרתי למקררים."

גיא עד יודעת לכתוב. אני מחכה ליצירה הבאה.

PASSOVER CHEESE PIE
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Pastry:
1/4 lb. butter, softened
1/2 cup sugar
2 eggs
3/4 cup cake meal
2 tsp. potato starch

Filling: 1 lb. dry cotage cheese
1/2 cup sour cream
1 tblsp. lemon juice plus 1 tblsp. sugar
fresh strawberries, sour cream or yogurt (optional)

Cream butter and sugar. In separate bowl, mix eggs, potato starch and cake meal, then add to butter/sugar mixture. Combine all ingredients and spread half of batter onto bottom of 9"x9" greased baking dish.

Combine all cheese pie filling ingredients and pour over dough; spread evenly. Place reserved half of batter on top, in a crisscross pattern if desired. Bake in pre-heated 350°F. oven for 1 hour. Serve with strawberries and sour cream or yogurt.

About Food

By NORENE GILLETZ

I receive e-mails and phone calls from people all over the world, especially at holiday time. Sometimes they share personal family favourites with me.

Sherry Cantar (Toronto) writes: "This granola is excellent as a cereal, with yogurt or just for snacking."

SHERRY CANTAR'S PASSOVER GRANOLA

4 cups farfel
1/4 cup coconut
1/4 cup nuts (e.g. whole almonds)
1/4 cup oil
1/2 cup honey
1/4 tsp. salt
1 1/2 tsp. cinnamon
1 1/2 cups raisins or chopped fruit (e.g. mixture of raisins & chopped apricots)

Preheat oven to 350. Combine farfel, coconut and nuts in a large bowl. Spread onto a non-stick cookie sheet. Bake 20 minutes, tossing several times. Meanwhile, in a saucepan combine oil, honey and salt.

Simmer, stirring constantly, until golden. Add farfel mixture. Stir until coated evenly. Add cinnamon. Spread on cookie sheet. Bake 20 minutes, stirring frequently, until brown. Remove and cool. Add fruit.

Break up any large chunks. Store in an air tight container and refrigerate. Makes about 6 cups.

Lori Schankerman (Indianapolis) and Natalie Frankel (Milwaukee) shared a similar recipe which I've combined. Lori's original recipe used soda crackers, which she replaced with matzahs! Natalie says: "Use kitchen shears and cut with the lines, then across, to make squares."

MATZAH HEALTH BARS/ MATZAH CARAMEL PECAN SQUARES

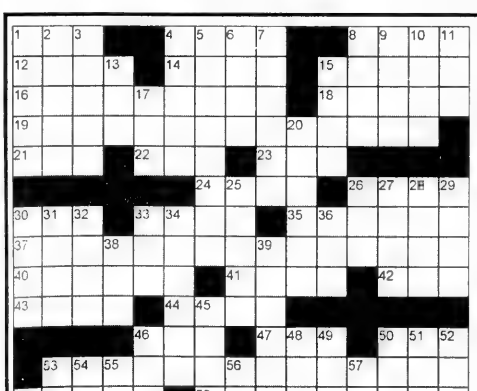
Matzahs to cover a 9 x 13 inch baking pan or 10 x 15 cookie sheet with sides
1 cup butter
1 cup brown sugar
12 oz. pkg. (2 cups) chocolate chips
1/2 to 1 cup pecan pieces
1 cup slivered almonds, optional

Generously spray aluminum foil; place in pan. Place matzahs in a single layer, breaking pieces to fit. Melt butter in saucepan. Stir in brown sugar and pecans; bring to a boil. Reduce heat to medium. Boil 2-3 minutes longer, stirring constantly. Gently pour mixture over matzahs.

Bake 7-8 minutes at 350. Remove from oven; immediately sprinkle with chocolate chips. Spread melted chocolate evenly with a spatula, making a swirled pattern. Sprinkle with almonds; cool 10-20 minutes. Cut into squares.

Place on waxed paper to cool (otherwise they'll stick). Refrigerate until set. Store in airtight container. Freezes well.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at gourmand@total.net*



The Canadian Jewish news

GET YOUR PHIL

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Equipment for Bugsy Siegel
4 Wide body part
8 The Dead Sea, essentially
12 Outrageous "Dame" of TV
14 Eurasian mountain
15 Arizona sights
16 Philip Roth book of 1992
18 You may choose the lesser of two
19 Philip Roth book of 1987
21 Not vert.
22 Sydney's terr.
23 Workplace for Spielberg
24 Finale for Arthur Miller, maybe
26 Fred's pet
30 Be human, maybe
33 Give a hoot
35 New York Times worker, perhaps
37 Philip Roth book of 1959
40 Emulate Dershowitz
41 ___ *facto* (inevitably)
42 Rock star Brian
43 Title
44 Competent
46 Patch site for Dayan
47 Football VIP
50 ___-tze (Taoism founder)
53 Philip Roth book of 1985
58 Prize highly
59 Philip Roth book of 1962
60 Boleyn and Bancroft
61 Conductor Stravinsky
62 Clairvoyant
63 Streisand's role, often
64 None, dialectically
65 AARP members

Down
1 Submarine concern
2 Where Moses Alexander was governor in the 1910's
3 ___ *Whining* (Fran Drescher book)
4 Felafel topping
5 Solid cooking material
6 Gasp for oxygen
7 Most cunning
8 Former Israeli PM Eshkol
9 "Wayne's World" exclamation
10 Green vegetable
11 It's in the middle of Jerusalem
13 Semicircle
15 Get all *verklempt*
17 Charged particle
20 Basks in the glory
25 Historian Roth
26 No Einstein
27 The Beatles' "Let ___"
28 Chutzpah or kugel
29 Approximately
30 "Oy vey!"
31 Hopped on a horse
32 Wander
33 Mike Wallace's network
34 "Yes, sir!" at sea
36 Lewis and Martin, for example
38 "What ___ I do to deserve this?"
39 She's on the phone all day
45 "White Christmas" composer
46 Scrapes out, as a living
48 Possible contest winner
49 Louis Freeh's org.
50 Olympic sleds
51 Freud subject
52 They stink
53 Grey of westerns
54 Arm bone
55 Signaled the actor
56 Big prefix
57 Switch settings
58 Kilmer of "Top Gun"

(This week's answers are on page 57.)

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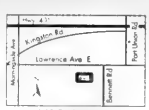
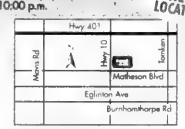


148 BENNETT RD.
AT LAWRENCE AVE.



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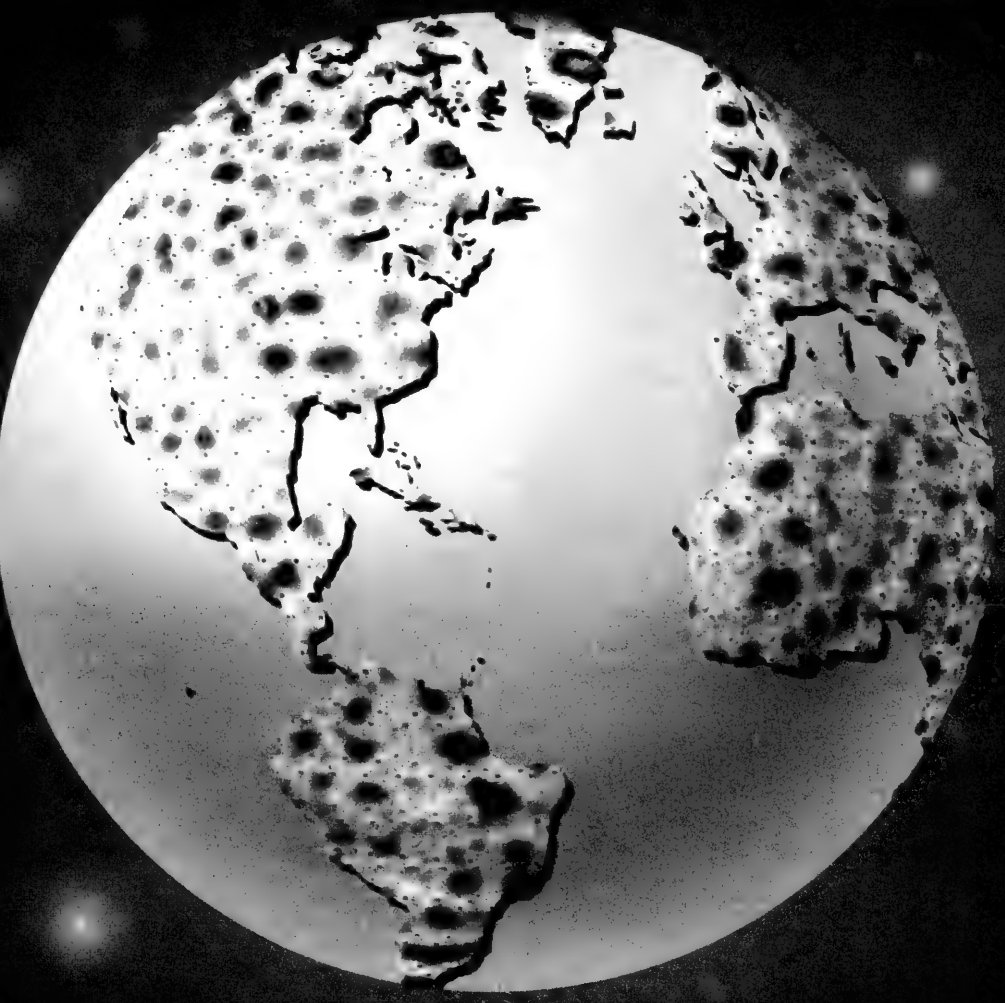


A SLAVERY CALLED FREEDOM • SPIRITUAL TRENDS IN TECHNOLOGY
DR. LAURA ON FINDING HEAVEN • ARE YOU HAPPILY EVER AFTER?
GET FARBRENGS • IS G-D PRO-CHOICES? • SCIENCE FICTION BY ANNE SIMON
SOULFUL SEDER COMPANION • WHO NEEDS ORGANIZED RELIGION?

His piercing blue eyes seemed to be gazing at a place beyond time. The eyes that had witnessed the devastation of the Holocaust and envisioned an unprecedented Jewish reawakening were suddenly filled with tears. I was in the presence of the Lubavitcher Rebbe, at a Farbrengen.

His innocent cry was that of a child and his tears were full of compassion. "How long can a father hide and expect his child to continue seeking?" The Rebbe was crying about our exile; G-d is hiding while we His children are desperately seeking.

EDITORIAL

By Chaim Cunin

The Rebbe's message of goodness and kindness lives in his compassion for the disconnected child. His global reach thrives in the efforts of his personal emissaries worldwide. It is revealed in his books and letters, and it lives in the pages of this publication, *Farbrengen* magazine.

In 1957, with Passover approaching, the Rebbe wrote a letter to his emissaries that would set the tone for the spiritual revolution that followed. To honor the fiftieth anniversary of the Rebbe's leadership, we offer the following excerpts from his letter, dated April 12, 1957:

Greeting and Blessing:

The Festival of Passover is inaugurated by the theme: "When your child will ask you," (about the rituals of Passover,) and the Seder is based on the commandment: "Then you shall tell your child."

There are various ways of asking questions and formulating answers, depending upon whether a child belongs to the category of the "Wise," the "Wicked," the "Simple," or "The One Who Knows Not How to Ask."

While the "Four Sons" differ from one another in their reaction to the Seder Service, they have one thing in common: they are all present at the Seder.

Unfortunately, there is another kind of a child: the child who is conspicuous by his absence from the Seder.

We must make every effort to reach the "lost" children, and bring them to the Seder table. Determined to do so, and driven by a deep sense of compassion and responsibility, we need have no fear of failure.

In order to remedy an undesirable situation of any kind, it is necessary to examine its origins. The same is true in this case.

Finding themselves a small minority and encountering certain difficulties, which are largely unavoidable in all cases of resettlement, some parents had the mistaken notion, which they injected also into their children, that the way to overcome these difficulties is to become quickly assimilated with the new environment.

By this attitude some had hoped to assure their children's survival. But what kind of existence is it if everything spiritual and holy is traded for the material? What kind of survival is it if it means the sacrifice of the Soul for the amenities of the body?

The event of the Exodus from Egypt and the Festival of Passover are timely reminders that the hope for survival, deliverance and freedom lies not in an attempt to imitate the environment, but rather in the unswerving loyalty to our true Jewish way of life.

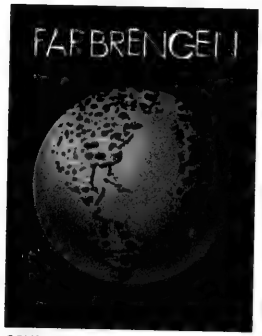
Our ancestors in Egypt were a small minority, and lived in the most difficult circumstances. Yet they preserved their identity with pride and dignity, and tenaciously clung to their way of life, traditions and distinct uniqueness.

There is no room for hopelessness in Jewish life, and no child should ever be given up as a lost cause. Through the proper compassionate approach of Ahavas-Yisroel (unconditional love), even the "lost" children can be brought back to the love of G-d and love of the Torah. Not only can they be included in the community of the "Four Sons," but they can also be elevated to the rank of the "Wise" son.

May the gathering of the "lost tribes of Israel," and their assembly at the Seder table, hasten the beginning of the true and complete Redemption of our people, through our righteous Moshiach, speedily in our time.

With blessings for a Kosher and Happy Passover,

Rabbi Menachem M. Schneerson



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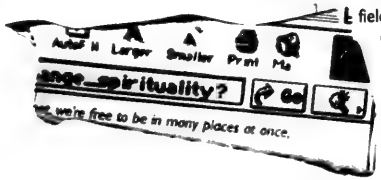
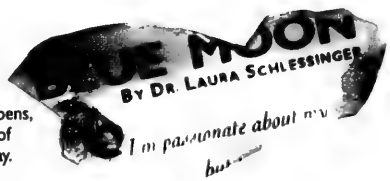
5 Will Technology Change Spirituality?

We didn't know. So we gathered a few people in the field to share their views. Excerpts from a Farbrengen roundtable discussion with Bruce Greenhaus of Qualcomm, Seth Weisberg of Stamps.com, Mark Benioff of Oracle Corp. and Tzvi Freeman of AskMoses.com.



6 Made In Heaven

She looked for Him everywhere and as it happens, He was hiding under the canopy. After years of searching, Dr. Laura finds G-d on a wedding day.



7 Jerusalem, 2102

A tragic helicopter crash left him out in the cold. Anne Simon, author of *The Science Behind The X-Files*, takes us on a sci-fi ride into the future.

8 A Slavery Called Freedom

Welcome to the New World. You are free to do anything and go anywhere, but are you free to be yourself? Adin (Steinsaltz) Even-Yisroel weighs in on the captivating predicament of freedom.

9 Where Art Thou?

Romance is fulfilling when it leads to love. But does everyone have to die at the end of the story? Some thoughts on the happily ever after by Moshe Wisnefsky.

10-14 Holiday Insert

Don't Passover without it. Drink-Four-Cups-Of-Wine-While-You-Read-It. Your Farbrengen Seder Companion, complete with the mystical scoop on the items found on your Seder Plate. Plus, the latest information on the Four Sons.

16 Bob Saget Farbrengs

Random thoughts on Jewish things. A sneak preview of his daughter's Bat Mitzvah film, coming soon to a Temple near you. Plus, **Cuando Voy A Morir?** In a town called El Valle, a woman is in desperate need of a blood transfusion. Her life depends on the heart of a young boy. By Dr. Blair P. Grubb.

17 Who Needs Organized Religion?

In his day, Abraham abandoned organized religion and never looked back. The prophets railed at its dulling effects. Tamar Frankiel writes about organized religion beyond its beautiful art and interesting lectures.

18 Is G-d Pro-Choices?

Maimonides asked the question a thousand years ago, but left the question unresolved. Yanki Tauber goes in-depth on the meaning of choice, and reveals who is really calling your shots.

20 Chasing Matza

After learning the true taste of Bread of Affliction, Steve Lubet has stockpiled every inch of his home with Matza. This year, he's not taking any chances, and for good reason.

23-24 Rebbe's Reach

A girl in Kathmandu, a child in Tijuana. They have more in common than you would think. Plus, **Got Matza?** The global A-list of places to be this Passover.

21 Does Fake Have Value?

There's a difference between the work of a master and that of a novice. According to Julian Franks, the difference can be as simple as magic.

LETTERS

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Several months ago word spread over the Internet of a young girl named Lisa who was dying of Cystic Fibrosis in Israel. Her only hope was a lung lobe transplant. Doctors determined Ron Johnson of England was the best match. A dear friend of *Farbrengen* arranged for the child, her parents and Ron to come to the United States for the procedure. Unfortunately Ron's lung could not save her life, but his compassion touched many around the world. He sent the following letter *(edited for space considerations)*:

To All the Lovely People out There,

Back in November I had the honour of donating part of my lung to 10 year old Lisa Ostrovsky. She was the daughter my wife and I never had, and we loved her as if she was ours.

Sadly, G-d called her to His Heaven on New Year's Day, after she had so bravely struggled to live. We can only imagine how her wonderful parents, Ilia and Valentina, felt at the loss of their angel.

Nobody will ever know the millions of tears that were shed across the world for Lisa. In the moments after her death, I looked up at the sky and knew she would be able to breathe properly in her new home.

The nagging doubt that will remain with me forever is that my lung was not good enough for her. I could have done more … stayed with Ilia and Valentina whilst Lisa was in intensive care … held her hand and talked to her more often after the operation … believed in prayer and spoken to G-d every day … but at least I had done something.

After returning from Lisa's funeral in Israel, I found—to my astonishment—over 800 e-mails from all over the world. All these wonderfully kind people … kept me from feeling sorry for myself, and gave me the courage to understand why Lisa had died … I am sure you will understand that I cannot reply personally to all of you, but, believe me, I will never forget your kindness, and will print out and keep each and every message.

Thank you, from the bottom of my heart. You have all been instrumental in my speedy return to good health.

Bless you all,
Ron Johnson

CHANGE IS GOOD

I greatly enjoyed reading your Chanukah issue of *Farbrengen*, and was particularly pleased that Chabad continues to stick with its high moral values and is trying to spread a little love and a lot of joy in the world.

I agree with Chabad that, "since one good deed leads to another, the entire world will change for the good. That's what redemption is all about."

Cordially Yours,
Ephraim Katzir
Fourth President of the
State of Israel

WHERE DOES G-D RESIDE?

Dr. Brawer writes, "Although all creation is an expression of divine will, only in the Temple was G-dliness explicit." I disagree with Dr. Brawer and prefer to trust the esoteric approach of the Kabbalah, to go within to find Truth. One of the master Chasidic followers of the Baal Shem Tov once said in answer to the question, where does G-d reside: "He resides wherever He is let in." In the G-d-made human body, the temple of our soul, is the essence or spark of G-d. It is reached by going within by meditation and prayer.
For Chanukah you say, "darkness exists only to be turned into light"—but not by candles, by going within to find the most brilliant light of all.

Arthur Bangel
Lake Worth, Michigan

MORE GOOD NEWS

I am glad that someone shares my thoughts on this world we live in. Sure there's the prejudice, the hate, racism, the killings and the thievery, but let us not focus on the negative elements within our society. Let us rather focus on the beauty, and oh...there's so much beauty out there. The good deeds we do. The little sparks that light up the darkness. That's what we should be focusing on.
Thank you Mike Indgin for a heart-warming story.

Berta Myers
Seattle, Washington

WHO NEEDS TO STRUGGLE?

In his article, DovBer Pinson writes, "In our lives this translates into the ability to welcome and appreciate our challenges and to deal with them as the very reason for our existence. The greater the struggle, the more rewarding the achievement." Is he by any chance trying to say that "struggling" is paid off with reward? I find it very difficult to believe that G-d would reward someone based upon his or her struggles in life. I believe G-d is all giving and gives of His goodness to all, regardless of the circumstances.

Beth Selinger
Detroit, Michigan

A FEEL-GOOD JUDAISM

In his article "Dear Rebbe," I think Yosef Jacobson is telling us that we can serve G-d at a level of personal love that goes beyond fear, respectful awe, and submission to the yoke of Heaven. I stress "I think" because both Jacobson and the concepts he presented are profound and not easily expressed in a brief article. His words can be misunderstood as justifying a superficial feel-good Judaism.
It appears to me that his honesty is more likely to provide help to those struggling to feel connected with G-d, than it is likely to give unhealthy license to those who would pull away.
If I have any criticism of Jacobson, it is that he attempted to take a topic about which he has deeply passionate feelings and profound thoughts and compress them into too tiny a "vessel." We need more from Jacobson—on the process of spiritual nullification of the self—without forgetting the obligation to G-d's will, even when we have doubts.

Y. Susskind
Posted on the *Farbrengen* bulletin board

A DAY LATE, A YEAR EARLY

I read *Farbrengen* for the first time today and enjoyed it very much. I was much inspired by the whole tenor of the magazine and by many of the articles. The Chanukah walk-through, in particular, was deeply valuable. I only wish I had read it before Chanukah, but next year I'll be more available.
I have discovered for the first time the beauty of the tradition in which I was not really raised. Thank you for what you have passed on.

Naomi Rose
Oakland, California

HISTORICALLY CORRECT

The article by Senator Lieberman was right on. I have read the history of our country's founders and they definitely wanted religion and G-d in our public lives. Sadly we see the results today of pushing Him out. "You reap what you sow."

J. Lyons
S Diego, California

JOIN THE ONGOING DIALOGUE BY POSTING YOUR OPINIONS ON OUR BULLETIN BOARD AT WWW.FARBRENGEN.COM

Cyberspace is potentially a very spiritual hangout. On the Internet, we're free to be in many places at once, distance becomes irrelevant, and even time feels less significant.

And since the Jewish word for "come together" is Farbrengen, it's natural that Farbrengen.com is bringing together a growing on-line community. Farbrengen.com recently hosted a discussion on how technology will affect our spiritual experiences. ***Marc Benioff*** *of Oracle Corporation,* ***Bruce Greenhaus*** *of Qualcomm,* ***Seth Weisberg*** *of Stamps.com and* ***Tzvi Freeman*** *of AskMoses.Com explored the issue from all angles. Here are some excerpts:*

FARBRENGEN: Where do technology and spirituality meet in Cyberspace?

BENIOFF: Technology is neither good nor bad, it's what we do with it that matters. Nevertheless, it must have arrived at this point in time for a reason and a purpose. Personally, I've been trying to integrate technology and spirituality for years.

WEISBERG: Its impact will stem from the decrease in barriers to communication and information. The Internet is the greatest tool for learning that has ever been developed.

GREENHAUS: I agree that the Internet will widen our minds and provide opportunities to learn that would never have existed without such technology. This conversation is one very indisputable manifestation.

WEISBERG: But does the medium depersonalize the process? Don't we need real-life people in a same place / same time paradigm for real personal and spiritual growth?

GREENHAUS: The Internet tends to be far "colder" than discourse in which people look into each other's eyes. Maybe it's lacking some of the mystical properties that surround a person's physical presence. Maybe it's merely the subtle nuances of body language and facial expressions that are lacking.

FARBRENGEN: At the same time, are there advantages to this form of communication beyond convenience and the ability to reach so far? Are there some aspects of the human being that we can actually reach better?

GREENHAUS: My immediate reaction is no … However, upon reflection there is a certain anonymity that, for some, is freeing. We all filter our thoughts, and the filter surely can't be the same when we're standing before someone as when we are at the great distance provided by Cyberspace. I'll have to contemplate this some more.

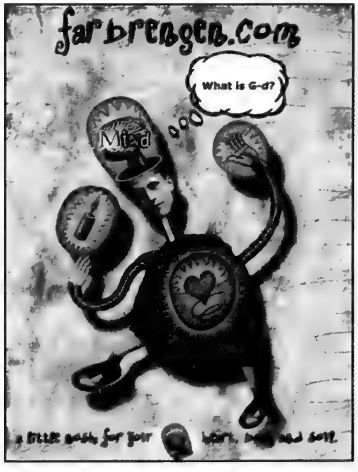
FREEMAN: I wonder if it doesn't also *change* the way we live, or even think about our lives. In his book *No Sense of Place*, Joshua Meyrowitz examines how the electronic media may change the way people use their minds—much as literacy has had a powerful effect on the way we think today.

BENIOFF: Sherry Turkle discusses similar ideas in *Life on the Screen.*

FREEMAN: Perhaps life in Cyberspace gives us an opportunity to explore realms of our subconscious and spiritual selves that we previously didn't even realize existed. Perhaps it allows us to see ourselves much as our Creator sees us. If you've ever created a RPG [role playing game], it certainly gives you that sense of being divine. You try to build in free choice for your users, but you always retain control over the Big Story.

BENIOFF: A "god game" is a good metaphor for all that we are creating with technology. Man reflects himself in his creation. Our reality is a reflection of our desire. We express our subconscious mind through our creation.

FARBRENGEN: Is this "The Big Computer" in reverse? Instead of a single all-powerful being over-



seeing all of humanity, the joint consciousness of humanity is reflected in this network of machines.

BENIOFF: Yes. But it's always been this way with technology. We are manifesting our image. The Internet is only a reflection of society. It is a mirror. As we reflect G-d, so does the Internet reflect us. Technology has always been man's mirror.

FREEMAN: Sometimes I get the feeling we have no control over where we're taking it. We think we're the archer, but we're really the arrow.

FARBRENGEN: How does all of this affect our destiny?

FREEMAN: It fits very neatly into the Kabalistic idea of humanity gathering and reconstructing the fragments of G-dliness. We come into the world and it seems to be a very finite place. But when we distill the pieces down to their bare essence, all the way down to just "on and off," "0 and 1," and then put them back together again, lo and behold—it's infinite.

GREENHAUS: Perhaps something of the person can express itself in Cyberspace that isn't allowed expression in real life.

BENIOFF: I understand where you're going. While I completely agree, I also believe it [technology] is ultimately just a reflection of us, not an extension.

FREEMAN: That's true in many ways. The Old Media does not reflect us very well; it forces us to think and create in very linear, fragmented ways. Now we are finally being freed from that. We're being empowered to develop and express ideas in unrestricted ways. And it's only going to expand much further.

WEISBERG: It goes back to the massive decrease in barriers to communication and information.

FREEMAN: That's part of what I meant by being infinite. Human beings are essentially infinite because we can blend all our forms of expression together without borders, and we can think in all directions at once. Even time and space are artificial borders for the human soul. When we restrict a person to creating within these very linear, fragmented confines, we put the human soul on a tight leash. The New Media empowers us by reflecting the border-trashing quality of the human soul.

FARBRENGEN: It has been said nobody ever dies in Cyberspace. They just transcend real time.

FREEMAN: That's another reflection of our inner potential. Humans have this unique ability to break out of themselves and be inside another person. We call it communication, and it's another expression of how boundless we are.

The Lubavitcher Rebbe once told my father-in-law, Professor Avraham Polichenco, that a computer is simply a device that makes many into one. When many are one, that one becomes infinite. I think that's a good description of where the Internet is heading.

BENIOFF: Our work will become a way of knowing G-d. After all, work is the purest expression of who we are.

CE UPON A BLUE MOON

By Dr. Laura Schlessinger

I have often said marriage is a covenantal relationship between a man, a woman, and G-d. I have said this with passion, with hope, and with sincerity. But I never really felt it until recently, when I had an experience that changed me in more ways than I can fully understand.

I've been to a lot of lovely weddings that joined lovely people into lovely marriages with lovely families. We all have. But have you ever been to a wedding where you actually felt the magic of a divine presence as part of the nuptials? Not to sound like Rod Serling, but I was recently at a wedding where, for the first time in my life, I actually felt that G-d was involved.

I'm passionate about my religion, but to be honest I have never felt loved by G-d—at least not in the same concrete way as a child who says, "Mommy, I love you." This particular wedding bridged that gap for me.

The wedding was between a young Chassidic rabbi that I know and a young lady from Brooklyn. They were matched up and suggested to each other. They were not forced into anything: they met each other, talked for a million hours, saw each other some more, talked for another million hours, and then made their decision. They are a match made in heaven. Just as one of the rabbis said, "They are two souls that were designated by G-d to come together." And they did.

It was my first Chassidic wedding, so naturally I asked a lot of questions. As it was explained, they both fast on the wedding day. It is a serious occasion when two souls are joined together for eternity in a connection with G-d and all of humanity.

As I walked down the hall to see Dov–the groom–before the ceremony, I found him in a big room amidst a group of Chassidic men. What I saw touched me profoundly: they were praying and singing. The groom hadn't eaten all day, but he was focused in prayer, reciting his texts. This is one of the most, if not *the* most profound and relevant transitions of his life. This is as far removed from a "bachelor party" as you can possibly get. This is true spiritual focus.

Throughout history, Orthodox Jewish thought has considered a man incomplete until he is married. It is the woman who is able to attain a more spiritual connection with G-d. Man must work a lot harder to connect. Together, their souls are complete.

Another fascinating point is the 2,300-year-old pre-nup agreement in which the groom gives the bride everything: his soul, his life, his possessions, everything. What does she give him in return? As I love to put it, she shows up.

During this time, the bride was in a separate room, sitting in an almost throne-like chair. My friends said that we should congratulate her and give her a blessing. I replied that I'd just seen her in the elevator and told her how nice she looked. "No, no, no," they said, "This is the time, just before a woman is married, when she is most connected to G-d. So if you want anything, like a prayer, this is when to ask it of her. She's almost like a conduit."

Personally, whenever I think about asking G-d for anything, the first thing that comes to mind are the children in hospitals with cancer—if G-d fixes them, I can get by. Otherwise, I don't ask for anything. My friends who are deep into prayer are often frustrated when I say this, but I just can't bring myself to do anything selfish. So I went up and said something to her privately.

Next the groom was led into the room by two men, one on each arm, who held him up since he could barely walk. The groom and I are friends from Chabad; when I saw him, I knew he was in a totally altered state. It was lovely to see the expression on his face, and he had tears in his eyes. He was so moved by what this meant for all eternity!

As he approached the bride, he put the veil over her face, which she could not see through at all; from then on, she was led around because otherwise she'd walk into walls. Listen to the philosophical and spiritual interpretation behind the veil: We marry because we're so turned on to the other person; they seem to be exactly what we want. They look good, they're this, they're that, but we don't really know them. We don't truly know the other's depths.

I'm passionate about my religion, but to be honest I have never felt loved by G-d—at least not in the same concrete way as a child who says, "Mommy, I love you."

They're hidden, and take time to reveal themselves. So too there are darker sides to all of us that we don't necessarily show. Part of the ritual of covering the face of the bride is that the groom is not seeing his pretty bride, but rather the totality of what he's committing his life to—including the things he doesn't know and cannot see. She commits herself to the same life together.

The ceremony was then moved outside, with the stars shining above. The groom stood under the Chuppa and the bride circled him seven times to build a fortress within which is an intense spirituality of love and commitment. This is the power of the woman, because she's so connected to G-d. When she joined him under the Chuppah, they didn't even kiss. No one who was watching threw anything. Only when it was over did they walk into a room to be alone, where together they broke their fast, held hands, and gave a kiss. That was the first time they had ever touched each other.

It was incredible to see how special everything was and to realize that it took thousands—thousands—of years to create this profound, stirring moment. There, under the stars, I really felt G-d's presence. For the first time, I knew it was a man and a woman in the sight of G-d. I saw it happen.

Dr. Laura Schlessinger, Ph.D., MFCC, is a past member of the Biological Sciences faculty at USC and graduate Psychology faculty at Pepperdine University. Three books she has written became New York Times best-sellers, and her radio program, The Dr. Laura Show, *is nationally syndicated.*

Awakening

By Anne Simon

The light began as a tiny, [illegible] at the [illegible] of my consciousness. A flickering spark that brightened into the warmth of a single candle. Then eight candles, growing brighter and brighter until they merged into a fiery yellow sun that exploded before my eyes.

Just as quickly, the light was replaced by a pale cream and white [illegible] hovering above me.

Yes, my name. Over and over.

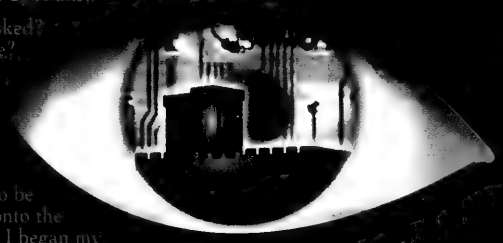
"Mr. Stein? Mr. Stein? Can you hear me, Mr. Stein?"

I think I nodded. I'm not sure. But in one moment of clarity, revealed a different scene, one filled with [illegible] strange, machine-like with multiple wiry appendages connected to each other and connected to me. Other machines were talking as they walked past...

Talking? Walking?

A dream. I thought, "Surely a dream." I must have spoken this aloud, because the vision in white, now revealed to be a young woman, whispered softly, "No." I was alive, awake, and lying in a hospital bed.

The voice, the soft voice, [illegible]. Her name was Hannah Levy, and she was a "Nanotech Resuscitation Specialist."



Did I remember being in the Swiss Alps, she asked? The avalanche?

When I didn't respond, her eyes became concerned. Did I remember who I was?

As her soft, calm voice continued, the incredible story of who, how, and why began to form.

I remembered yesterday, a cool spring day. It was going to be the adventure of a lifetime, dropping from a helicopter onto the pristine white snow. I remembered the rushing wind as I began my descent, my skis barely skimming the surface—And then the sound of Hell swallowing me whole. There was endless darkness and piercing cold and finally a last conscious thought, "Why had G-d dropped a mountain on me?"

Hannah's soothing voice brought my thoughts back. "You were frozen," she said, "Lost for over 100 years."

In that time, miraculous advances in physics had taken place. The mystery of how atoms worked had been solved. Quantum mechanics and relativity now meshed into a unifying definition of the universe. Tiny nanoassemblers that moved atoms with laser tweezers constructed anything and everything, including the intricate beauty of a human brain. My cells had been so well preserved, the neurons still connected, that the reconstruction of my brain had been possible. Intact DNA allowed the cloning of a new body.

"A miracle," I whispered in wonderment.

She smiled as her eyes filled with tears. "A miracle," she repeated, and then flipped a switch that caused the opaque wall to my left to fill with an image that stopped the universe in its tracks.

"I know that place," I gasped in awe.

For I looked upon the old city of Jerusalem, a fragile piece of history nestled reverently in the heart of a futuristic metropolis. There, at the edge of the old city that I knew so well, where I had prayed and my father had prayed and his father and his father before him, the vision that we had prayed for was seamlessly in place: the Temple—reborn, she said, from the very dust, the very atoms of the original.

I looked at Hannah, and her face filled with joy as she said that I was the miracle she had prayed for within those holy walls. A chance that one day she would be able to thank one whose faith and prayers so long ago had helped make the dream come true.

And as I looked into her shining face, I knew the answer to the question my soul had cried out yesterday, so many years ago.

Anne Simon, Ph.D. is the Associate Head of the Department of Biochemistry and Molecular Biology at University of Massachusetts. A prolific author within the field, she has also been the primary science advisor for the television show The X-Files and wrote the book The Real Science Behind the X-Files.

A condition of freedom

A Slavery Called Freedom

By Rabbi Adin (Steinsaltz) Even-Yisroel

WOVEN THROUGH THE MAGNIFICENT tapestry of symbols, customs and ceremonies of the Passover Seder is the overriding theme of freedom.

Although freedom can be expressed in simple ceremonies such as reclining as free men, drinking four cups of wine and repeating the mantra "we are free men," the deeper concept of freedom actually envelops and permeates our essence.

Freedom is most often perceived as the absence of slavery—just as slavery can be defined as the absence of freedom. But in reality, the absence of slavery does not in itself create a condition of freedom.

Slavery is a condition wherein one is forever forced to act according to the will of another. Freedom is the ability of man to act and express selfhood.

In order for man to act independently, he must want to express his uniqueness. One who does not possess the desire for independent self-expression and fulfillment—either because his spirit has been broken or because it has never been developed—cannot be considered a free man. He is not free in spite of no longer being physically enslaved; he is merely an abandoned slave—a slave without a master.

The miracle of the Exodus was not completed with the Exodus itself. The Jewish people needed to be free men, not merely runaway slaves.

Abraham Ibn Ezra describes the situation thus: "At the shores of the Red Sea, the Jews genuinely desired to escape the burdens of slavery; but having lived their entire lives as slaves, they could not simply cast off the ingrained affinity they had for their taskmasters. Only after the generation born in slavery had passed on were the Jewish people able to enter the land of Israel to build a nation of free men."

A slave carries a double burden—he is forced to obey his master and has no will of his own. Thus a person who is cognizant of his or her uniqueness and individuality can never be enslaved. Conversely, one who does not possess this positive self-image can never be considered wholly free.

The same principles that enslave an individual can extend to an entire nation, in our current exile or *galut*. Real redemption involves more than leaving exile.

Implicit in the state of exile is the destruction and subjugation of the will of a nation and its collective yielding to the dictates of a foreign body. A group of people who leave their land of their own free will, who determine their way of life according to their own values, cannot be considered as living in exile. They are merely living temporarily in a foreign land. As long as they are at liberty to express their essential being, they are not true exiles. Exile is slavery only when it inhibits and stifles national self-expression and self-determination.

Like slavery, exile is to a certain extent a physical condition, but its essential quality is spiritual. It is surrender and abdication—accepting a set of values, attitudes and mores that are contrary to the private or collective self.

The persecuted Jew has been in exile for countless generations during which he has been required to change his way of living. A nation that was basically agricultural became a nation of merchants; an independent people was reduced to slavery and bowed to foreign rule, tossed about by every ill wind. But with it all—so long as the Jewish people held on to their heritage and spiritual principles, to their internal way of life and mode of behavior—they were not an enslaved people.

The Jew in all his years of exile and wandering had to make peace with his inability to be the master of his own fate in many areas of life. But his exile was never complete because the Jew did not regard himself as despised or inferior. So long as he retained the core of his inner self, his link with G-d not only consoled him but also served as his true homeland, an entity which exile could not harm or diminish.

Complete exile, spiritual as well as physical, began with assimilation. Whenever the assimilated Jew loses his unique sense of self, he loses his independence. Even if he is granted personal freedom, his national exile is total. His real self no longer guides his way of life. The life of the assimilated Jew is set and determined by foreign influences in both his spiritual and physical life.

Even when the assimilated Jew lives in a land where strangers no longer dictate how he must conduct himself, he is in a state of exile. He carries the condition of exile with him in its deepest sense. He is bereft of his true self, the self that leads him to freedom. Outside cultures may not physically enslave him, but they continue to rule him spiritually and rob him of his heritage.

A famous Chassidic teaching states, "It is easier to take the Jew out of exile than to take the 'exile' out of the Jew."

Rabbi Adin (Steinsaltz) Even-Yisroel was hailed by Time *magazine as a "once-in-a-millennium scholar." More than two million copies of his* Steinsaltz Talmud *(Random House) have been sold worldwide. He has been a resident scholar at both Yale and Princeton, and in 1988 was awarded the Israel Prize, the country's highest honor.*

Someone once said, "If you talk to G-d, you're holy; if He talks to you, you're insane."

ARE YOU HAPPILY EVER AFTER?

By Moshe Wisnefsky

Romance. Passion. Love unrequited due to cruel twists of fate, or achieved due to good luck. These are the kind of romantic tensions that drive the plotlines of everything from dime novels and popular cinema to classic literary masterpieces. These love stories usually end with either catastrophic or blissful resolutions—everyone either dies (as in Romeo and Juliet) or "lives happily ever after." But in the Western mindset, life after the goal is reached, the "happily ever after" part, is rarely dealt with. The curtain simply comes down. Viewed as such, the romantic pursuit is, in effect, the goal.

In the Jewish view, romance is only a piece of a much larger puzzle—which includes both a clear picture of the blissful state being worked for and an equally clear way to live once that state has been achieved.

It is quite a difference.

During my youth, I was asked to deliver the sermon at my religious school's Consecration Service. I went on and on about the glories of being Jewish but then added that, even after years of religious education, I really didn't believe in G-d. Instantly, a hush fell over the room (voicing a thought like this thirty-odd years ago was taboo). Forging on, I concluded, "But although I may not have an unquestioning belief in G-d, I have my young, intelligent Jewish mind looking for Him, and who can say which position is better?"

As I returned to my seat, people whispered, "brilliant," and, "so insightful." The Rabbi took my place at the pulpit and said my attitude was, in fact, the real Jewish approach of constant questioning and searching rather than blind belief.

In other words, there are—so people think—only two possibilities: either you have blind faith in the stereotype of G-d, or you are on an often painful but dramatic, romantic search. To actually find G-d, or absolute meaning in life, and remain a mature, cultivated person is categorically impossible. As someone put it, "If you talk to G-d, you're holy; if He talks to you, you're insane."

If you ask the man on the street what he's working for in life, he might reply, "to make a better world." Then ask him, "And once we've eliminated war, injustice, disease, ignorance and all the rest—then what?" He'll probably shrug his shoulders. Similarly, ask a spiritually oriented person what Judaism is about and he or she might answer, "Our search for G-d." Follow with, "And once we've found G-d?" The response will probably be, "The searching itself is the finding."

Why this unwillingness to ask "what is it all for?" What does a real relationship with G-d mean?

Approaching G-d from the Western mindset that the pursuit equals the goal leaves most people without a developed grasp about who and what G-d is. And without this comes fear of the unknown. Many people are afraid to think about G-d because they're afraid of where it might lead them. It's safer to focus on "The Search" and forget about the possibility of "The Consummation," or to declare axiomatically that G-d has not actually communicated with us and never will.

Granted, this makes for a good, taut storyline that can hold people's attention until the final curtain. But if G-d created man and did not communicate what He wants of us, what does that tell us about G-d? Did He create us for sport, to sit back amused as we grope for an understanding of why we're here? Or is He actually incapable of communicating with us? What parent, after his child is born, throws him on the street and says, "OK junior, go experience life," or gives him a new car but never teaches him how to drive?

Although there are individuals and philosophies willing to accept such possibilities, Judaism considers them inconsistent with the nature of G-d. Judaism provides clear-cut concepts of who and what G-d is and what our relationship to Him can and should be. Precise answers are offered to the question of what the perfect world is and how to live "happily ever after." The Torah makes what we're searching for crystal clear.

But where, you may ask, is the romance in the relationship? Where are the passion and tension of the search? If we have all the answers neatly packaged, aren't we abrogating our free will and our spirit of inquiry?

The answer lies in the ultimate Jewish love song—the Song of Songs (Shir HaShirim)—that we read on Passover. Through the Haggadah we relive our people's exodus from Egypt. "Egypt" in Hebrew (Mitsrayim) comes from the word for "limitations" (meitzarim). "Going out of Egypt"—on a deeper level—means breaking out of our limitations and constrictions.

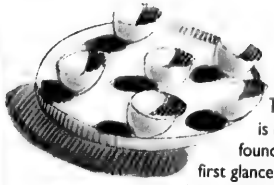
And since G-d is infinite, no matter how intense or fulfilled our relationship with Him is, we can always search for ways to attain a stronger, purer bond. Therefore, the minute we reach one level in our relationship with G-d, our love creates the yearning that compels us to strive for the next. In this context, each stage (each goal) is unique and attainable unto itself, "For this is very close to you: it is in your mouth and heart to do it" (Deuteronomy 30:14). Judaism offers us both the tension and passion of romance as well as the bliss and release of fulfillment. And each one feeds the other: the more intense the fulfillment, the greater the yearning for higher fulfillment; the greater the yearning, the more intense the resolution.

The Haggadah tells us to think of ourselves as going out of Egypt in every generation. Inner Dimensional Judaism adds: every day of our life, we pursue a constant romance and love affair with G-d.

Moshe Wisnefsky is Editor for Gal Einai Kabbalah Institute in Israel. He co-authored Aleph-Beit: Jewish Thought Revealed Through Hebrew Letters, *and is currently translating the* Writings of the Arizal on the Zohar *into English under the auspices of* West Coast Chabad.

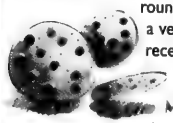
How the Kabbalah Describes Your Seder Plate

Thought for Food



The Seder Plate The Seder table is home to a group of items not usually found in the same place at the same time. At first glance they may appear rather ordinary or even downright trivial. But beneath their outer layers lies a powerful gift—precious insights waiting to be mined that transform these ordinary foods into extraordinary vessels for Holiness. To assure the gifts are received as intended, the Seder's revelations unfold in the same order as the events which led to redemption. In fact, the very word Seder means order.

Kabbalah divides the plate into thirds, with each portion possessing a distinct Divine Light, or *Sefirah*. The right third corresponds to *Chesed* (love, benevolence), the left *Gevurah* (self-discipline, fear of G-d), and the middle *Tiferet* (harmony, compassion). The plate contains six items and is upheld by three matzot, which according to Kaballistic tradition are handmade, round and concave to form a vessel with which to receive the *Sefirah*.



The Three Matzot Combine intellectual and emotional slavery with Divinely inspired faith, and you have the spiritual recipe for matzot. The mixture inspired our ancestors to follow G-d into the desert with such haste that there wasn't time for the bread that would nourish them rise. At least one ounce is eaten during the Seder.

The three matzot represent the entire Jewish people—Cohen, Levi and Israel. They also symbolize our Patriarchs' Divine attributes: Abraham, benevolence; Issac, self discipline; and Jacob, harmony.

The polar opposite of matza is Chametz, the epitome of arrogance and self-aggrandizement. Before Passover we remove all physical Chametz and seek to root out the spiritual Chametz from within.

Zeroah (Shankbone) The Pascal Lamb, sacrificed on the eve of the exodus as an expression of faith and self-sacrifice, is represented by the Zeroah. Mystical tradition replaces the shankbone with a chicken neck that is not eaten, as a reminder that although we approach freedom during the Seder, our ultimate freedom is soon to come with the final redemption.

Betzah (Egg) In the days of the Holy Temple a "Festival Offering" was made on Passover. Unable to do this in our current exile, the hard-boiled egg is used as a symbol of our mourning. In some ways, the choice reflects the nature of our people; the hotter the water, the stronger our spirit becomes.

The Four Cups of Wine The Four Cups of wine are consumed during the Seder to celebrate the stages of our Exodus and Redemption.

First Cup—Physical removal from the Land of Egypt (*"I will release you"*);
Second Cup—Liberation from intellectual and spiritual slavery (*"I will save you"*);
Third Cup—Creation of a people forever immune to permanent slavery ("I will liberate you"); and,
Fourth Cup—G-d's acceptance as His chosen people and the granting of the Torah at Sinai, which fulfill the purpose of our exodus. ("I will take you onto me as a nation").

Each cup should contain at least three and one half ounces of wine or grape juice.

It is said that the Prophet Elijah, who will herald the ultimate Redemption, visits every Seder table on Passover. We greet him by filling a fifth glass of wine toward the end of the Seder, "The Cup of Elijah," and inviting him into our homes with open doors.

The Four Sons

Despite his intelligence, the **Wise Son** insists on asking the same question year after year. He's also obsessive about the discussion thing, making it rather difficult to get on with the Seder.

A fun guy to have around, the **Wicked Son's** cynicism is driven by his need to fit things into his down-to-earth world. Sitting next to his wise brother, he injects spice into the evening with his snide and provocative comments.

Out there in a world of silent amazement, the **Simple Son** is a transparent channel for the Infinite. If only he could tell us about it.

The **Son Who Doesn't Know How to Question** probably thinks *he* is the wise son. When you know it all, there's nothing left to ask.

He's not in the photo, because he doesn't even know it's Passover.

The **Fifth Son** is the most important one. He's the son who has yet to experience the freedom of Passover.

Maror (Bitter Herbs) The bitterness of Egypt is brought to the table with Maror (horseradish). Through it, we realize that the purpose of hardship is only to make us stronger. One and a half ounces are eaten at two intervals during the Seder.

Karpas (Vegetable) Egypt crushed our ancestors' spirits with endless, senseless, back-breaking drudgery. A raw vegetable, usually an onion or potato, is dipped in saltwater and eaten so we may taste their anguish—and in it realize the potential to rise above our own.

Charoset (Paste) As slaves we used mortar — symbolized by Charoset — to make bricks that formed structures which were erected only to be destroyed. The apple mixed with nuts to make Charoset symbolizes the sweetness of the Jewish women who, knowing Pharaoh would kill their infant if it were male, hid in the apple orchards when giving birth.

Chazeret (Romaine Lettuce) The initial stages of exile were pleasant, yet soon the injustices of slavery became overwhelming. So too is the first taste of Chazeret (a herb, often romaine lettuce) mild, but soon its bitter root becomes dominant. Chazeret is eaten with the Maror, and in the Korech sandwich.

Your 15-Step "Soulful Seder" Companion

STEP 1

Bless the first cup of wine.

Kadesh, which means "set aside," begins the Seder by affirming our desire to elevate this night above all that is mundane. With it we declare to ourselves and all that are present that this is "The Season of Our Freedom." To stress this point, we recline to the left when drinking, as only free people did in ancient times.

The blessing is a spiritual wake-up call placed with the hope that we will open ourselves to the divine possibilities that await us.

STEP 2

Wash the hands (in the ritual manner but without reciting a blessing).

As the first step on the journey to freedom, we sublimate spiritual distractions by purifying our hands, the most active part of our body, with water.

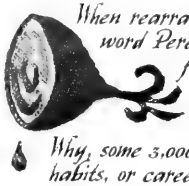
The Kabbalah teaches that hands represent expressions and attributes, while water epitomizes intellect and purity. Washing refines our attributes with intellect, enabling restrictions to turn into benevolence, hate into love, and personal slavery into freedom.

The observance, one of many during the Seder intended to pique the interest of children, awakens the innocence within each of us.

STEP 3

Recite the appropriate blessing for vegetables, then dip the Karpas vegetable in saltwater before eating it.

In the saltwater we can taste the tears of anguish and despair our ancestors shed as their spirits were crushed in Egypt.



When rearranged, the word Karpas allsudes to the word Perech, or "crushing labor." Our people were forced to perform senseless tasks in Egypt, endless drudgery without meaning, purpose or goal.

Why, some 3,000 years later, do mindless routines and habits, or careers driven by the need for status, still dominate our lives so often?

STEP 4

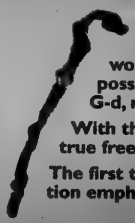
The middle matza (of the 3) is broken in two pieces. The larger piece, designated as the Afikoman, is wrapped and hidden away for the children to discover.

The smaller broken piece, the "bread of poverty," takes center stage while retelling the story of the Exodus. It personifies the spiritual and material destitution our people endured in Egypt once they no longer grasped the meaning of true freedom. By relating to their plight, we feel what is broken in our own humanity. At the same time, when the children hide the Afikoman we sense the larger dimension of our being, the part of our soul never touched by slavery that waits to be discovered.

FOUR WHAT?

Why does the number four reappear throughout the Seder? We drink four cups of wine, speak to the four sons, ask the four questions, and read the four expressions of redemption.

In Hebrew the number four is represented by the letter "daled," whose spelling forms the word "daless," meaning "there is none." Our people had to totally rid themselves of ego to become worthy of the highest possible connection with G-d, receiving the Torah.



With this bond they realized true freedom.

The first three expressions of redemption emphasize the need for Divine intervention to rescue our ancestors from the spiritual wasteland of Egypt.

However, the fourth and greatest level, "I will take you unto Me as a Nation," required the people to purify themselves—to achieve total self-nullification and thus become a vessel worthy to receive and carry forth G-d's infinite will.

STEP 5 MAGGID (TELLING)

"Tell your children G-d took you out of Egypt." Fill the second cup of wine, then retell the story of our rise from the depths of bondage to the heights of redemption.

Maggid begins with the children asking, "Why is this night different from all other nights?" The question can put us in touch with the innocence of children as we contemplate the dynamics of liberation.

Are we eating the matzah out of habit, or because we are ready to embrace its significance? Are we observing these rituals to assuage guilt, or to actualize the desire to live a more meaningful life?

When we allow the events in the Maggid to touch us to the core, we reveal the candor that children hold dear. At the conclusion of Maggid, we savor the second glass.

STEP 6 RACHTZAH (WASHING)

Wash the hands and recite the blessing, Ahl Netilat Yadayim (on the lifting of the hands).

We prepare to internalize the humble nature of matza by uplifting our extremities and expressions.

In its literal sense, the word netila means to move something from one place to another. With this blessing we remove the physicality and vulgarity that may dwell in and around the hands, raising them up for what is to follow.

STEP 7 MOTZI (BLESSING OVER BREAD)

Hold the broken half-matza and two whole ones while reciting the appropriate blessing for bread, hamotzie leh-chem min ha-aretz.

The word lechem (bread) contains the same letters as lochem (war). Food is raw energy that holds the potential for either good or evil. Thus, a spiritual battle ensues every time it is consumed. If the purpose in eating is solely to gratify physical cravings, evil prevails. However, when eating to gain energy with which to better serve G-d, good prevails.

STEP 8 MOTZI MATZA (BLESSING OVER MATZA)

Return the bottom matza to the Seder plate. Holding the remaining one and one-half matzot, recite the blessing for eating matza, ahl ah-chilat matza.

Our ancestors fled Egypt with inconceivable haste, leaving no time for the dough that would nourish them to rise. Once free, their first taste was the "bread of poverty," matza. From a mystical viewpoint, matza exemplifies a selfless ego. It was with this trait, rather than arrogance, that they accepted G-d-given freedom. Humility allowed them to appreciate the gifts of life.

After the blessing, recline to the left and eat at least one ounce of matza.

DO YOU KNOW WHERE YOUR KIDS ARE?

So much of the Seder is centered around stimulating children's interest because our survival hinges on their actions. If our people are to continue moving forward, it will be on the backs of the children. The principles of Passover are so fundamental to the existence of Judaism that we go all-out to instill them in every child: the wise, the wicked, the simple and the innocent. All of them must know what it means to be truly free so they will cling to that freedom with all their strength.

If this seems to be asking a lot, consider that the Talmud tells us that even in the slavery of Egypt our ancestors gave birth to a very special generation of children, the ones who answered G-d's call and followed Him out of slavery. Also, by concentrating on the needs of children, we reveal parallel needs within ourselves—allowing the entire Passover experience to become more heartfelt and meaningful.

STEP 9 MAROR (BITTER HERBS)

Take at least 3/4 ounce of bitter herbs and dip it in the charoset, shake off the excess, and recite the blessing ahl ah-chilat maror before eating.

Having meditated on the bitterness of exile during Maggid, we now physically experience its force. The impact further clarifies the significance of our exile.

Before we can experience true freedom we have to internalize the might of our hardship—and accept that when we make the right choices, hardship exists only to make us stronger.

STEP 10 [illegible] (SANDWICH)

Break off two pieces of the bottom matza (at least one ounce). Take 3/4 ounce of maror, dip it in charoset and shake off the excess. Place the maror between the two pieces of matza and say, "Thus did Hillel do in the time of the Holy Temple..." Recline while eating.

Maror alludes to the wicked, while matza refers to the righteous. Hillel, the great Jewish sage known for his compassion, instructed the righteous to reach out and draw the wicked closer.

Likewise, now that we have felt what it means to break free of slavery on a personal level, it is our obligation to share the experience with others.

STEP 11 [illegible] (TIME TO EAT)

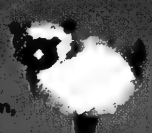
In many traditions the meal begins by dipping the hard-boiled egg from the Seder plate in saltwater to symbolize our constant mourning for the destruction of the Holy Temple, and to allude to G-d's desire to redeem His people.

"Ess, mein khind!"

Across the community and throughout the world, we are together at the Seder table. The wise, the wicked, the simple and the innocent, all equal in the eyes of each other and the eyes of G-d. And we remember the fifth son—he who has not yet experienced the freedom of Passover. We are united as one in the common goal of redemption.

His picture should be on the back of your matza box. The missing Jewish child. The Fifth Son. He's not at the Seder table, yet his spirit is our most important guest. He's searching. And though G-d knows what for, we will only touch the Fifth Son's heart by embracing him with the pure joy of our heritage.

WHAT'S IN THE FOOD?



The purpose of the Seder is to experience and reveal some of the loftiest truths in Judaism, so why all the focus on something as basic as food?

We are taught that when directed toward G-d, physical acts such as eating merge the essence of man and everything that surrounds him with the Essence of G-d. This only became possible after our ancestors left Egypt.

In preparation for the exodus, Moses instructed the people to sacrifice the Pascal Lamb, which the Egyptians worshiped as a deity. Egypt epitomizes slavery to all that is physical and mundane. To genuinely leave Egypt demanded more than simply obtaining spiritual freedom—it required that the freedom be used to transform all that is physical into that which is spiritual by employing it in service to G-d.

When we use the Seder food as an expression of faith and self sacrifice, we experience this freedom—so we eat to our soul's content.

STEP 12

At the conclusion of the Passover meal, children return the Afikoman. Eat at least one ounce of this matzah. Nothing else except the remaining two cups of wine is consumed thereafter.

It was necessary to partake in every step, every ritual, every taste and every thought before the Afikoman is revealed; then, we can become one with its Divine potential. We eat it only when completely satiated because it fulfills a need higher than the hunger for freedom, and we eat nothing afterward so that its taste remains with us.

In the Seder, as with everyday life, there are no shortcuts to the greater dimension. Yet we are always aware that it is present and yearns to reveal itself when we seek with a pure heart.

STEP 13

Recite the blessing over the third cup of wine, then drink while reclining. In anticipation of our Ultimate Redemption, we now fill a special goblet, the Cup of Elijah. We then open the door to the house and, holding a lit candle, recite the passage inviting the Prophet Elijah to appear.

Imagine all of creation in a state of spiritual and material freedom. Think about a world free of pain and suffering, war and struggles. Imagine all of existence at this level. Imagine yourself, the light of a single candle, ushering in the era of our redemption.

STEP 14

We offer praise to G-d for his mercy and compassion in redeeming our people from Egypt, and in anticipation of our own ultimate redemption.

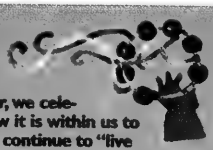
Why does G-d need us to praise Him? He doesn't, we do. As the Kabbalah explains, when we praise His kindness we reveal His compassion. When praying for our needs, we evoke His desire to give.

STEP 15

The Seder concludes with the wish, L'shana Ha-ba-ah Bi-Yerushalayim. We hope for each other that which our forefathers prayed for while enslaved in Egypt, "Next Year in Jerusalem!"

Rabbi Schneur Zalman of Liadi omitted the passage, "The order of Passover is concluded," from his Haggadah because the Seder's message remains timeless. Every day, one leaves Egypt by transcending his limitations, to reach higher levels of holiness.

WHY ARE YOU SMILING?



"This year we are slaves ...next year we will be free men."

If we are still in slavery, why do we celebrate our freedom?

On a personal level, we rejoice because when our people were freed from Egypt, the seed of true freedom – an individual's ability to control his own destiny – was planted within the world. We celebrate the capability to overcome our own inner struggles and constantly move forward.

"Exile ... liberated."

On a universal scale, our ancestors' redemption provided the impetus for our future redemption, the time when all people will experience ultimate freedom.

So even though " this year we are slaves ..." and continue to struggle with bitterness in our own lives just as surely as we taste it in the maror at the seder, we celebrate because we know it is within us to be free. And while we continue to "live in exile ..." with nations at war and people oppressed around the world, we celebrate because we know one day we will achieve the final redemption, "Next year in Jerusalem."

Things To Do Before You Passover

Before Passover

It is forbidden to eat Chametz—all leavened foods that contain wheat, barley, oats, rye or spelt—on Passover. So collect products containg Chametz and isolate them in a designated "Chametz Closet." Then clear the house of any possible remaining Chametz: empty clothes pockets, vacuum cleaner bags, even the pet food goes into the Closet. Since you'll use a separate set of dishes for Passover, the Chametz dishes get locked up too. Now stock up on Kosher-for-Passover items; for good leads on Passover foods check out www.ok.org.

Chametz For Sale

Because it is even prohibited to "own" Chametz during Passover, lock your "Chametz Closet" and sell its contents to a non-Jew by filling out a "Mechirat Chometz" form. Sound complicated? It is, so ask your Rabbi to make the arrangements. Or log on to www.chabad.com to sell your Chometz online.

4/18 Search For The Chametz

At nightfall* begin the "formal search" of the house for Chametz (blessing 1). Traditionally, we use a candle to light the way, a spoon (as a shovel), feather (as a broom) and a paper bag to collect any Chametz found. After the search, place everything you found in a conspicuous place to be burned in the morning.

4/19 Fast Of The Firstborn

When G-d slew the firstborn of Egypt, he spared the firstborn sons of Israel. Out of gratitude all firstborn sons fast on this day.

Prepare To Celebrate

Stock up on Seder foods well before Passover begins. But wait. To build an appetite for the Seder abstain from eating any Seder plate foods today (page 10), especially Matza. So if you're a lover of bitter herbs and raw onions, stay out of the kitchen.

Burning Of The Chametz

In the morning* burn all the Chametz found during the the previous night's formal search.

Making Nothing Into A Big Deal

After cleaning the house, and selling and burning the Chametz, the head of the household says the appropriate prayers (blessing 2), verbally disowning any Chametz that might have been overlooked.

4/19 Time To Seder

The Eruv Tavshilin is prepared before sundown. At sundown candles are lit* (blessings 3 and 4). At nightfall the Seder begins.*

4/20 Brighten Up

Before the second Seder begins*candles are lit after nightfall* from a pre-existing flame (blessings 3 and 4). Tonight we begin to count the Omer, which lasts for 49 days. What's the Omer? In the Holy Temple the Omer was an offering of barley taken from the first grain of the new crop. We count seven weeks, from the bringing of the first Omer offering (Passover) until the day we received the Torah (the Festival of Shavuot). The 49 days between Passover and Shavuot represent the 49 steps of mystical self-purification and preparation our people went through between leaving Egypt (Passover) and receiving the Torah (Shavuot).

4/21 Shalom Shabbat

Before sundown, Shabbat candles are lit* from a pre-existing flame (blessing 5).

4/22-4/25 Four Intermediates Only

In between the first two and last two days of Passover, go ahead and function relatively normally. The only exception is, like your mother keeps telling you, you shouldn't work too hard. But keep the wine flowing; it's a custom to drink a glass of wine every day of Passover.

4/25 And On The Seventh Day

At sundown light candles* (blessing 3). This day marks the Miracle of the Splitting of the Sea and our total liberation from Egypt. In commemoration, we stay up all night studying Torah.

4/26 The Finals

After nightfall light candles* from a pre-existing flame (blessing 3). This day, the final day of Passover, emphasizes an even higher level of freedom. It is dedicated to our imminent and Final Redemption.

4/27 Last But Not Least

Yizkor memorial prayers are recited during services. Following the custom of the Ba'al Shem Tov, Passover concludes with a "Feast of Moshiach"—a festive meal complete with Matza and, yes, four cups of wine. It begins before sunset and is designed to greet Moshiach, offering us "a glimpse of the Messianic age." Nightfall marks the official conclusion of Passover.* Wait an hour to give the Rabbi enough time to buy back your Chametz and then, eat Chametz to your heart's content.

1 Bo-ruch A-toh Ado-noi
E-lo-hei-nu Me-lech
Ho-olom
A-sher Ki-de-sha-nu
Be-mitz-vo-sov
Vi-tzi-vo-no Al Bi-ur
Chametz.

2 Kol Chah-mirah
Va-chah-me-ah De-eeka
Bir-shusee Da-cha-zeetay
U'delo Cha-zeetay
Da-chamee-tay U'de-Lo
Cha-mee-tay D'bee-artay
U'delo Bee-artay
Lee-batail V'lee-hevay
Helker K'afra D'arah

3 Bo-ruch A-toh Ado-noi
E-lo-hei-nu Me-lech
Ho-olom A-sher
Ki-de-sha-nu
Be-mitz-vo-sov
Vi-tzi-vo-no Le-had-lik
Ner Shel Yom Tov

4 Bo-ruch A-toh
Ado-noi E-lo-hei-nu
Me-lech Ho-olom
She-heh-che-yoh-nu
Vi-kiye-mo-nu
Ve-he-ge-o-nu
Laz-man Ha-zeh.

5 Bo-ruch A-toh Ado-noi
E-lo-hei-nu Me-lech
Ho-olom A-sher
Ki-de-sha-nu
Be-mitz-vo-sov
Vi-tzi-vo-no Le-had-lik
Ner Shel Shabbat Kodesh

*Dates, Times & Details

April 18	evening —	Search for Chametz after:
April 19	morning —	Stop eating Chametz before:
April 19	morning —	Burn Chametz before:
April 19	evening —	Light Passover candles at: *
April 19	evening —	Start first Seder after:
April 20	evening —	Light Passover candles after: *
April 21	evening —	Light Shabbat candles before: **
April 25	evening —	Light Passover candles at: *
April 26	evening —	Light Passover candles after: *
April 27	evening —	Passover ends at:

Los Angeles, CA	New York, NY	Chicago, IL	Miami, FL	Wash., D.C.	Phil., PA	New Haven, CT	S. Diego, CA	S. Francisco, CA	Trenton, NJ	Phoenix, AZ	Toronto, Canada	Montreal, Canada	London, UK	Berlin, DE	Frankfurt, DE	Sydney, AU	Melbourne, AU
6:09	8:21	6:17	8:27	6:31	8:25	6:18	8:03	6:31	8:23	6:44	8:47	6:27	8:44	6:53	9:06	6:11	6:31
10:39	10:40	10:34	11:11	10:53	10:45	10:35	10:36	10:55	10:43	11:15	11:00	10:34	10:37	10:44	11:04	10:02	10:28
11:44	11:47	11:41	12:16	12:00	11:52	11:42	11:41	12:01	11:50	12:20	12:08	11:40	11:47	11:55	12:14	10:57	11:22
7:10	7:22	7:18	7:28	7:31	7:26	7:19	7:04	7:32	7:24	7:44	7:48	7:28	7:46	7:55	8:08	5:10	5:30
8:10	8:22	8:18	8:28	8:31	8:26	8:19	8:04	8:32	8:24	8:44	8:48	8:28	8:46	8:55	9:08	6:10	6:30
8:11	8:23	8:20	8:28	8:32	8:27	8:20	8:05	8:32	8:25	8:45	8:50	8:30	8:48	8:56	9:10	6:08	6:28
7:11	7:24	7:21	7:29	7:33	7:28	7:21	7:05	7:33	7:26	7:46	7:51	7:31	7:49	7:58	8:11	5:07	5:27
7:15	7:28	7:25	7:31	7:37	7:32	7:25	7:08	7:37	7:30	7:49	7:56	7:36	7:56	8:05	8:17	5:03	5:22
8:15	8:29	8:26	8:31	8:38	8:33	8:26	8:09	8:38	8:31	8:50	8:57	8:37	8:57	9:07	9:19	6:02	6:21
8:16	8:30	8:27	8:32	8:39	8:34	8:27	8:10	8:39	8:32	8:50	8:58	8:39	8:59	9:08	9:21	6:01	6:19

* If kindling after sunset, light only from a pre-existing flame. ** Do not light after times indicated.

In a Heartbeat

Blair P. Grubb, M.D.

MANY YEARS AGO, after graduating from medical school, I worked for several months in a clinic in El Valle, a little town in the central highlands of the Dominican Republic.

The staff at the clinic consisted of myself, another physician fresh out of school, and a nurse—all under the supervision of a doctor who'd just completed his residency. Together, the four of us lived and worked in a cinder block building with two examination rooms, a small surgical area, a waiting room, and some tiny sleeping quarters.

Since the nearest hospital was more than an hour and a half's drive away we offered the only medical care for the entire region. Despite our meager stores of drugs and equipment, we saw nearly 70 patients each day and treated every conceivable disorder. People would literally walk barefoot for a day to come to our clinic, and often were hopelessly ill. I felt as if I'd somehow been transported back in time to a different reality, far from the one I had known.

Although I spoke workable Spanish, communication was often difficult because many of our patients were French-speaking migrant workers from Haiti who spoke Spanish haltingly. Once, a young Haitian woman was brought to us in a state of shock after her arm was mangled by a threshing machine. We rushed her to our makeshift operating room and poured IV fluids into her as we struggled to control the bleeding.

Her hematocrit was so low it barely registered on our equipment. She needed blood badly, and it was clear that we were going to lose her without it.

The sole method we had for giving blood was a direct transfusion from one person to another. With our rudimentary blood-typing kit, the only potential donor we could find was her younger brother. His Spanish was poor, but he seemed to understand when we explained that we needed to take some of his blood to save his sister. He turned a little pale, sat silent for a moment, and asked if there was any other way. "No," I replied, and he slowly nodded his head in agreement.

We placed an IV in him and began transfusing his sister. Almost immediately, she started regaining her color. Her brother smiled as he saw this, then turned his head to me, and in his soft, broken Spanish asked, "Cuando voy a morir?"—"When will I die?" I stood dumbfounded, and then realized he'd misunderstood our explanations and thought we needed *all* his blood to save his sister.

The situation seemed humorous until a stunning fact hit me. This child, this precious child, with hardly a moment's hesitation, had been willing to sacrifice his life to save the sister he loved. At that moment, I stood in awe of this boy. As I looked down at him, his face glowed with a kind of radiance, and despite his fear, he seemed at peace.

Blair P. Grubb, M.D.
Medical College of Ohio

IF YOU HAVE AN **INSPIRATIONAL STORY** TO SHARE, PLEASE E-MAIL IT TO: EDITOR@FARBRENGEN.COM

Seder Memories
There was always trouble with my cousins and my brother Jay. We would drink Manischewitz and get yelled at by the mothers, "Don't do it, you'll be a shiker!"

Kids and Passover
My seven-year-old just gets in the car and starts belting out *Dayenu* for no particular reason.

The Passover Tradition
We urge the kids to appreciate what they have; the Jewish people went through such hardships and overcame them--and still are overcoming them. We try to remember how they stood up with dignity under the worst circumstances.

Bubbie
My bubbie was an incredible woman. If she were expecting fifteen people for dinner but another forty showed up, she'd just throw in more matza meal.

Gefilte Fish
My dad's eighty-two, and he still tells my kids about the carp in the bathtub; they kept it in the tub since it had to be fresh. Around Passover, nobody could take a bath since the carp had to have his bathtub.

Holidays and Family
Even though my wife and I split up three years ago, we and our dear friends continue to come together for the holidays. No matter what people go through in their lives, whether they're together or apart, you still have them as family. The rituals of Passover have helped many people heal what they've been through over the years.

Home Movies
I've been watching twelve years of videotapes to make the compilation for my daughter Audrey's Bat Mitzvah. I think these videos are as long as the holidays.

My Yiddishe Mama
You don't want to upset your mother; the strongest person on Earth is the Jewish mother. They will not be told no, and they'll get anything done that needs doing. They're actually the basis for why populations aren't wiped out--and why people have so much love.

My Dream for my Kids
I have two sisters that passed away; my kids look at them like two angels floating over them, but they feel the loss and know how much it hurts. So I know what I want for my kids--I want them to be alive and healthy and content.

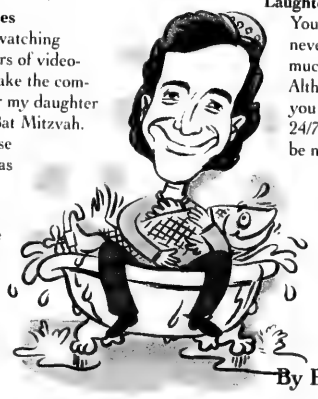
Life
Beshert is not a bad way to look at things. Don't fear things that happen to everybody.

Charity
Doing two or three things with your whole heart carries more weight than the twenty-three things you'd do just to look like a "good guy."

The Connection to G-d
G-d is truth. Whenever you get goose bumps--from a beautiful song, or something you've read, or a smell in the air--that is a connection to G-d.

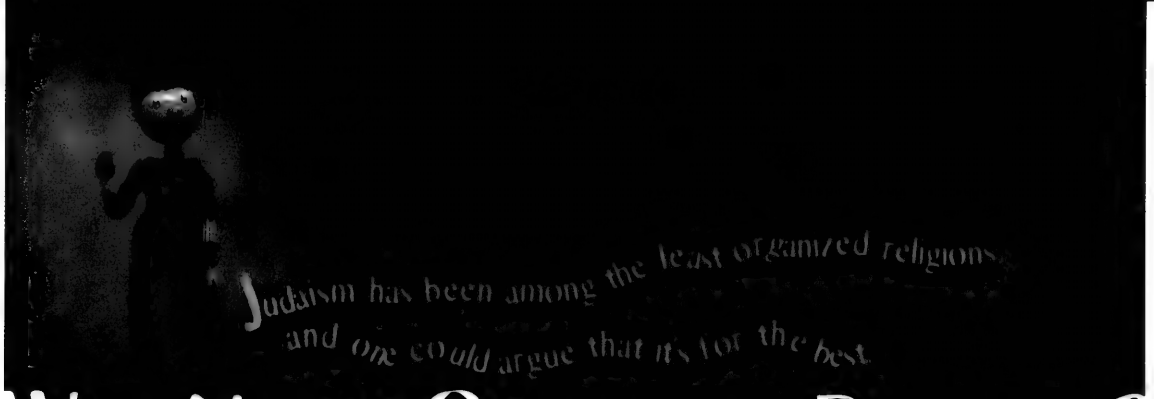
Rodney Dangerfield
I love him in a way only a younger Jewish man can love an older Jewish man. I don't care if he's dead, I'm bringing him to my seventy-fifth birthday. He always shows up when things get rough; when my sister passed away five years ago, he came to the Shiva and made my family laugh. He was incredibly inspirational.

Laughter
You really can never have too much of it. Although if you're laughing 24/7, you might be nuts.



By Bob Saget

America's Funniest Gefilte Fish



WHO NEEDS ORGANIZED RELIGION?

By Tamar Frankiel

Surely we don't. After all, we're the descendants of Abraham, the man who sought G-d on his own, who listened to the personal call of G-d to leave his home and birthplace. He left behind the "organized religion" of Mesopotamia and never founded one of his own. Don't the prophets rail at the dulling effects of organized religion?

Judaism has always been among the least organized religions, and one could argue that it's for the best. We can follow most of the mitzvot as individuals or families in the privacy of our own homes. To have a full prayer service, we only need a quorum of ten. And if we want to learn, we can simply sit down with someone more learned than ourselves. This is barely organized religion. Why do we need big synagogues with their committees and lecture series? The best argument for organization is probably to educate the children, but even that could be handled on a small scale.

When we complain about organized religion, it's because we recognize that it can easily become empty. The great Rabbi Joseph Soloveitchik wrote of this tendency in his famous book, *The Lonely Man of Faith*. Our religious communities often become what he calls the "majestic community," projects of humanity in the creative aspect of mastering the world. Religion becomes a way of creating pleasure and satisfaction, rising above mere animal survival by providing comfort and happiness.

But there is often something missing—a sense of meeting heart to heart in what Rabbi Soloveitchik called the "covenantal community." In the covenantal community, we reveal ourselves to one another in our deepest essence; we see each other's unique truth. This can be hard to find in many of our religious organizations, where we readily become preoccupied with mastering disorder and maintaining the organization itself. Then, when our synagogues are missing that special quality, we're tempted to bail out and search for true and deep relationships elsewhere, often just in the friendships life brings us.

When our synagogues are missing that special quality, we are tempted to **bail out** and go searching for true and deep **relationships** elsewhere

This doesn't solve the problem, however, because there is another answer to the question, "Who needs organized religion?"

G-d does. G-d is in need of man. G-d asks us to change the world. If we want personal religion, we can have it in our own homes. But we are also called to transform the world at large. We may personally prefer to travel the more intimate road of Abraham and his companions. But G-d also wants us to remember King David and his son Solomon, who built a Temple whose light shone out into the world.

We find our personal nourishment in the divinely-guided relationships we form, inside or outside of synagogues. Our sources of inspiration can be our spouses or our best friends, our chavura or our monthly luncheon, our rabbi or our dentist. But wherever the inspiration comes from, we must take that energy and put it to use for the community—the covenantal community working within the majestic community. Judaism insists that ultimately there is no separation between the personal and the public realm. G-d's will is manifest in both.

We may feel differently about these two levels of community and relate to them differently. That is because we suffer from a sense of separation between soul and body, the internal and external. Our challenge is to overcome that separation and make the majestic community reflect more fully the integrity of the intimate covenantal community.

Fusing these two worlds requires some sacrifice. It may mean wading through bureaucracy and putting up with people who are not on the same spiritual wavelength. Each day, we have to patiently reimagine the community we ultimately want to create so that it expresses more light and loving kindness than when we began. This sacrificial action is the nature of giving to G-d. In this mode, we don't go to synagogue to receive, but to give.

When we do this, another truth appears: religious organizations are where we're more likely to find what Kabbalah calls our "Companions," those who travel the same spiritual pathways as we do. Yes, there are people in synagogues who are there for extraneous reasons—because their kids are in Hebrew school or because they feel obligations to their parents' faith. But even those reasons are a thread of connection, a sign of wanting to be in the covenantal community that stretches across the generations.

And most people are there for much deeper reasons. They are searching too. We may find, when we begin to reveal ourselves more deeply, that a new Companion is sitting next to us at one of those unending committee meetings.

So before you cancel your membership, look at your relationship with organized religion. Sometimes you may find that it is truly not responsive, and you may have to seek elsewhere. But you may also find another way, and other people right where you are, to help you transform your local organized religion into a living religious organism—a radiant center of vitality, joy, and hope.

Tamar Frankiel, Ph.D., is a scholar of comparative religions currently on the faculty at Claremont School of Theology and U.C. Riverside. She is the author of The Voice of Sarah *and co-author of* Minding the Temple of the Soul. *Her latest book,* Entering the Temple of Dreams, *will be released shortly.*

IS G-D PRO

G-d chose to be "affected" by what we do: to take "pleasure" in our accomplishments and to be "angered" by our transgressions.

He chose to give himself these traits in order to enable us to relate to Him in a way that is meaningful to us.

By Yanki Tauber

Many of our sages have expounded on two cornerstones of Jewish faith: G-d's all-encompassing knowledge and man's alleged freedom of choice. Much has been written on the apparent contradiction between the two. We are told that "All is foreseen, and freedom of choice is granted" (Ethics of the Fathers, 3:15). But how can this be? If there are no limits to G-d's knowledge, how can man have real choice? If G-d already knows what I will do tomorrow, is not my freedom to choose an illusion?

Maimonides (Rabbi Moshe ben Maimon, 1135-1204) writes:

Freedom of choice has been granted to every man... As it is written: "See, I have set before you life [and good, and death and evil]" (Duet. 30:15)... Were G-d to decree that a person be righteous or wicked...what place would His Torah have? By what measure of justice would G-d punish the wicked and reward the righteous...?

One may ask: "G-d certainly knows all that will transpire... [so] if He knew that a person would be righteous, then it would be impossible for that person not to be. And if you say that He knew that the person would be righteous but it was nevertheless possible that he might be wicked, than G-d's knowledge was not complete!" ...Understand well what I am going to say. We have already explained in the second chapter of Laws of the Torah's Foundations that G-d does not know with a "mind" that is distinct from His being, as is the case with man whose being and mind are two distinct entities. Rather, He and His "mind" are one and the same—a concept that is impossible for the human mind to fully comprehend... We lack the capacity to know the nature of G-d's knowledge of all creations and all events. But this we know without doubt: the deeds of man are in his hands, and G-d does not compel him to do anything...."

The Raavad (Rabbi Abraham ben Dovid 1120-1198) takes issue with Maimonides' approach:

Maimonides did not act in the manner of the wise: one ought not to begin something that he is incapable of concluding. He poses a difficult question, then remains with the difficulty and reverts to faith. It would have been better for him to have left it as a matter of faith, instead of making the innocent aware [of the contradiction] and leaving their minds in doubt.

Raavad concludes by offering at least "something of an answer." He argues that G-d knows what man will choose, but that this knowledge has no effect on the nature of man's choice. He compares it to "the predictions of stargazers, who know, by some other means what the behavior of an individual will be" but in no way determine it.

The Tosfos Yom Tov (Rabbi Yom Tov Lippman Heller, 1579-1654) cites an answer offered by the Midrash Shmuel (Rabbi Shmuel Uceda, circa 1575):

There is no contradiction. G-d's knowledge of the future is the result of His observing the deed that the person is doing. Just as a person's observation of the deeds of his fellow in no way compels his fellow's actions, so too is it with G-d's observation of one's deeds. One cannot argue that because G-d knows the future actions of man He therefore compels them, since He is not governed by the laws of time... There is no "future" in G-d's reality—the whole of time is "present" to Him.

Tosfos Yom Tov concludes, "Indeed, this is consistent with the conclusion of Raavad, who compares G-d's knowledge to that of a stargazer."

Some Questions

So why would Maimonides begin a philosophical discussion of an issue to which there is no philosophical answer?

The Midrash Shmuel's contention appears to be well substantiated. G-d is the Creator of time and space. From His vantage point, the whole of time is an open book. To say that He "already" knows the future "before" we mortals have reached that juncture is to speak of His reality in limited terms.

Why doesn't Maimonides offer this answer? Why does Raavad, who seems to offer this explanation, refer to it only as "something of an answer" and concede that there is no definitive solution? And if there is a flaw in Midrash Shmuel's answer, was he unaware of it?

Another Kind of Knowledge

The key to all this lies in Maimonides' "non-answer." Instead of simply saying that we cannot grasp the nature of G-d's "mind," Maimonides refers to his earlier point that G-d and "His mind" are one. Let us examine his detailed formulation of this point in Chapter Two his *Laws of the Torah's Foundations*:

All existences aside from the Creator, from the highest [spiritual] form to a tiny gnat in the belly of the earth,

CHOICES?

If there are no limits to G-d's knowledge, how can man have real choice?

If G-d already knows what I will do tomorrow, is not my freedom to choose an illusion?

exist by virtue of His reality. So in knowing His own reality, He knows everything....

He does not "know" with a mind that is distinct from Him, as we know. We and our minds are not one; but the Creator—He, His mind, and His life, are one from every side and from every angle and in every manner of unity. For were He to...know with a "mind" that is distinct of His being, there would exist several "gods"—He, His mind, etc...

Thus, He does not know the creations by perceiving them, as we percieve them; rather, He knows them through His perception of Himself.

In other words, the very attribution of "knowledge" to G-d is problematic. Our definition of "knowing" presupposes several components to the knower—the "I" that possess the knowledge, the "information" I possess, and the "mind" by which I possess it. True, these components become fused into a single entity, but G-d is a pure singularity, not a composite entity. Maimonides therefore states that G-d's knowledge of the intricacies that comprise our existence are, in truth, but a single knowing. G-d does not know Himself via a "mind" that is a distinct from Him; He, His knowledge, and His "mind" are a single unit.

Chassidic teaching takes this a step further. The world was created through G-d's knowledge. In choosing to "know" Himself as the source of the created existence, the Almighty grants creation its validity and being.

In the words of Rabbi Schneur Zalman of Liadi:

G-d's...[knowledge] itself is its very life and being and that which brings it into existence from nothingness into actuality.

According to this, one obviously cannot describe G-d's knowledge of the future as resulting from the facts and events of our existence. Actually, the very opposite is true: the facts and events of our existence result from G-d's knowledge of them.

The Tzimtzum

In addition to this singular, all-embracing, creating knowledge, there exists another level of Divine knowledge.

In essence, G-d is wholly untouched by the deeds of man: "If you are righteous, what do you give Him? What can He possibly receive from you?" (Job 35:6-7). Yet G-d *chose* to be "affected" by what we do: to take "pleasure" in our accomplishments and to be "angered" by our transgressions. He chose to give himself these traits in order to enable us to relate to Him in a way that is meaningful to us.

This phenomenon is referred to by the Kabbalists as the *tzimtzum* ("contraction")—G-d is projecting Himself in ways that are "confining" to His essence, assuming definitive attributes so He can relate to us on our terms.

On this "*tzimtzum*" level, G-d knows us in a way that is comparable to the workings of the human mind—with a knowledge that results from what we do. At the same time, He also knows us with a higher "pre-*tzimtzum*" knowledge: a knowledge that is not caused *by* but is the cause *of* its contents. Chassidic teaching refers to these two levels as G-d's "higher knowledge" and His "lower knowledge."

Knowing the Unknowable

With this in mind, we can begin to understand the various approaches to the issue of Divine knowledge and human choice.

G-d's effect upon our existence is confined to *tzimtzum* contraction. So on the most basic level, there is no contradiction in the first place, since G-d's "lower knowledge," although unbounded by time, space or other limits, otherwise resembles knowledge as we know it.

Ultimately, however, G-d does not know things because they occur. He knows them by knowing Himself, and His knowledge of them is the source of their very existence.

This "higher knowledge" is part of the pre-*tzimtzum* reality and, as such, has no perceptible effect on our choices. This is why the Midrash Shmuel and others feel that it is sufficient to deal with the issue of "Divine knowledge and human choice" on the level of "lower knowledge."

Nevertheless the Raavad considers the "stargazer" explanation as only "something of an answer," for it fails to resolve the contradiction as it pertains to the essence of G-d's knowledge. The Raavad, therefore, feels that Maimonides ought not to have begun discussion of an issue that ultimately extends beyond the parameters of logic.

Maimonides disagrees. He chooses specifically to address the higher level of Divine knowledge. For man must not only *believe* that the Almighty's reality extends beyond what is rationally accessible to the human mind—he must also *understand* and appreciate the depth of the supra-rationality of the Divine.

Indeed, if we are not bothered by the question of how G-d's knowledge is to be reconciled with the freedom granted to man, then our perception of G-d's knowledge is limited to its "lower" aspect. To grasp the truly super-logical nature of G-d's "mind" is to understand that it, as His essence, is affected by nothing and is the ultimate effector of all.

Yanki Tauber is a noted translator and publisher of the works of The Lubavitcher Rebbe. He is the Editor of Week In Review, *and author of two books that identify Kabbalistic concepts within Jewish writing:* The Inside Story, *and* Beyond The Letter of the Law. *The forgoing is based on two addresses by the Rebbe, delivered on May 16, 1984 and March 8, 1986.*

CHASING MATZA

BY STEVE LUBET

Many ethnic and religious groups have their own unique foods. Some of these dishes—say, duck's feet or sheep intestines— may seem strange and challenging to outsiders, but they're just another meal to members of the clan. Of course, the special food isn't always quite so exotic. Every spring during Passover, the eight days when Jews recall the Exodus from Egypt, we commemorate the flight by eating matzah – a big, flat, unleavened cracker that we substitute for bread. It's a tradition – a somewhat dry tradition, but a tradition nonetheless.

This year, my family has already stuffed every possible pantry and cabinet with matzah. There are several five pound boxes stored under the dining room table, and our coats have been moved so we can use the hall closet for more. We've just about run out of space on the ground floor, but there's always the spare bedroom and the guest bath. We've stockpiled so much we could start our own kibbutz, but it's still not enough. I'll be picking up another load later today. I don't intend to take any chances.

Last year we ran out on the sixth day. And therein lies a tale.

"Not to worry," I told my good wife, as she shook the crumbs from an empty carton. "I'll just zip over to the supermarket and pick up a few boxes from the display at the entrance."

Within minutes, I was walking through the automatic door. To my horror, though, the Passover goods were gone — replaced by a case of cast-iron woks and pre-packaged stir-fry vegetables. There wasn't so much as a jar of gefilte fish. Fighting panic, I began searching the store.

I live in a community that prides itself on diversity, so I wasn't surprised to find an entire shelf of kimchee. I fully expected the six varieties of feta cheese. I stumbled across curry paste, dried cod, bok choy, jicama, sesame tahini, and buckwheat soba. I saw soy sauce, jerk sauce, barbecue sauce, tzatziki sauce, Alfredo sauce and tandoori sauce. I passed English muffins, French baguettes, Italian focaccia, Syrian pita, Mexican tortillas, Indian na'an, and something called "lavash" (which I think is Finnish, or maybe Lebanese).

In desperation, I sought help. "Could you please direct me to the matzah?," I asked a Korean lady who was putting out fruit.

"No problem, aisle three," she said. So I ran there, and found plenty of matzah... rella cheese. They had it fresh, aged, shredded, and sliced—but it was no help to me. Undaunted, I asked the Hispanic deliman behind his counter.

"Over there," he told me, "aisle eight." Which is where I found, on sale no less, several neat rows of Motts juice boxes.

"Help! Matzah!" I cried to no one in particular. A young Pakistani trainee heard my plaintive wail.

"Perhaps you should try that direction," pointing to the other end of the store. I ran, hopes rising, only to find a mountain of Mutsu apples.

Ready to admit defeat, wondering if my mother might have an extra box, I collided headlong with the middle-aged African American "assistant manager". "What's the matter?," he asked sympathetically.

"Matzah," I choked, truly a voice in the wilderness. "I need matzah."

"Right at the end of aisle five," he said reassuringly. "You should have asked for me sooner."

I embraced him, eyes moist and hands shaking. "Thank you, thank you," I said. "You don't know what an ordeal this has been."

"Nothing to it," he replied. "Happens to lots of people this time of year. Maybe that's why they call it the bread of affliction."

Steve Lubet, is Professor of Law, and Director of the Program on Advocacy and Professionalism at Northwestern University. He has authored over 50 books and articles including co-authorship of Judicial Conduct and Ethics, *referred to as the nation's leading authority on judicial ethics.*

In Kosher Style

By Rita Milos Brownstein

Although every holiday commemorates an event in our history, Passover has a particular distinction.

It not only led to our freedom but was the first holiday the Jewish people ever celebrated. For this reason, it is traditional that Passover be celebrated in a lavish fashion.

The seder table, the focus of our attention, should be adorned as beautifully as possible, even to the point that we feel like royalty.

Although the mood may be regal, the odds are that we felt somewhat differently during the days of preparation leading up to the seder. In many homes the scene can be described almost as frantic as products containing chametz are put away, special dishes unpacked and, of course, the meal planned and prepared.

To make at least one aspect of the meal— the dessert—actually fast and easy, you might like to try these simple but delicious offerings.

You'll find a plethora of prepared Passover sponge cake and boxed mixes that make our Berry Trifle much less work than a scratch cake.

Passover
Sponge Cake Berry Trifle
Serves six - eight people

Ingredients: (Be sure items are marked Kosher for Passover)

1 prepared Passover sponge cake
2-12 oz. packages of frozen mixed berries, thawed
3/4 cup granulated sugar
4 cups non-dairy whipped topping
1 pint fresh berries
Fresh mint

1. Cut sponge cake into 12 slices, reserve. Mix thawed berries with sugar and let macerate for 1 hour.

2. To assemble, place half of the berry mixture in the bottom of a 2 quart bowl or trifle dish. Layer half with cake, berry mixture and whipped topping. Repeat one more time and refrigerate. (Prepare as close to the meal as possible.)

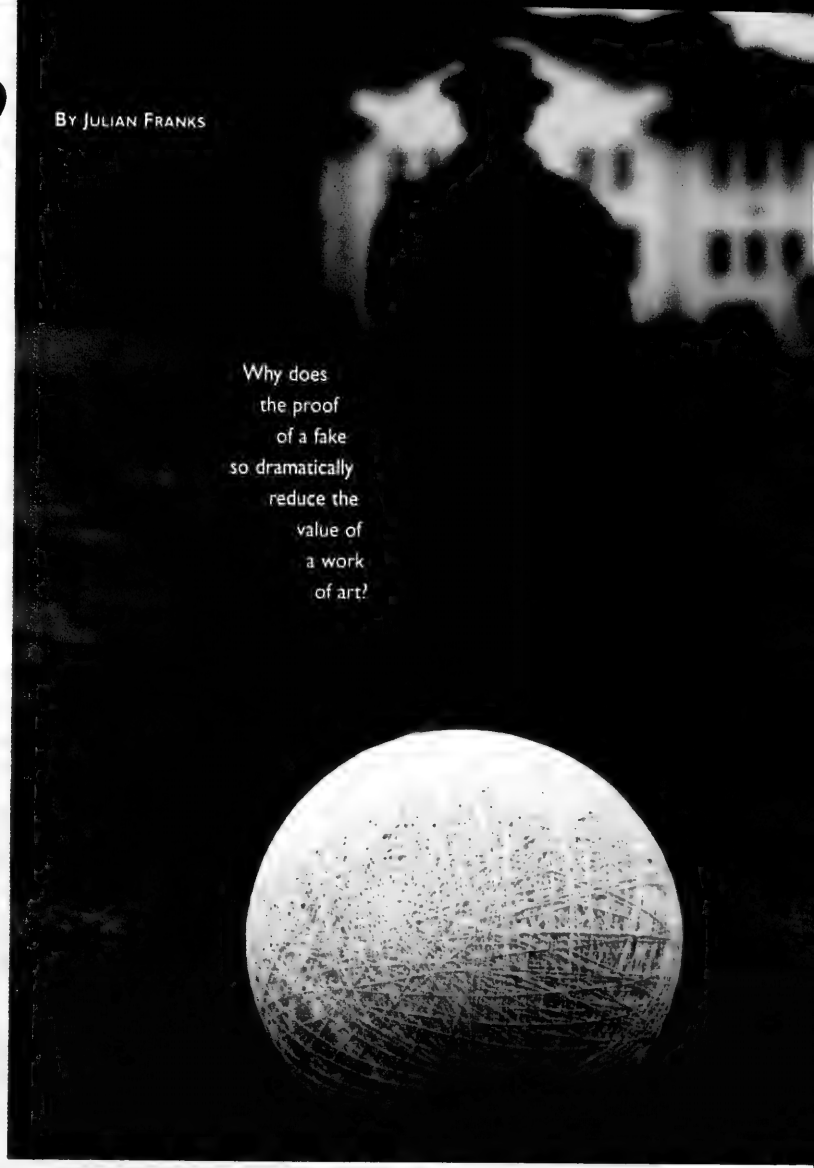
3. When serving, garnish with fresh berries and mint.

Layers of cake, berries and whipped topping look almost too pretty to eat. Be sure to use a glass trifle bowl for full visual impact.

From Jewish Holiday Style by Rita Milos Brownstein (Simon & Schuster, $27.50) Photograph: Shaffer/Smith

DOES FAKE HAVE VALUE?

By Julian Franks



Why does the proof of a fake so dramatically reduce the value of a work of art?

Some years ago, I was sitting with my family by a swimming pool reading some lectures and essays by the great Canadian author Robertson Davies. They were published posthumously by his wife in the book, *The Merry Heart.* One of those essays, entitled "Painting, Fiction and Faking," was particularly fascinating. Davies was trying to explain why we care so much about who painted a particular painting—for example, whether it was created by Van Gogh or by some other artist. He asked why a painting's origin is of such great importance to the pleasure we derive from it, and why these origins are so intricately linked with its value. Why does the proof of a fake so dramatically reduce the value of a work of art?

The questions raised by Robertson Davies are relevant to one of the great issues regarding the divinity of the Torah. There are those who sincerely accept the Torah and Jewish teachings, but who find it difficult to believe that it came directly from G-d through our teacher Moses. They can accept, however, that it was *inspired* by G-d although written by mortal man—or in some cases, by more than one man or woman. The argument of Robertson Davies can be applied as an analogy to show the deficiency of this position.

Davies relates the story of the artist Henricus Van Meergeren, who was accused after the war of collaboration with the Nazis. His accusers claimed he sold great art treasures to the Nazis for his own benefit. In order to clear his name, he admitted that the so-called treasures were fakes that he painted himself, a defense that had far-reaching consequences for him and the art world.

Before the war, Van Meergeren had claimed to find a very valuable picture: *The Supper at Ammaus* by the great Dutch painter Vermeer. Experts had authenticated his find. But with his subsequent admission that he had faked many old masters during the war, art experts revised their view and condemned the Vermeer as a fake and accused Van Meergeren of being the faker. He was tried, found guilty, and sentenced to prison. He died soon after.

Robertson Davies is interested in this story because it exposes how easily art experts can be duped. However, he raises a more interesting idea when he repeats a question Van Meergeren asked during his trial: "Yesterday, this picture was worth millions of guilders and experts and art lovers would come from all over the world and pay money to see it. Today, it is worth nothing, and nobody would cross the street to see it for free. But the picture has not changed. What has?" Nobody could be bothered to answer the question at his trial. The absence of an answer appears to suggest that the question is rhetorical; nothing, of course, had changed with the painting.

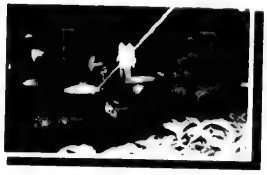
Davies quotes one art critic who later tried to answer the question about the fake by saying, "The magic has gone out of it." What does this mean? Unfortunately, Davies does not elaborate. The magic in this case is certainly one of history. The painting is part of our history. Like the first edition of a book, that history contains all our dreams—and in those dreams are embedded all our archetypes, with all our fears and loves.

Why are these ideas so important to the argument over the Torah's divinity? There are those who would like us to accept the Torah as a great work because of its own intrinsic qualities, rather than because of its divine origins. Like Van Meergeren, they ask us to value the painting as though it were a Vermeer even when it was painted by another. The great refinement of the Torah's ethical code, its highly advanced legal system, and the genius of its wisdom may attract the praise and even envy of the connoisseur—but to deny its Heavenly origins is to take the magic out of it.

Love of Torah cannot be divorced from its origins, or rather, from how it was given to us. Written by man, inspired by G-d, is not good enough. Given by G-d through the hands of His servant Moses is our history. And in that history lies the magic of Torah.

Professor Julian Franks, Ph.D. is a Chaired Professor at London Business School, a Senior Economist with the Financial Economists Roundtable, and an economic consultant to world leaders. He has written extensively on the subject and is considered one of Europe's foremost experts on corporate finance.

"Moshiach is ready to come now. Our part is to add in acts of goodness and kindness."
—The Rebbe



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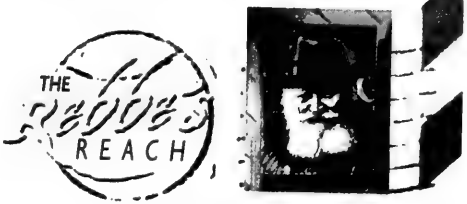


Freedom Echoes Across Himalayas

Singing around a bonfire 20,000 feet up in the mountains is not the image most of us have of a Seder. But for a large group of the approximately 3,000 Israelis who backpack across the dazzling Himalayan mountains, it just doesn't get any better.

Eleven years ago news of these young people, stranded during Passover in a region with no resident Jewish community, reached the Lubavitcher Rebbe—a group of student rabbis were on the next plane to Nepal. Today the Chabad Seder in Kathmandu attracts upwards of 1,200 people each year, making it the largest in the world.

"The synagogue is not necessarily where Jewish kids are hanging out these days," says Rabbi Asi Spiegel. "If searching for Chametz means cleaning out your backpack, great! What's important is that they want to connect with the Exodus. That's why we're here.

"The funny thing is, most of our guests say they rarely set foot in a temple back home. But they're here, connecting with the Passover experience. And loving every minute of it, in the last place you'd ever expect. It's really awesome," Spiegel concludes.

So moving that a feature length documentary about the Seder is set to air on Israeli television later this month.

Yo Quero Matza

By Liz Lonky
Photojournalist

The narrow streets leading to *Centro S. Israelita de Baja California*, the Chabad center in Tijuana, Mexico, are jammed with vendors hawking fish tacos, carne asada and bright beads. Yet once you enter the modest building and hear children singing Hebrew songs with a Spanish accent, you know you've arrived at the gateway between Mexican culture and traditional Judaism.

The worlds began to merge eight years ago when Chabad Lubavitch sent an Argentinean rabbinical student, Mendel J. Polichenco, to "TJ" for the summer to help fortify the sparse Jewish community. By fall, the people asked if he could possibly stay.

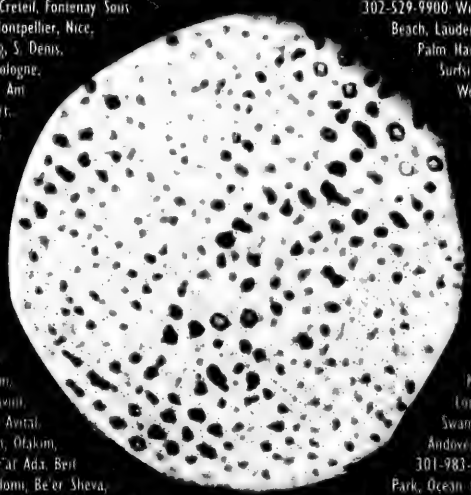
Today Rabbi Polichenco and his wife Dini head a growing congregation and a fully accredited Day School where students study in Spanish, Hebrew and English.

"These are some of the most welcoming people I have ever met," notes Rabbi Polichenco. "But the challenge of providing a strong sense of Jewish identity has been significant." Indeed, there are few signs of Judaism in this predominately Catholic country. Rebbetzin Dini says the Polichencos (including two year old Avraham Yosef), "interact with people on a family level, not only as an organization."

The approach has worked so well that several communities throughout Mexico have requested Chabad's assistance. In response, West Coast Chabad has launched plans to open outreach centers in Mexico City and in other key locations.

Chabad of Tijuana
chabadtj@telnor.net
52-6-686-6234
P.O. Box 432989
S. Diego, CA 92143

got matza?



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"WHOEVER IS HUNGRY, LET HIM COME AND EAT; WHOEVER IS IN NEED, LET HIM COME AND CONDUCT THE SEDER OF PESACH. THIS YEAR (WE ARE) HERE; NEXT YEAR IN THE LAND OF ISRAEL. THIS YEAR (WE ARE) SLAVES; NEXT YEAR (WE WILL BE) FREE PEOPLE."

FOR PASSOVER ACTIVITIES IN YOUR AREA, CONTACT YOUR LOCAL CHABAD LUBAVITCH CENTER. HAPPY PASSOVER!

OUR SOUL IS A SPARK OF G-D, AND LIKE G-D HIMSELF IT IS INFINITE AND BOUNDLESS. THE EGYPT WITHIN US RESTRICTS THAT SPARK. THE VISION OF
PASSOVER SETS IT FREE.
-The Rebbe

Fresh Basics

ROMA TOMATOES

PRODUCT OF MEXICO
NO. 1 GRADE

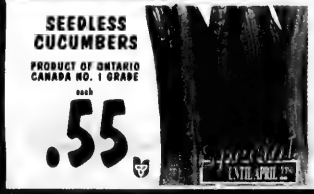
1.87 kg

lb .85

FRESH EXPRESS GARDEN SALAD

PRODUCT OF U.S.A.
16 oz (454 g) pkg

.85



SEEDLESS CUCUMBERS

PRODUCT OF ONTARIO CANADA NO. 1 GRADE

each

.55

GALA APPLES

PRODUCT OF NEW ZEALAND, EXTRA FANCY GRADE

1.87 kg

lb .85

CANTALOUPES

PRODUCT OF CENTRAL AMERICA NO.1 GRADE

each

.95

STRAWBERRIES

PRODUCT OF CALIFORNIA NO. 1 GRADE

1 pint

1.75

Meat Basics

BONELESS SMOKED HAM

HALF OR QUARTER, TOUPIE STYLE REGULAR, MAPLE OR HONEY

4.34 kg

lb 1.97

EYE OF ROUND ROAST

WHOLE VACUUM PACKED, CUT FROM CANADA A/AA/AAA GRADES

7.65 kg

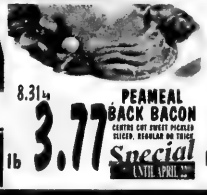
lb 3.47

NEW ZEALAND LAMB LEG

FROZEN, SHORT CUT

6.11 kg

lb 2.77



8.31 kg

lb 3.77

PEAMEAL BACK BACON

CENTRE CUT SWEET PICKLED SLICED, REGULAR OR THICK

HALF HAM

OLDE FASHIONED OR LIGHT, SCHNEIDERS

6.55 kg

lb 2.97

FRESH SAUSAGE

ASSORTED VARIETIES

4.34 kg

lb 1.97

2.14 kg

lb .97

WHOLE SALMON

PACIFIC, HEADLESS & DRESSED, FROZEN

BACON

SLICED SIDE, REGULAR OR LOW SALT MITCHELL'S GOURMET

500 g pkg

3.47

•*MARKHAM:* 8190 BAYVIEW AVE.-ROMFIELD CRES & BAYVIEW AVE.;THE SHOPS ON STEELES & 404-DON MILLS & STEELES AVE. E. •*THORNHILL:* MAIN EXCHANGE PLAZA-BATHURST & STEELES

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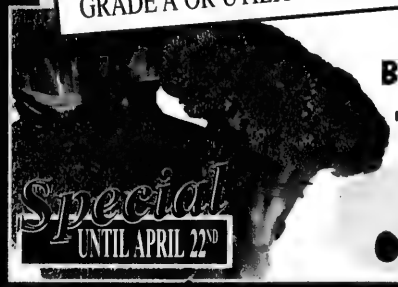
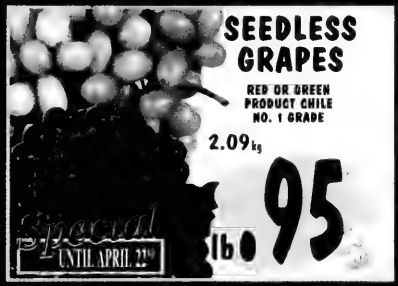
OR FIZZ 1 L
.65



BROCCOLI
PRODUCT OF U.S.A.
each
.65

FRESH GRADE "A" ROASTING CHICKEN
2.80kg
lb 1.27



SEEDLESS GRAPES
RED OR GREEN
PRODUCT CHILE
NO. 1 GRADE
2.09kg
lb .95

HIGH LINER SOLE FILLETS
400 g block
2.97

BLACK DIAMOND CHEESE BLOCKS
CHEDDAR OR MOZZARELLA
600 g pkg
4.44

PRICES EFFECTIVE FROM SATURDAY, APRIL 15TH TO SATURDAY, APRIL 22ND, 2000.

SAT	SUN	MON	TUES	WED	THURS	FRI	SAT
APRIL 15	APRIL 16	APRIL 17	APRIL 18	APRIL 19	APRIL 20	CLOSED GOOD FRIDAY	APRIL 22

CLOSED GOOD FRIDAY AND EASTER SUNDAY

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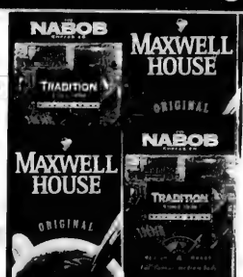
HEINZ TOMATO JUICE
1.36 L tin
.97
SPECIAL UNTIL APRIL 22ND

JELL-O
85 g REGULAR OR 10 g LIGHT
.40
SPECIAL UNTIL APRIL 22ND

COKE OR PEPSI
OR CANADA DRY, SPRITE, BARQ'S, SEVEN-UP
case of 24x355 mL tins
6.44
SPECIAL UNTIL APRIL 22ND

KELLOGG'S
BRAN FLAKES 775 g OR HONEY CRUNCH CORN FLAKES 525 g, MUSLIX 450 g
2.47
SPECIAL UNTIL APRIL 22ND
CLUB PACK CORN POPS 775 g
6.47



MAXWELL HOUSE COFFEE
GROUND OR NABOB TRADITION
300 g pkg
2.77
SPECIAL UNTIL APRIL 22ND

CASAL DOMINGO WINE COOLERS
.5% ALCOHOL OR ICE WINE SPRITZ, SCOTT'S COOLER
341 mL btl
.67
SPECIAL UNTIL APRIL 22ND

LAY'S POTATO CHIPS
270 g bag
1.67
SPECIAL UNTIL APRIL 22ND

CHRISTIE TRISCUIT CRACKERS
OR VEGETABLE/WHEAT THINS, BACON DIPPERS, FRENCH ONION THINS, SWISS CHEESE
200-300 g box
1.88
SPECIAL UNTIL APRIL 22ND

BAUDUCCO WAFERS
Bonus 200 g plus 40 g
.88
SPECIAL UNTIL APRIL 22ND

CHRISTIE COOKIES
CHUNKS AHOY, CHIPS AHOY OR OREO
550 g
2.77
WHILE SUPPLIES LAST

MAXWELL HOUSE INSTANT COFFEE
200 g jar
3.57
Every Single Day!

BETTY CROCKER SEASONED MASHED POTATOES
215 g OR SLICED POTATOES 141 g
1.47
SPECIAL UNTIL APRIL 22ND

LABATT BEER
0.5% ALCOHOL
case 12x355 mL tins
4.97
Every Single Day!

MOTT'S CLAMATO COCKTAIL
REGULAR OR EXTRA SPICY
1.89 L btl
2.97
Every Single Day!

OCEAN SPRAY CRANBERRY COCKTAILS
1.89 L btl
3.47
SPECIAL UNTIL APRIL 22

GARFIELD TORTILLA CHIPS
454-500 g bag
1.88
SPECIAL UNTIL APRIL 22

ORVILLE MICROWAVE POPCORN
pkg of 6
2.97
SPECIAL UNTIL APRIL 22

CORDON BLEU GRAVY
BEEF, TURKEY OR MUSHROOM
284 mL
.57
SPECIAL UNTIL APRIL 22

UNCLE BEN'S CLASSICS RICE
170-180 g box
.97
SPECIAL UNTIL APRIL 22

UNCLE BEN'S STUFF 'N SUCH
120 g pkg
.97
SPECIAL UNTIL APRIL 22

OCEAN SPRAY CRANBERRY SAUCE
WHOLE OR JELLIED
398 mL tin
1.47
SPECIAL UNTIL APRIL 22

GREEN GIANT CORN OR PEAS
OR CREAM STYLE CORN
540 mL
.77
SPECIAL UNTIL APRIL 22

PINEAPPLE
SLICED, CHUNK, CRUSHED OR TIDBITS
540 mL
.77
SPECIAL UNTIL APRIL 22

Dairy Basics

PILLSBURY CRESCENT ROLLS
235 g pkg
.97
SPECIAL UNTIL APRIL 22

PHILADELPHIA CREAM CHEESE
PROCESS CHEESE FOOD
250 g brick or tub
1.97
SPECIAL UNTIL APRIL 22

BEATRICE ORANGE JUICE
OR APPLE, GRAPEFRUIT
1.89 L carton
1.77
SPECIAL UNTIL APRIL 22

WHIPPING CREAM
35% 500 mL or 1 L 6%, 10% CREAM
1.97
SPECIAL UNTIL APRIL 22

BEATRICE SOUR CREAM
500 mL tub
.99
SPECIAL UNTIL APRIL 22

Frozen Basics

OLD SOUTH ORANGE JUICE
355 mL tin
.95
Every Single Day

SHRIMP RING
COOKED
227 g
3.97
WHILE SUPPLIES LAST

WHIPPED TOPPING
1 L
.97
SPECIAL UNTIL APRIL 22

PEAS OR KERNEL CORN
OR CUT GREEN BEANS, MIXED VEGETABLE
1 kg bag
1.67
Every Single Day

McCAIN FRUIT PIES
APPLE, BLUEBERRY, CHERRY OR PUMPKIN
624-680 g box
2.47
SPECIAL UNTIL APRIL 22

CASA LASAGNA
WITH MEAT SAUCE
2.25 kg
6.97
WHILE SUPPLIES LAST

Bakery Basics

PLAIN ENGLISH MUFFINS
pkg of 6
OAKRUN FARM
.66
PKG OF 12 - 1.32

100% WHOLE WHEAT OR ORIGINAL WHITE BREAD
OR SANDWICH BREAD WHITE OR WHEAT, DEMPSTER'S
675 g pkg
1.28
SPECIAL UNTIL APRIL 28TH

RAISIN BUTTERTARTS
OR PECAN OR LEMON TARTS, OAKRUN FARM
pkg of 10
1.99
SPECIAL UNTIL APRIL 28

DINNER ROLLS
FAMILY PACK
pkg of 24
1.99
Every Single Day

HOT CROSS BUNS
JANE PARKER
pkg of 8
1.59
Every Single Day

APPLE APPLE OR HONEY CRUMBLE PIE
NIAGARA TRADITION
1.13-1.36 kg
3.97
SPECIAL UNTIL APRIL 28

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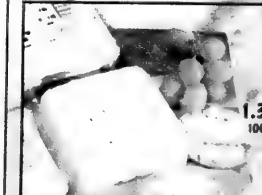
BRIE CHEESE
550 g
7.99

EDAM CHEESE BALL
1.27 / 100 g
lb **5.77**

BLACK FOREST HAM
SLICED, PRE-PACKED
.88 / 100 g
lb **3.98**

CREAM CHEESE
ASSORTED FLAVOURS
1.32 / 100 g
SILANI
lb **5.99**

SUMMER FRESH GOURMET DIPS
ASSORTED VARIETIES
227 g tub
2.44



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1 can (156 mL)	Primo Tomato Paste
1 cup (250 mL)	Water
1 pkg (475 g)	Silani Riccota
2	Eggs, Lightly Beaten
4 cups (1 L)	Silani Shredded Mozzarella Cheese
1/2 cup (125 mL)	Silani 100% Grated Parmesan Cheese

For best results cook Primo Lasagne Noodles as suggested on package. In large frying pan, brown meat, onion and garlic. Drain fat. Add pasta sauce, tomato paste and water. Bring to boil; simmer while lasagne cooks. Blend ricotta cheese with eggs. Spread thin layer meat sauce in bottom of greased 13x9x2" (33x23x5 cm) baking pan. Top with 1 layer of 4 lasagne noodles, overlay edges slightly. Top with 1/3 meat sauce and 1/2 each ricotta mixture and mozzarella cheese. Repeat layers. Top with last 4 noodles, remaining meat sauce and parmesan cheese. Bake in 350°F (180°C) oven for 30-35 minutes. Let stand 10 minutes before serving. Makes 6-8 servings.

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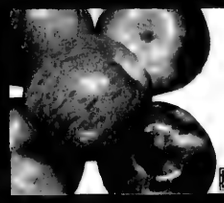

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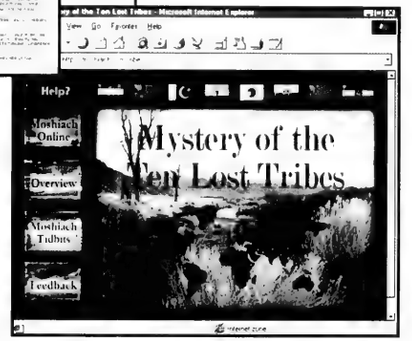

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This Week

Greater Toronto Area

Jewish leaders not concerned over PM's 'gaffes'. *Page 3*

Unity sought on school funding issue. *Page 6*

Literary Supplement

Original works of poetry and prose. *Section B*

Arts & Travel

Vanished 1913 documentary breathes new life at AGO. *Page 48*

A Toronto composer refuses to be pigeon-holed. *Page 51*

Sports

High School goaltender a Toronto allstar. *Page 58*

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Young students from Or Haemet Sephardic School in Thornhill, Ontario taking part in a special Sephardic Lifecycle program.

Our hearts must not harden

The photographs on this page are piercing reminders of our responsibilities as Jews and as human beings. Our hearts rise at the sight of the beautiful young children – our children – from Or Haemet Sephardic School in Thornhill, Ont., so delightfully gowned in the colours and costumes of their parents' and grandparents' traditions. Conversely, our hearts fall at the sight of the needy, elderly man in the Ukraine, who, probably hungry, holds tenderly but fast to his "bread of affliction," lest it slip from his grasp and crumble, like so many of the traditions of his parents and grandparents torn from him by the former regime.

The polarity of the photos is compelling, and on this holiday, so graphic a representation of what we are bidden to recall.

Passover demands of us that we raise our children to remember the old man, his distress, his dignity. Thus, it is no mere stylistic device that the retelling of the exodus at the seder begins with:

"This is the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry should come and eat; whoever is in need, should come and celebrate Pesach."

The story we will tell around the table is the story of who we are and we were forever intended to be: a people that accepts upon ourselves as existentially necessary and just, the bearing of responsibility, one for the other.

Swept away by his arrogance and by the brutality of his power, Pharaoh's heart hardened against decency, compassion and the suffering of others.

But our hearts must never harden to the suffering of others.

We therefore thank God for sustaining us and bringing us to a new Passover so that we can delight in the holiday, marvel at God's miracles and teach the message of compassion and decency to our own children.

[UIA Federations Canada photo]

Editorial

Greater Toronto Area

Shabbat Chol Hamoed: Shir Hashirim
Pesach begins: 7:46
Shabbat ends: 8:55

Happy and Healthy Passover

The News in Brief

CANADA

Yom Hashoah Day

VICTORIA — British Columbia will soon join other provinces in officially marking Yom Hashoah. Last week, the legislature introduced an act to proclaim Yom Hashoah as an official day of Holocaust remembrance and memorial.

ISRAEL

Case Adjourns

JERUSALEM — After little more than two hours, Israel's Supreme Court last week abruptly adjourned deliberations on the bitterly disputed question of whether the state should recognize non-Orthodox conversions to Judaism performed in Israel. The petitioners from the Reform and Conservative movements suggested the judges might be trying to delay the case in the hope the controversy would be resolved outside the courts.

Circumcision Case

JERUSALEM — Israel's Reform movement has petitioned the courts to order the minister of health to change a policy allowing only Orthodox-performed circumcisions in hospitals. The petition was filed on behalf of a clinic that employs doctors who perform circumcisions for individuals who want a non-Orthodox ceremony or who require circumcision for medical reasons.

Dispute over Wagner

JERUSALEM — Holocaust survivors in Israel have criticized a decision by the Israel Symphony Orchestra to play music by the German composer Richard Wagner during a performance in October. In 1991, the Israel Philharmonic Orchestra cancelled a performance of music by Adolf Hitler's favorite composer, after subscribers protested.

Jews 'Disappeared'

JERUSALEM — Israel is pressing Argentina to investigate the disappearance of thousands of Jews during the 1976-83 military dictatorship. Visiting Buenos Aires, Israel's deputy foreign minister said he raised the issue with Argentine President Fernando de la Rua. Human rights groups estimate that some 30,000 leftists and dissidents vanished after being detained by the military junta. Of these, 2,000 were Jewish, according to Israel-based groups.

WORLD

Offer For Parents

BERNE — Switzerland is offering to pay $76,000 (US) to a Jewish man whose parents were murdered in Auschwitz after Swiss authorities deported them in 1942. The Swiss government's offer to Charles Sonabend, a 69-year-old London resident, is not an admission of wrongdoing, stressed a government spokesperson.

WASHINGTON — Two members of the U.S. House of Representatives have introduced a resolution calling for the admission of Israel's Magen David Adom Society as a full member of the Red Cross. The congressmen said the agency is a victim of politics and should be allowed to use the Star of David as its symbol.

Looted Art Web Site

BERLIN — Germany has launched a Web site to help Holocaust victims and their heirs find Nazi-looted art. The site, located at www.lostart.de, has searchable listings in German and English, and will eventually add Russian.

Court: Israel Cannot Detain Lebanese

JERUSALEM — In a decision hailed by human rights groups but attacked by the family of an Israeli MIA, Israel's High Court of Justice last week ruled that the state cannot hold a group of Lebanese nationals as bargaining chips.

In a 6-3 decision, the Court ordered the immediate release of eight Lebanese who have been held in Israel without trial.

The Court said Israel cannot keep a person under administrative detention if the individual does not pose a threat to state security. The court found that the eight prisoners, some of whom have been held for 14 years, did not pose such a threat. It was not immediately clear whether the ruling applied to seven other Lebanese prisoners who were not included in the petition submitted to the court.

These include the two most prominent detainees who have been held by Israel as bargaining chips for the return of Israeli airman navigator Ron Arad, who bailed out of his fighter plane over Lebanon in 1986 and is believed to have been held by pro-Iranian troops there.

Arad's mother condemned the decision, and said the court had "betrayed" her son.

CORRECTION

The story "Jurists meeting in Canada" (*CJN*, April 13, page 1) incorrectly identified the position of Prof. Irving Abella at York University. Abella holds the J. Richard Shiff Chair for the study of Canadian Jewry. Michael Brown is the director of Judaic studies at York. *CJN* regrets the error.

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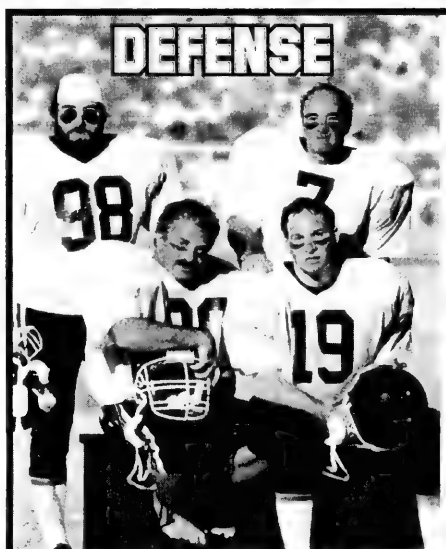

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Jewish leaders unconcerned over PM's 'gaffes'

By RON CSILLAG
Staff Reporter

TORONTO — Prime Minister's Jean Chrétien's trip to the Middle East may have generated headlines of gaffes and diplomatic foul-ups here at home, but two Canadian Jewish community officials who accompanied Chrétien on the Israel leg of the 12-day journey returned last week wondering what all the fuss was about.

In fact, they give the prime minister high marks for a positive mission to Israel and believe that whatever Chrétien may have said or done it will not damage Canada-Israel relations or affect Canada's image in the Mideast.

In the end, journalists and opposition politicians seemed more worried about the fallout over Chrétien's perceived missteps than did the policy-makers whose job it is to ensure that Canada and Israel remain on good terms.

"Everything the prime minister said is consistent with Canadian foreign policy," said Canadian Jewish Congress president Moshe Ronen, who accompanied Chrétien to Israel. "He's getting an unfairly critical ride from the press here."

Ronen described Chrétien's visit to Israel, the first ever by a Canadian prime minister, as "important and successful," adding he's "not concerned" that Chrétien's remarks will change Ottawa's view of Israel, or vice-versa.

However, "because of the reaction [to the remarks] here at home, it's important he clarify that policy," Ronen added.

The reaction took the form of scathing headlines. They included "Chrétien blunders into peace process" and "PM commits yet another Mideast gaffe" and "Clueless in Gaza." The *National Post* openly stated there was "policy chaos" as the "PM stumbles again."

That alarm did not seem to perturb Rob Ritter, executive director of the Canada-Israel Committee, who also accompanied Chrétien to Israel.

"Most" Jewish communal leaders who went along felt the prime minister's trip was "a good encounter between Canada and Israel, and that good things happened," Ritter said. "There was a very clear, positive chemistry" between Chrétien and his Israeli counterpart, Ehud Barak, Ritter said.

Continued on page 23

Prime Minister Jean Chrétien holds the honorary doctor of philosophy degree presented to him at the Hebrew University of Jerusalem. Beside him are, left, Hebrew University rector Prof. Menahem Ben-Sasson and Prof. Menachem Magidor.

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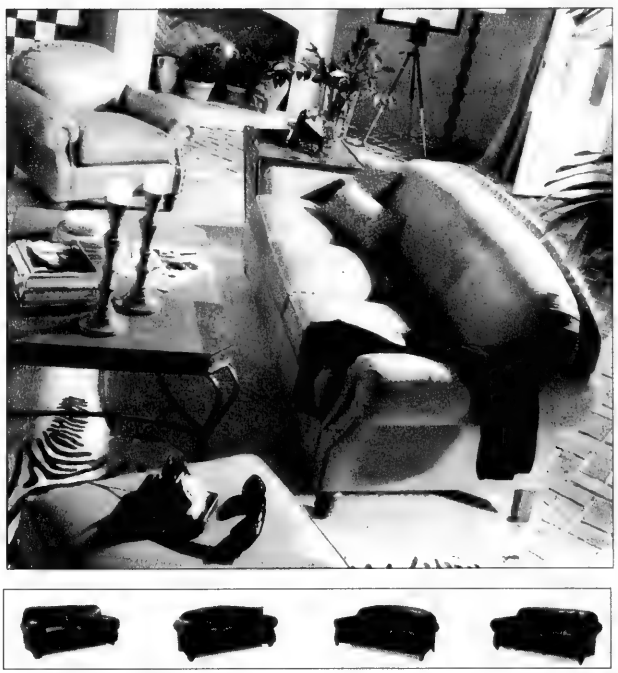

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Searching for images

From the editor's desk

They were 10 cousins, The oldest was almost 13; the youngest, almost four, eight boys, two girls. Somehow, they all seemed to fit at one end of a makeshift table that filled the entire length of the kitchen.

To a youngster seven years old, the kitchen seemed, like all kitchens, large enough to accommodate the 20 people who crowded around the table.

The Kelvinator fridge stood at one corner of the room, at the joining of the wall opposite the table perhaps 10 feet away, and the wall between the kitchen and the summer kitchen.

In fact he never did understand why that smaller room attached to the kitchen was called a summer kitchen. No one ate there at any time, let alone in the summer. It was poorly lit, damp and cold, and used mainly as a gigantic storehouse in which cans of food and other household supplies were stacked in jumbled asymmetry on home-made shelves lined with wax paper.

One walked through the summer kitchen and down the four or five wooden steps to get into the backyard, a small postcard patch of concrete and grass, the escape route to the laneway behind the house, the paradise of all playgrounds for the 10 cousins and their many friends.

At the other end of the table and around its middle, sat their parents and grandparents.

Grandfather sat at the head of the table. Although he was not a stern man, he had a stern bearing, probably as a result of his slow gait, his ramrod straight-backed posture and the way he spoke. Even though he was essentially deaf in one ear, he generally spoke quietly.

To a youngster of seven years old, grandfather was the embodiment of *authority*.

No one challenged his will; no one countermanded his instructions; no one questioned his advice; certainly not any of the grandchildren.

Sitting beside grandfather, on his right, was his son, the seven-year-old's uncle. To grandfather's left sat one of the three sons-in-law, the seven-year-old's father.

The other aunts and uncles found their places around the table. Grandmother, two of her three daughters, her son and daughter-in-law sat on the side of the table closest to the fridge, the stove, the sink, the counter and the cupboards. The seven-year-old's mother sat beside her husband.

That specific night, the cousins did not charge through the summer kitchen to get to their fantastical laneway. They spent the entire evening inside.

It was Pesach. The extended family had gathered at the bubbeh's and zideh's house for the seder.

More than four decades later, when the seven-year-old was himself a parent, and he missed his own father, and he wanted to "see" again some of the images of his father as a young man, he recalled the smells and the sounds and the sights of the seders at his grandparents' home – a narrow, two-storey, semi-detached home in the "*greener*" immigrant neighbourhood of downtown Toronto.

How did we all fit into that kitchen? he wondered bemusedly. How did we not bump into each other whenever we tried to move? How did we have room even to bring the spoonfuls of chicken soup to our mouths without splashing the person next to us?

Though he carefully and lovingly peeled back more of the layers of his memory, he could not remember any scenes of bumping or splashing.

But the echo chambers of his mind did bring back to him the "noise" of the kitchen/dining room.

It was always more than a din and never less than a commotion. Had there been a noisometer in the room, it would have surely been stuck between ruckus and hubbub. How could it have been otherwise? At one end of the table were the 10 young cousins; at the other end of the table were the 10 adults: grandparents and parents.

Because grandfather was essentially deaf in one ear, the adults spoke rather loudly; and because the adults spoke rather loudly, the cousins, simply to hear each other better, spoke even more loudly than their parents.

Adding colour to the volume of the sound was the cacophony of four different languages. The cousins spoke to each other in English, the adults spoke to each other in Yiddish. The adults spoke to their children in Yiddinglish; the children answered them in Engliddish.

But that was only during the meal part of the seder. During the narrative of the exodus, there was only one language: the heavily Polish-accented pronunciation of the Hebrew of the Haggadah, and there was only one sound: the familiar, comforting, sweetly melancholy tenor voice of the seven-year-old's father leading the family in the recitation of the story.

The boy never asked why his father led the recitation/singing. It seemed only natural and right. His father, after all, was a marvellous singer. He had the finest voice of anyone in the family. He loved to sing. But more important, it was obvious even to the seven-year-old, that his father needed to sing.

Many years passed before the seven-year-old was able to see the images of his young father in their truer dimension. He finally "saw" that his father, and other sole "survivors" like him, were also remembering as they sang at the seder.

His father was also searching for images of a younger past. But his memories, barely more than a decade old when his son was seven, could not comfort. They still cut him deeply, the dull edge of recollection's blade piercing his psyche and stabbing at his heart even as his sweet voice became part of the din of the seder in a new life in a new land. *MBD*

SEE JN

JEWISH TORONTO TOMORROW LAUNCH: The Bialik Choir performed at the launch of Jewish Toronto Tomorrow, held Sunday at the Kiever Congregation. Leslie Gales, left, co-chair of the JTT steering committee, and Alan Sandler, president of UJA FEDERATION, were also on the program.

[Frances Kraft photos]

Nisan declared Agunot month

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The month of Nisan has been declared Freedom for Agunot month by L'maan B'nos Yisrael International, an organization dedicated to helping the plight of agunot.

Mattie Klein, founder and president of the New York-based organization said that "Pesach is a time for celebrating our freedom...We cannot sit comfortably at our seder when so many of our Jewish daughters are denied their basic right of freedom to remarry because they are agunot," she said by telephone from New York.

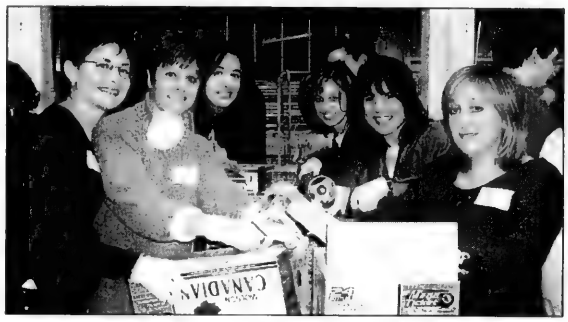
Batei din will be ready and prepared in various locations in the United States and Canada to facilitate the *get* process, and L'maan B'nos Yisrael will cover the cost of the sofer, said Klein.

A conference dealing with the agunah crisis is planned for May 21 at Yeshivah of Flatbush, in New York, she said. Keynote speaker is Rabbi Eliyahu Ben-Dahan, general director of the rabbinical courts of Israel.

"The conference is historic in the sense that many prominent rabbis are giving their time to speak in support of women and children.

"Their understanding of this problem is a credit to the women who have stayed loyal to Judaism under such conditions," said Klein.

Also speaking at the conference will be Rabbi Kenneth Auman of Young Israel of Flatbush; Rabbi Herschel Schachter, rosh hakolel of Marcos and Adina Katz Kolel of RIETS, Yeshiva University; Rabbi Elazar Teitz of Elizabeth, N.J.; Rabbi Mordechai Tendler of Kehilat New Hempstead; Rabbi Mordechai Willig, rosh yeshiva, RIETS, Yeshiva University and rabbi of Young Israel of Riverdale; and Klein.



IT'S A MITZVAH: From left, Laurie Cohen and Judy Engel, co-chairs of UJA FEDERATION's first annual Mitzvah Day with young leadership volunteers Naomi Epstein, Betty Gerstein, Jacqueline Korn and Eileen Chadnick, put together food distribution boxes at the Daily Bread Food Bank. More than 100 volunteers pitched in at eight agencies for the Apr. 9 event, which coincided with the start of National Volunteer Week.

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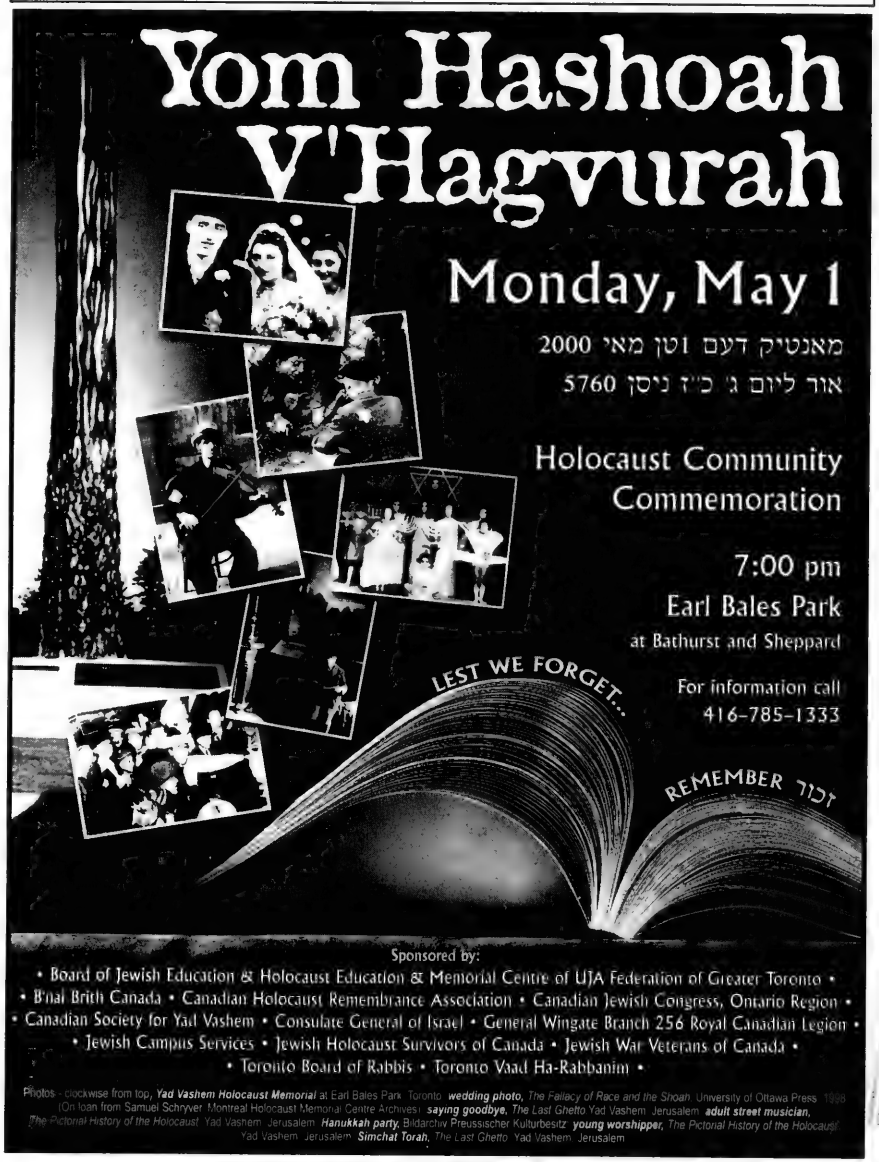
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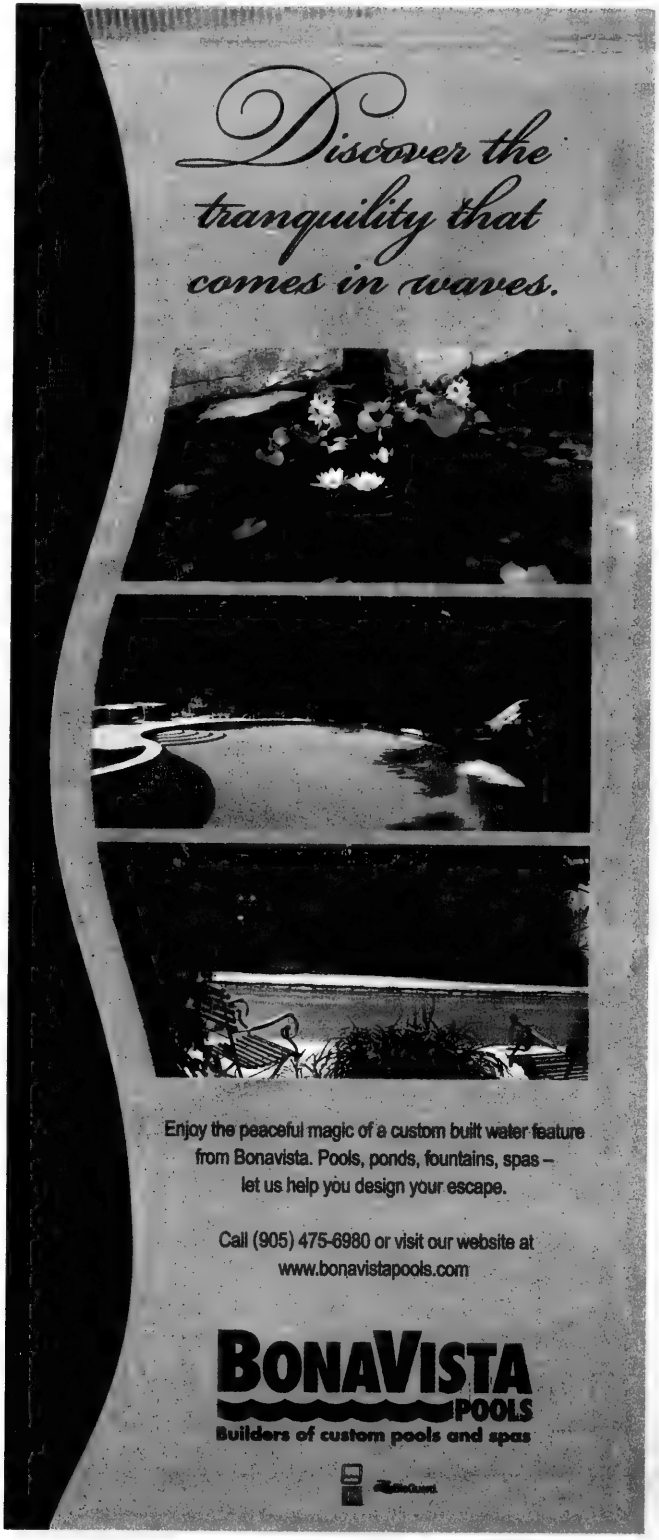
Photos - clockwise from top, Yad Vashem Holocaust Memorial at Earl Bales Park Toronto, wedding photo, The Fallacy of Race and the Shoah, University of Ottawa Press, 1989 (On loan from Samuel Schryver, Montreal Holocaust Memorial Centre Archives), saying goodbye, The Last Ghetto, Yad Vashem, Jerusalem, adult street musician, The Pictorial History of the Holocaust, Yad Vashem, Jerusalem, Hanukkah party, Bildarchiv Preussischer Kulturbesitz, young worshipper, The Pictorial History of the Holocaust, Yad Vashem, Jerusalem, Simchat Torah, The Last Ghetto, Yad Vashem, Jerusalem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Unity sought on funding

By RON CSILLAG
Staff Reporter

TORONTO — Representatives of Jewish day schools in Ontario agreed last week to put aside old animosities and form a new, united front to press the government for public funds.

In a two-hour town hall meeting last Thursday night lay leaders, professional educators and members of parents' groups came together to end the splintering of activity and form one, united voice in the fight for funding.

The parties agreed that until the new group has formed a mandate, all other activity and pressure tactics will cease. A steering committee, under the chairmanship of former day school principal Yisroel Janowski, has given itself until Shavuoth (June 9) to articulate a mandate and come up with a budget.

The new group is designed to unite all the various organizations that have formed since February, when the United Nations found that Ontario's policy of funding Catholic schools but not other religious-based education is discriminatory.

Since then, a number of groups has sprung up. There's Ontario Parents for Equality in Education Funding (OPEEF); Jewish Parents for Equality in Education Funding (JPEEF); Parents for Educational Choice, and the Ontario Alliance of Jewish Schools (OAJS). The multi-faith Coalition for Justice in Educational Funding included Canadian Jewish Congress.

They joined the 16-year-old Ontario Jewish Association for Equity in Education (OJAEE), an arm of Congress, in lobbying Queen's Park for tax dollars for Jewish day schools.

In the past, the established community has subtly attempted to bring the OAJS into line. In a letter last October to the fledgling group, founded on principles of independence, Seymour Epstein, executive director of the Toronto Board of Jewish Education, wrote: "I am pleased to note that you are also involved in OJAEE in a complementary fashion."

In February, Shirley Worth, chair of the Board of Jewish Education, wrote members of OJAEE, noting that an unauthorized letter had gone out asking them to join the OAJS. "Unfortunately," Worth wrote, the letters had not been "previously discussed" with OJAEE, the board or Congress.

Last Thursday's meeting, moderated by Epstein, sought to bury hatchets as much as to promote community solidarity.

"It's important we forget about the past," Epstein said, referring to the back-biting among the various groups as to which is truly representative. "We're here to correct a terrible injustice in Ontario."

Epstein noted he couldn't remember a time when representatives of all day schools in Ontario, ranging from Reform to chassidic, sat in the same room.

But repeatedly, several in attendance wondered why it was necessary to re-invent the wheel, as OJAEE has been around since 1984, and has the clout of Congress behind it; and OAJS was formed by parents from 27 day schools.

Others argued it was important to form a single voice that will wed the grassroots to the Jewish establishment.

Mainly, the evening provided the opportunity to air ideas.

John Syrtash, representing B'nai Brith Canada, said the task at hand is to bend public opinion toward the view that independent schools deserve public funding, so that the government would follow. He suggested hiring a media consultant to blitz the public with advertising.

But Georganne Burke, who helped found the OAJS, said the only tactic that will work is to lobby individual MPPs, especially those with large Jewish constituencies, "because the most important thing for them is to be re-elected."

Keith Landy, chair of Congress's Ontario region, said the current government offers "the best chance" for funding, so pressure must reach its peak in the next few years. He said short-, medium- and long-term strategies must be developed.

Landy said he thought the formation of OAJS was "premature" and that the group has "no real purpose." As for swaying public opinion, he cited the results of a recent poll that found 54 percent of Ontarians already favour extending public funds to private, religious-based schools.

Several others said they thought any new group must be independent. Henry Koschitzky, chair of OJAEE, wondered aloud what the new organization should be independent of.

The steering committee consists of representatives from OJAEE, Congress, B'nai Brith, Community Hebrew Academy of Toronto (CHAT), small communities and parents.

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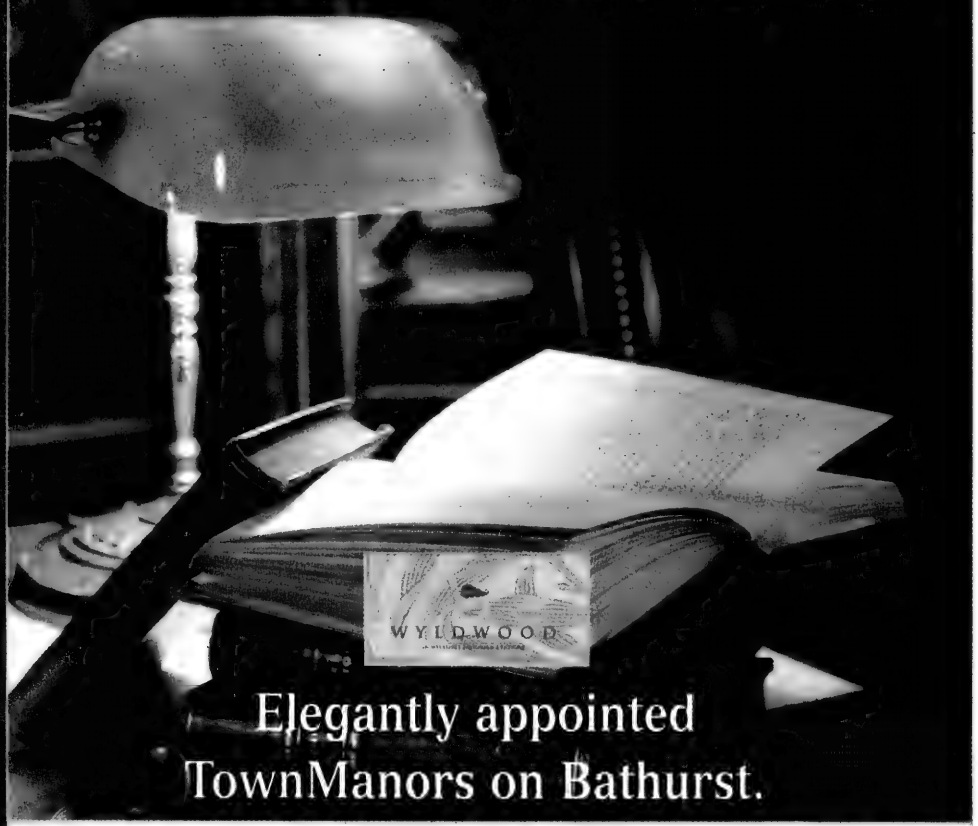

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Editorials and Letters

A hope and a prayer

The trial of the "Iranian 13" began last week and was adjourned to May 1, ostensibly, Iranian media reported, out of respect for the Passover holiday. More likely though, the postponement was a ploy, a cynical public relations bone thrown to an increasingly justice-hungry West. After all, the justice officials must have thought, the harm to Iranian justice in waiting two more weeks is probably minimal: The charges were laid more than a year and a half ago anyway; ten of the accused have been locked in jail since they were charged; and in any event, the authorities probably feel "confident" about the outcome.

Last week there were rumours that four of the accused had "confessed" to the charges. We are not surprised at the rumours. Who knows what conditions the imprisoned men had to endure? For that matter, who knows to what behaviour they may have "confessed" – a letter to a loved one in Israel, a phone call, simply asking after the news?

But, though not surprised, we are alarmed nevertheless. It may be a chilling precursor to a chilling process.

Only grudgingly did Iranian justice officials finally allow the accused to choose their own counsel. Counsel were then given but a few hours to prepare for the proceedings. And the proceedings were conducted in secret, behind closed doors. Observers were barred from the court.

For the Jews of Iran this year, Passover will be more than a sacred ritual of retelling, reliving and rejoicing in our ancestors' freedom from ancient Egyptian oppression. It will be a hope and prayer.

And for their co-religionists around the world – us – the cry "let my people go" will be more than a theme-binding memory to kinship. It will and must also be a rallying cry.

Truth over falsehood

British High Court Judge Charles Gray ruled without qualifier or compunction: "It appears to be incontrovertible that Irving qualifies as a Holocaust denier." With that succinct declaration, he dismissed David Irving's defamation lawsuit against American historian Deborah Lipstadt. "For his own ideological reasons," Gray wrote, "[Irving] persistently and deliberately misrepresented historical evidence." He also branded Irving a racist, an anti-Semite and an associate of neo-Nazis.

Thus ended, last week, the latest high profile, public battle between the forces of falsehood and evil against the forces of truth and good. Thankfully, truth and good triumphed.

We must, however, remain constantly vigilant that they always will.

CAPTIVE IN IRAN

The government of Iran still holds the following members of the Jewish community as prisoners. Each is a universe of life and existence unto his own. And each has a name. Let us not forget them.

Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Tefflin, Ashessr Zadmehr.

Dry Bones

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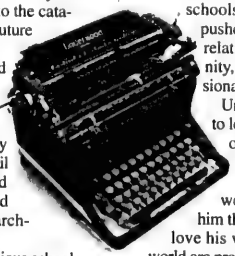
Must stop culture war

The strident polemic of Rabbi Barry Gelman (*CJN*, March 30) and his condemnation of Chief Rabbi Ovadia Yosef for his vehement attack against Yossi Sarid, Israeli minister of education, does very little to clarify this occurrence but most certainly adds fuel to the catastrophic culture war that threatens the future of the State of Israel.



Rabbi Gelman's indignation is shared by the media, who do not fail, at every opportunity, to stoke the fires of controversy between the haredi and the secular. A balanced and intellectually honest journalism would certainly not fail to accurately detail what Sarid has said and done that justifies his being compared to Haman and Amalek, the historic archenemies of the Jewish people.

Sarid closed numerous Sephardi religious schools, depriving hundreds of Sephardi children of their education and social assistance. He has gutted the previous curriculum of Jewish awareness in the government school system and has substituted the new revisionism, which negates the historic Jewish claims to Israel and identifies the early chalutzim as colonialist interlopers and usurpers of the land, a page out of Yasser Arafat's propaganda and lies.

Sarid has evoked the anger and resentment of the religious Zionist and haredi groups by awarding the Israeli Prize to Shulamit Aloni, who throughout her lifetime has vilified religious Jewry and even the most patriotic segment of the Israeli community by advocating that the hesder members of the religious Zionist movement be dismissed from the army, questioning their loyalty.

As reported in the press, Sarid was the first cabinet minister to taunt and boast in the Knesset that he does his best official business on the Sabbath.

He has continued to foster distrust and antagonism for the religious segment of Israeli Society. Since the tragic assassination of Yitzhak Rabin, Sarid has done everything in his power to demonize the Israeli right as terrorists and assassins.

At this critical time, what is called for is a cessation of acrimonious hostilities and an international Jewish conclave to seek a resolution to this cultural civil war that is tearing apart the fabric of Israeli society and is ominously threatening the very existence of the State of Israel.

Many of the intellectually dishonest Israeli media, craven politicians and elitist and partisan jurists have brought about this debacle of dialogue that we must all deplore and that places 50 years of Jewish creativity and accomplishment in dire jeopardy. Let us stop the finger-pointing and start holding hands, lowering the rhetoric and modifying the recriminations.

Rabbi Harry J. Kaufman
Montreal

* * *

Responding to Rabbi Uri Zohar

Re: "Uri Zohar: From media star to Torah scholar" (*CJN*, March 23). Telling us that children in "secular" schools do not learn the Bible, children are pushed to use drugs, true family and human relationship do not exist in secular community, and so on, is cheap, unintelligent, missionary propaganda.

Uri Zohar tells us that he did not know how to love and respect his wife until he became observant, but we should remember that he was a part of a bohemian artists group to whom the words drugs and free sex were not unknown. I am very happy for him that finally he learned how to respect and love his wife, but many other Jews around the world are practising happy marriage without going to shul every Shabbat.

Israel is and will always be the Jewish state even though a majority of the Jews living there consider themselves secular or at least non-Orthodox.

As to the Jewish education Rabbi Zohar claims doesn't exist in secular school in Israel, I can give him no better example than my daughter, who came to Canada a few months ago after graduating fifth grade in a public school in Israel and in her first months in Canada, reached the national finals in the Bible contest held here.

The main difference between the haredi education stream to which Rabbi Zohar sends his children and the regular secular education system in Israel is that in the latter, children are also allowed to learn mathematics and other sciences that are banned in the haredi stream.

Offer Isseroff
The Jewish Agency For Israel
Toronto

* * *

Flat tire on Jewish highway

I have been collecting Mark Mietkiewicz' columns on Jewish sources on the Internet for a long time, in anticipation of using them when I can/need to.

His column of March 30, "More Jewish Humour," professes to present a story in Yiddish. I read it two, three times. Where's the Yiddish? I assumed it was German. I consulted my resident Yiddish expert – my wife, a Yiddish teacher for many years, who also has a knowledge of German. There is not one word of Yiddish in the story! Perhaps it is a broken, mangled German.

Mark: keep up the good work – but please check your sources a bit better and/or consult those who really know, when appropriate.

Yitzhak Kalin
Ottawa

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Passover customs differ around the world

By RAHEL MUSLEAH
Jewish Telegraphic Agency

Jews all over the world conduct a seder for Passover with the Haggadah as their "instruction manual." The words may be familiar, and certain rituals universal, but customs vary from country to country. Different melodies, and special foods impart a distinctive flair to Passover traditions from Portugal to Persia.

At my Passover seder, for example, which follows the traditions of the Jews of Indian-Iraqi-Syrian ancestry, we chant each paragraph of the Haggadah in both Hebrew and Judeo-Arabic, a combination of Hebrew and Arabic.

We use a thick date syrup called halek for charoset; celery leaves instead of parsley for karpas; and lemon juice instead of salt water.

Sephardi communities often share similar Pesach customs, although they vary in nuance by country. Foods, especially, were influenced by what was available locally, as well as by regional culinary traditions.

Here is a sampler of different customs and foods that might whet your appetite to add creativity to your own seder, compiled from my own traditions, kosher ethnic cookbooks and Rabbi Herbert Dobrinsky's *A Treasury of Sephardic Laws and Customs* (Yeshiva University/Ktav).

All seder plates must include the shankbone (zero'a), egg (betzah), bitter herbs (maror), charoset, green vegetable (karpas), and a second green vegetable (chazeret). Three matzot and a liquid for dipping – either salt water, lemon juice or vinegar – stand outside the plate.

As is my custom, many Sephardi families use romaine lettuce for maror and celery leaves for karpas. Before boxed matzah was readily available, some communities baked a thick pita-like matzah for the seder and a wafer-thin variety for the rest of the week.

The one element that changes most from community to community is the recipe for charoset, which symbolizes the mortar the Israelites used to make bricks. Charoset is usually sweet, often made in large quantities and eaten for breakfast, even lunch and dinner, throughout the week of Passover. But the recipe most of us are familiar with – chopped apples, walnuts, sweet wine and cinnamon – is hardly set is stone.

In my family, charoset is made from boiling dates until they are reduced to a thick liquid, straining them, then adding chopped walnuts.

Persian communities mix spices with over a dozen kinds of fruits and nuts, including dates, pomegranates, bananas, oranges and pistachios. Venetian Jews blend chestnut paste and apricots.

Only a few communities temper the pleasant flavour of charoset: The Greek Jews of Zakynthos mash raisins in vinegar, and add pinches of pepper and finely ground brick! Yemenite Jews use chopped dates and figs, chili pepper and spicy coriander.

The Haggadah, recited in Hebrew as well as the local vernacular, whether it was Ladino (Spanish and Hebrew), French or Arabic, highlights the concept that each person should feel as if he or she were leaving Egypt. A custom I'm particularly fond of – common among Sephardi and Mizrachi Jews – helps reenact the exodus.

We tie the afikoman in a large napkin and give it to one of the children, who slings it from his or her shoulders.

Two distinct passover customs: A European family in Hungary, and a Yemenite family in Israel. [Israel photos]

The leader asks a series of three questions: "From where have you come?"

"From Egypt," the child answers.

"Where are you going?" the leader asks.

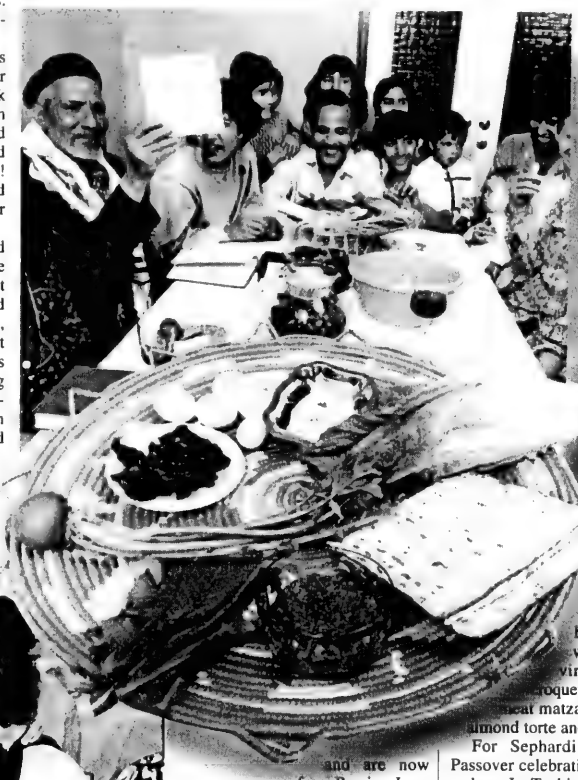
"To Jerusalem," the child answers.

"What are you taking with you?" the leader asks.

The child points to the sack of matzah. Everyone bursts into the singing of *Mah Nishtanah*, the Four Questions, which is not reserved for the youngest child alone.

The questions also follow a different order. First, we ask, "Why do we dip twice?" which is the third question according to Ashkenazi custom, and then "Why do we eat matzah? Why maror? Why do we recline?"

Moroccan Jews hold the seder tray aloft and pass it over the heads of everyone at the table, proclaiming that they have left Egypt



and are now free. Persian Jews beat each other lightly on the back and shoulders with bunches of scallions or leeks when they chant Dayenu, to symbolize the sting of the taskmaster's whip.

In many Ashkenazi homes, when the 10 plagues are recited, each person dips a pinky in the wine and diminishes it by 10 drops. In some Sephardi homes, it is only the leader who recites the plagues so that others will not be "contaminated." In my house, the leader empties a special cup of wine into a bowl, then washes his or her hands. Among some Levantine and Balkan Jews (from Turkey, for instance), nobody even looks at the wine that is spilled out.

While Sephardi Jews do not usually have a Cup of Elijah or hide the afikoman, symbols from the seder plate are transformed into good omens for year-round protection against the evil eye.

The Bene Israel Jews, in the villages around Bombay, still dip a hand in sheep's blood, impress it on a sheet of paper, then hang it above the doorway as a *hamsa*, the symbolic, protective hand of God.

Moroccan Jews follow a similar tradition, but with charoset instead of blood. They also strip the shankbone of meat after the seders and leave it in the cupboard all year as a good luck omen. My family stashes away a piece of afikoman – an unusually crunchy amulet! We've even been known to take that afikoman on plane rides to make sure we leave and arrive in safety.

Ashkenazi Jews do not eat legumes (kitniyot), such as rice, corn, beans and peas on Passover, because these products were sometimes ground into flour and baked into bread. To avoid confusion with the grains which are truly chametz, legumes were added to the category of forbidden foods. The practice of Sephardi Jews varies, but many communities do eat rice and other legumes.

Other special Sephardi foods include haminados – eggs boiled with red onion skins, vinegar and saffron; leek croquettes; mina (a vegetable or meat matzah pie); fava bean soup; almond torte and nut cake.

For Sephardi and Mizrachi Jews, Passover celebrations do not end with the seders. In Turkish homes, the father or grandfather throws grass, coins and candy for the children to collect, a symbol of the wealth the Israelites brought out of Egypt (the grass represents the reeds of the Red Sea), and a wish that the year ahead should be "green" and productive.

Probably the best known end-of-Passover celebration is the Moroccan Maimuna, held the day after Passover. During Maimuna, the Arabic word for wealth or good fortune, tables groan with an array of sweets and symbols of good luck. Traditionally a time for matchmaking, Maimuna has become a day for picnicking in Israel today.

As we say in the Iraqi tradition at the end of Passover, *sant-il-khadra*, a year of good fortune!

Rahel Musleah is the author of Why On This Night: A Passover Haggadah for Family Celebration *(Simon & Schuster), and presents programs on the Jewish communities of India. This article was originally published in JewishFamily.com.*

Hockey violence

When some 40 years ago I first came to Toronto, watching *Hockey Night in Canada* was a must at the end of Shabbat. I loved the action, the change from one end of the rink to the other in the batting of an eyelash. I loved the speed and finesse of the players.

Rabbi Gunther Plaut in Toronto

Occasionally I went to Maple Leaf Gardens and usually came away enchanted with what I considered a newly discovered aspect of my Toronto habitat.

Alas, those days are over – not because I have become older (I am still a sports lover and always shall be) – but because the game has changed radically. Except for boxing and for wrestling, wilful injury to an opponent is generally a no-no. Once upon a time, hockey belonged to the category of activities where sportsman-like behaviour was a plus and not a minus. The skilful pass and the artistry of the goalkeeper were fun to watch.

But the game has changed, and if tomorrow someone invited me to go to the arena to watch, I would firmly decline – I no longer watch the even most "important" games, such as the Stanley Cup playoffs.

It is a Canadian habit to blame our American neighbours for the spirit of violence that has infected so much of our culture. But hockey is supposed to be *the* Canadian game, and for once we will have to look to our own house, which badly needs cleaning.

Gone is the skilful stick-handling; now the puck is being shot forward into the corner and the objective is to drive the defending player into the boards as hard and effectively as possible. The hockey czars who have permitted this alteration of the game have no one to blame but themselves for the steadily sinking popularity of what was once Canada's national sport.

I would rather watch the slow but skilful demonstration of good curlers than the raw and often brutal attempts to incapacitate the opposition that hockey now features. Promoters are quite honest about it: You will hear them say that violence sells tickets.

Even in football, the umpires will quickly separate contestants in a potential fight, but in hockey, punching an opponent is considered a semi-legitimate activity, cheered by stupid spectators. Hence the players are now muscular where formerly they were skilful. It is a poor exchange.

Worse, it reflects the further deterioration of our public culture. As long as the owners and other moguls can theorize that violence sells, the public can blame only itself. But empty stadiums and poor TV ratings would quickly bring about a change. We can, if we want, upgrade our culture even in the field of sporting combat, and thereby render a service to all of us.

Chag samayach.

Withdrawal pains

According to Ehud Barak's master plan, the map of the Middle East will be redrawn in less than 90 days. Israel will withdraw unilaterally from Lebanon and, as Shimon Peres said in Ottawa last month, will become the first country in the region to respect Lebanon's territorial integrity.

Shira Herzog in Toronto

The withdrawal will mark the end of a protracted Israeli occupation of southern Lebanon in an effort to secure the safety of its northern settlements from attacks by Hezbollah.

Few people remember today, that Israel first entered Lebanon in 1982 to rout the PLO from its bases in that area. The Lebanon war was a watershed on several counts.

It forced the PLO to re-establish itself in Tunis, far from the borders of Israel, thereby marking its decline both as a potent terrorist force, and as a source of local power for the Palestinians in the territories.

In 1986, the intifada was started by local agitators who challenged the PLO's leadership. In turn, the uprising led Palestinians and Israelis to the negotiating table at the Madrid Conference in 1989, during Yitzhak Shamir's tenure as prime minister.

Lebanon also had a lasting impact on Israeli society. For the first time, the wisdom of going to war openly was challenged by mainstream groups, including reserve soldiers and senior officers.

Twenty years later, much of this appears irrelevant. Today, the players in southern Lebanon are Syria, who claims a stake in that country's future; Hezbollah, supported by Syria and Iran, which uses the area as a launching pad for attacks against IDF soldiers and Israel's north and the SLA, Israel's proxy militia, which by now has its own stake in the future of the south.

For years, traditional security doctrines dictated an Israeli physical presence there to stop missile attacks and infiltration.

The issue was further complicated by Syria's dominant role. While Israel and Syria enjoyed absolute quiet on the Syrian-Israeli lines in the Golan Heights, Syria used Hezbollah as a lever and as its own proxy for raising the stakes in its relationship with Israel.

When Barak pledged to withdraw by July 2000, during the last election campaign, he was not taking a significant electoral risk. Even Ariel Sharon, architect of the controversial invasion and push to Beirut in 1982, had supported the notion of a unilateral withdrawal.

By then, the toll on Israeli soldiers had become intolerable, and the military had recommended alternate methods of securing Israel's north. Again, few remember how the debate over withdrawal unfolded.

Yossi Beilin, now Israel's minister of justice, first floated the then-heretical notion that Israeli soldiers were dying in Lebanon in vain. Colleagues and many in the press branded Beilin – who has often been way ahead of the mainstream in his approach to domestic and foreign policy – a traitor.

In his usual methodical fashion, Beilin worked through a combination of policy research and grassroots support. He backed the fledgling protest group called Four Mothers; who had all lost sons in Lebanon, and who themselves set a precedent in the public nature of their dissent.

Eventually, as the concept of unilateral withdrawal moved to the centre of the political map, what started out as a polarized debate over strategy became a pragmatic debate over tactics.

While Barak's promise gained him electoral support, it has thus far failed to act as a hoped-for lever to budge Hafez al-Assad. As a result, the withdrawal will likely be unilateral, thereby raising a host of questions.

Israel has to determine its security red lines, and it has to contend with the largely moral obligation to the SLA - a creature of its creation.

To generate international support for Israel's approach, Barak is framing the withdrawal within the terms of UN Security Council Resolution 425 which called for restoration of the territorial integrity of Lebanon.

The SLA will be offered a variety of options, including resettlement in northern Israel or monetary compensation. Last but not least, there is the psychological challenge for Israelis. Ironically, what began as the first war to be widely questioned, will be the first withdrawal in Israel's history to be undertaken unilaterally. Although broadly supported, this precedent will leave its mark on the Israeli psyche. In the history of war, there may be glorious battles, but no glorious withdrawals.

Reflections on Passover

Passover is the perfect holiday. It has multiple meanings and functions. Even assimilated Jews find a way to attend a seder. Some Jews vie with each other to see how many guests they can host and how long the seder meal can last.

Morton Weinfeld in Montreal

Passover meets the criteria laid down by sociologist Marshall Sklare for a successful Jewish holiday: It is infrequent, coming once a year. It is child-centred, through rituals like the Four Questions and the hunt for the afikoman. And most important, the holiday can be reinterpreted as a universal celebration of national liberation and the revolt against slavery. (Though, in fact, it was God, not the Jews, who defeated the Egyptians.)

Passover has been anything but static. Take the Haggadah. While for a long time there was one standard text, more and more innovative Haggadot have been written, often to incorporate selected "isms." References are made to other cases of oppression, Jewish and non-Jewish. The various kibbutz movements some time ago introduced their own left-leaning versions, de-emphasizing the religious dimensions of the holiday. Many Haggadot have extensive annotations and commentaries as well.

I confess I am a stick in the mud. My preference is for the older traditional version. I have nothing against participants at a seder adding their own gloss in lively debate. I enjoy it. But I am reluctant to change the original text.

Over the years there has also been a shift away from Hebrew toward using English, as fewer participants are fluent in Hebrew and more and more seders have non-Jewish participants. While I welcome non-Jewish guests at a seder, at my childhood seders a Martian guest would have been as likely to attend.

Even matzah has been transformed. No longer do Jewish palates have to make do with the one traditional variety. Kosher grocery store sections feature shelves groaning under the weight of every conceivable kind of matzah and bread surrogate. Onion matzah, chocolate matzah, garlic matzah, whole-wheat matzah, the list goes on and on. All these innovations take us farther and farther from the "bread of affliction." But like everyone else, I eat them too.

At the same time, Jews are becoming less defensive about eating matzah in public. I remember when I first came to McGill, the Faculty Club was a matzah-free zone. After a couple of years, I decided to change that, by bringing my own supply for the club. I wish I had a dollar for every time non-Jewish friends would comment that they liked matzah. (Of course they did not have to eat it for eight days.)

This is not to say that I am against all forms of change in the seder itself. For years at seders I have attended, I have incorporated elements of *minhag* Canada. This is of course the unique feature of Canadian seders which inevitably conflicted with Stanley Cup matches involving the Leafs and/or les Canadiens (alas not this year).

Everyone remembers seders past in which the children – and some adults – would excuse themselves and run to a TV set to get the latest hockey update and report back to the others. This tradition is celebrated as the *Montreal Seder* in a hilarious satire published in *The Big Book of Jewish Humour*. I recommend it as a wonderful addition to Canadian seders – but not as part of a Haggadah.

One reason for the powerful hold that seders have is familial. People make a supreme effort to assemble with their family, coming from great distances. The fact that there are two seders actually makes life easy for many Jews, who have to juggle competing family obligations. I suspect that many Jews inevitably recall the seders of their youth. I know I do.

There were very few children at my childhood seders. The people present were, like my parents, mainly Holocaust survivors, with few or no children. The Haggadah was read quickly, and in its entirety, in a thick Ashkenazi Hebrew. Most women could therefore not participate. There was animated discussion in a mix of Polish and Yiddish, often linking the passages with political issues of the day. Usually I would fall asleep after the meal, only to be awakened for the search for the afikoman and later by the resounding chorus of *Chad Gadyah*.

At the time, I thought of the seder as a sort of endurance test. No longer. They are a high point of the year.

To all readers, best wishes for a Happy Passover.

The Kirshner File

Holocaust denial dealt a blow but not a defeat

David Irving's reputation as a historian, such as it is, lies in tatters this week following a decision by a British judge to dismiss his preposterous libel suit against Deborah Lipstadt and her publisher, Penguin Books.

Sheldon Kirshner in Toronto

We should breathe a sigh of relief that Lipstadt, a reputable American historian, was vindicated. If Irving had won, historical truth would have been smeared with the rank stain of Holocaust denial.

Irving sued Lipstadt because she had the audacity to question two of his major theses in a 1993 book titled *Denying the Holocaust*. In his subliminal effort to denigrate and mock Jews, Irving made two patently false and outrageous claims. The first was that Jews were not murdered in gas chambers at Auschwitz. The second was that Adolf Hitler did not authorize the mass extermination of European Jewry and that he was only told about the Holocaust in 1943. Irving argued, in Alice-in-Wonderland fashion, that the gas chambers were used solely for the purpose of delousing corpses and that Jews in concentration camps succumbed to a variety of diseases. In a further slap in the face of the facts, he maintained that Josef Goebbels, the propaganda minister, was really behind the Final Solution.

A master manipulator and distorter of reality who can also be judged by the company he keeps, Irving was under the grand delusion that Judge Charles Gray of the High Court in London would actually buy his egregiously faulty theories. But in a stunning rebuke which has set back the unholy cause of Holocaust denial, Gray lambasted Irving for having deliberately distorted historical evidence to serve his ideological ends.

In her book, Lipstadt, a specialist in the Holocaust, wrote that Irving's work was closer to theology and mythology than to history, and that he had skewered documents and misrepresented data in order to reach "historically untenable conclusions." She pointed out that Irving, who has consorted with people like Ernst Zundel, had fabricated his outlandish theory about Auschwitz on the basis of a highly dubious report written by Fred Leuchter, whose dissertation was exposed as a sham, most recently in an excellent documentary film by Errol Morris.

Irving, whose cockeyed theories were music to the ears of anti-Semites, is a dangerous denier precisely because he appeared to be so reasonable and sophisticated an observer of the Third Reich. Indeed, one of his books, *Hitler's War*, published in 1977, was praised by reviewers for the elegance of its style and the thoroughness of its research.

Unlike some of his fellow revisionists, Irving was smart enough not to deny the undeniable – namely that masses of Jews were killed by the Nazis. "I don't dispute that the Nazis machine-gunned over one million Jews in big killing actions on the eastern front," he said in an interview. Furthermore, Irving acknowledged that Hitler "dehumanized and demonized" Jews and that the crimes he committed "outweigh all the achievements that can be credited to [his] name in the same period."

To someone whose grasp of Hitler and of the Holocaust is shaky, these statements were not beyond the pale. But Irving did not stop there. As he put it: "I don't buy the myth that they [the Nazis] had purposely built factories of death [in Auschwitz] in which millions... were killed, up to a total of six million."

Irving, who contemptuously dismissed the memorial to the dead at Auschwitz as a mere "tourist attraction," traced the origins of "the myth" to an ingenious British psychological warfare plan designed to impugn Germany. Irving sneeringly disparaged credible witness accounts and arrogantly cast aspersions on books about the subject by renowned historians like Raul Hilberg. Irving had a clear agenda – the blatant downplaying of the Holocaust so as to rehabilitate fascism – and he stuck to it ferociously.

Deborah Lipstadt

Irving's contention that Hitler knew nothing about the Holocaust until two years before the end of World War II, and that he never issued a single written order for its implementation, is a prime example of his cynical propensity to mix fact with fiction.

No damning evidence has turned up to refute Irving's argument that Hitler did not order the Holocaust. But is the absence of a smoking gun sufficient reason to let Hitler off the hook, as Irving contends? The answer is a resounding no. Being no fool, Hitler usually issued oral orders to his subordinates. As the first Holocaust denier, Hitler took extraordinary measures to try to conceal the unprecedented atrocities Germany was cold bloodedly perpetrating. And what sane person can believe that Hitler had no knowledge of the 1942 Wannsee conference which sanctioned the systematic destruction of Jews in Europe? We should not forget that Hitler, in his turgid *Mein Kampf*, fantasized about eradicating the Jewish people and that he publicly threatened Jews with extermination just months before the war broke out. What, apart from sheer anti-Semitic malice, makes Irving think that Hitler was not intent on fulfilling his diabolical threats and schemes?

Irving has been given his comeuppance, but scoundrels like him, from Robert Faurisson to Jim Keegstra, continue to manipulate and misrepresent the truth about one of the central tragedies of our epoch. Holocaust denial has been dealt a decisive body blow, but it has not been defeated. This is no time for complacency. We owe it to ourselves to be vigilant.

Jews in contemporary German cinema

At the best of times, films entertain, enlighten and educate, exerting a fairly profound influence on a culture. In Germany, a country with an immensely troubled history, movies appear to be playing a role, perhaps an important one, in throwing light on at least two extremely sensitive subjects: Jews and the Holocaust. According to Frank Stern, the director of the Centre for German Studies at Ben-Gurion University of the Negev, films made in Germany touching on these topics have in fact become quite common.

In a recent talk illustrated with film clips, Stern, the guest speaker at a Goethe Institut forum co-sponsored by the University of Toronto, disclosed that the 1990s produced more German movies than ever before about Jews. As a result, films with strong Jewish themes have moved right into the centre of film culture in Germany.

Some, such as *Bronstein's Children* and *Gloomy Sunday*, present Jews in non-stereotyped ways. Others, notably *Shalom, My Love*, wallow in stereotypical portrayals. Stern, who is writing a book about the topic, mentioned two additional films which have focused on Jews, Jorg Graser's *Abraham's Gold* and Dani Levi's *The Giraffe*. The first, set in the 1970s, is a counterpoint to *Heimat*, the hugely successful television drama which dealt with Jewish matters only glancingly. The second, dubbed *Meshugah* in the German-language version, concerns a romance shattered by the Nazi past.

Very few of these films ever reach the North American market, and some do not even exist on video. But in Germany, they play to an appreciative audience. Surprisingly, Stern pointed out, German filmmakers have yet to get around to documenting the increasing presence of Russian Jews in Germany's growing Jewish community.

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Greater Toronto Area

Na'amat leads educational mission

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — According to participants in Na'amat Canada's recent leadership seminar in Israel, the trip was a real eye-opener.

The purpose of the mission, says Lorraine Levene, executive director of Na'amat Canada, Toronto, was to educate future leaders about the organization, and make a connection with Israel. Of the 15 women who took part in the seminar, three – Sue Holtzman, Janis Spinner and Emily Brown – were from Toronto.

Their home base in Israel was the dorm at one of Na'amat's residential schools, the Beba Idelson Agricultural Board High School in Gedera, in the central part of the country.

Holtzman said that a highlight of the trip was getting to know Brig.-Gen. Hedva Almog, president of Na'amat in Israel. "As president of the organization – which is a woman's movement in Israel – and as volunteer deputy mayor of Haifa, Hedva is visible and mainstream."

Members of Na'amat Canada recently returned from a leadership seminar in Israel. Seen from left are Brenda Noodelman, Montreal; Masha Lubelsky, president Na'amat World Movement; Sheila Martin, Calgary; and Myra Meyers, Calgary.

When people think of Na'amat, which has 300,000 members in Israel, said Spinner, they usually think of day-care centres and vocational schools. "It is actually at the forefront of many social issues."

Recently, said Brown, Almog called on Transportation Minister Itzhak Mordecai, suspected of assaulting a female office worker, to suspend himself until the completion of the investigation. He did eventually step aside.

Na'amat is also fighting to have the mandatory retirement age for women properly enforced, and for people's civil liberties with regards to marriage and burial, she said.

Educate future leaders

The group met with MK Yael Dayan, who is on the threshold of presenting a bill about the retirement issue to the Knesset, said Brown.

Other issues Na'amat has been involved with include the minimum wage law, which was passed in 1992 after a 10-year struggle, and the financial support law, also passed in 1992, which makes it possible for women and children to receive financial support from the National Insurance Institute if the husband or father refuses to support his family.

The agricultural school is made up of students from Israel, Ethiopia and Russia, many of whom come from broken homes, said Brown. "They know it is a Na'amat school, and they are grateful to the organization for giving them the opportunity to upgrade their skills.

The mission also visited a Na'amat day-care centre in Jaffa that took care of Jewish and Arab children, and a community centre in Carmiel where Arab and Druze women spoke about the presence of Na'amat in their villages, said Holtzman. "We were overwhelmed with the impact Na'amat has on the country. Before we arrived in Israel, the organization's work was abstract to us. We are proud to see the scope of its work firsthand.

"The women we spoke to [from the organization] were passionate, concerned and committed – very with it women. Not a week goes by that Hedva is not quoted in the newspaper," she said.

The fact that the group stayed with students rather than in a hotel, made the mission unique, said Brown. "Living among them gave us an entirely different perspective on the country. We were not guests — we were residents."

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Peace key to Israel's security: former IAF general

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Peace is an essential component of Israel's security, a former general in the Israeli air force said last week.

In arguing his case, Israel Baharav said borders that are the result of negotiations between Israel and its Arab neighbours may actually be safer than those which have been established by military means.

Baharav, who retired in 1993 with the rank of brigadier-general, was chief of IAF intelligence and strategic planning, and is now a member of the directorate of the Council for Peace and Security.

He spoke at Beth Tzedec Congregation. His talk was sponsored by Canadian Friends of Peace Now in conjunction with Israel's consulate general and the World Zionist Organization.

Baharav, who was also Israel's military attaché in Austria and Switzerland, suggested that Israel's new arsenal of precision-guided weapons are an alternative to massively-defended borders.

By virtue of its formidable armed forces, he observed, Israel has the capability of gaining strategic depth.

The Golan Heights are a strategic asset to Israel. But if Israel holds the Golan, Israeli population centres would still be vulnerable to Syria's battery of ballistic missiles.

If negotiations with Israel resume, Syria, for reasons of national prestige, will insist on regaining the Golan in its entirety, Baharav said.

Negotiated borders may be safer: Baharav

And if Ehud Barak, Israel's prime minister, calls a referendum on the fate of the Golan, he will win by a substantial margin, Baharav predicted.

Baharav said that the Arabs, rather than having abandoned their dream of destroying Israel, have realistically accepted Israel's existence.

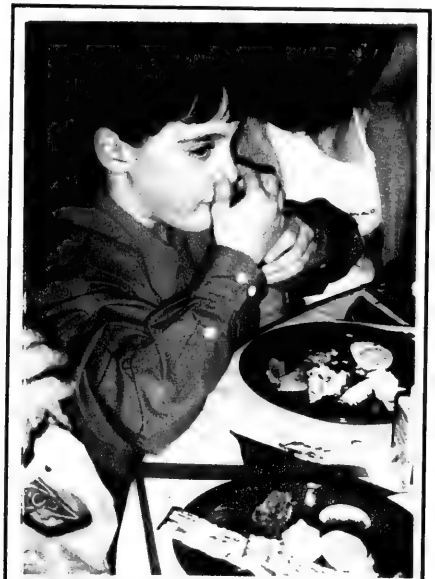
The process began with Egypt's recognition of Israel and accelerated following the 1991 Madrid conference.

Arab acceptance of Israel was the result of at least three factors.

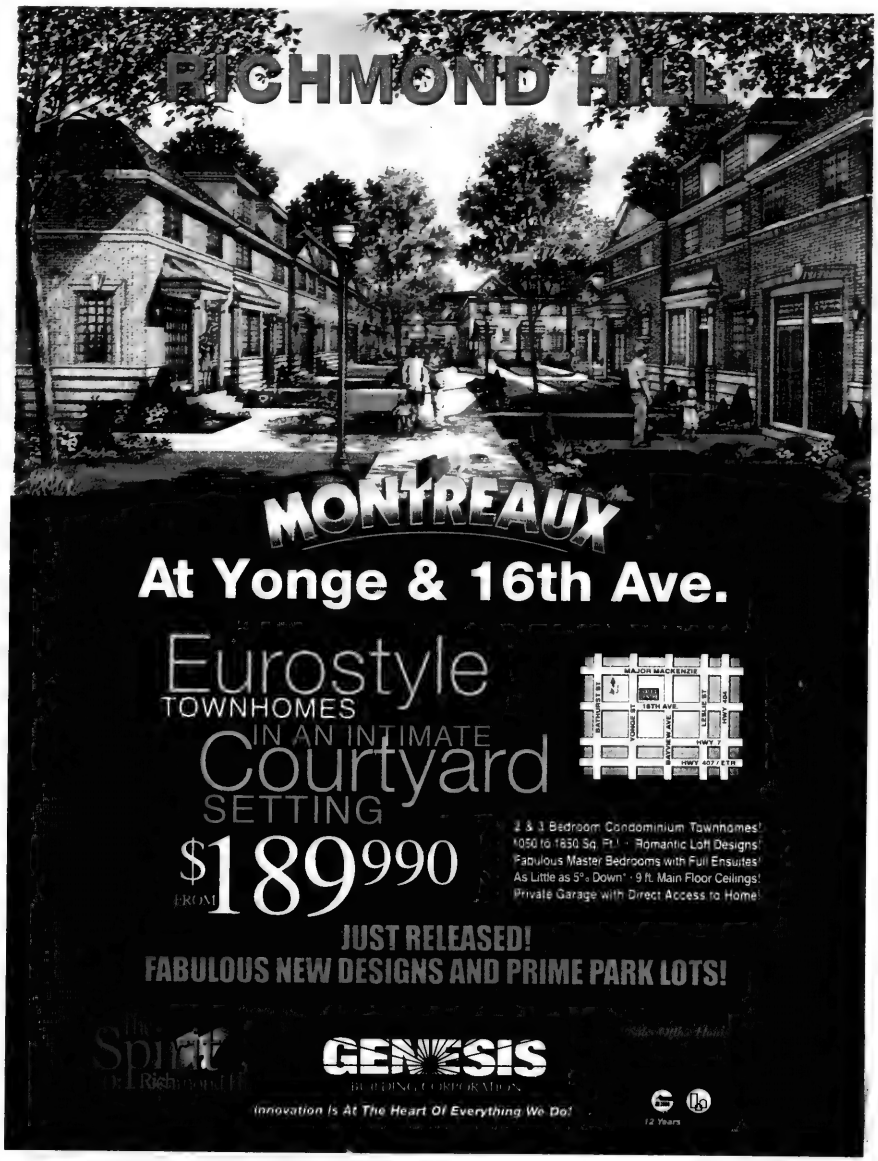
The Arabs concluded that they could not defeat Israel on the battlefield.

With the collapse of the Soviet Union, they lost a powerful patron and supporter, while Israel deepened its alliance with the last remaining superpower, the United States.

The Arabs lost the ability to use oil as a means by which to exert pressure on the United States and western nations.



MODEL SEDER: Associated Hebrew Schools hosted a formal model Passover seder for Danilack campus students, their parents and friends on April 6. The event came in response to the scheduled closing of the elementary department at Danilack in late June. As of September, the campus will house the Associated Middle School. The model seder ran according to Jewish custom, complete with traditional seder foods, such as matzah, the four cups of wine (grape juice for kids), maror, charoset and the like. Students presented creative song, dance and drama segments to highlight portions of the Haggadah. Grade 5 student Brad Fogelman is seen here getting ready to sample the bitter herbs. [Adina Abramov photo]



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Greater Toronto Area

Speedy solution needed for Ethiopia's Falash Mura: Sharansky

By ANNA TURKIENICZ
CJN Staff

TORONTO — Memories of Kibur Asres' recent trip to Ethiopia will stay with him forever.

Asres, an Ethiopian Jew who moved to Toronto 18 years ago, returned from a trip to Addis Ababa last month.

Deaths and burials from starvation are part of daily life there, he said.

"I have seen with my own eyes that five to seven people are buried every day in one burial place. This is true in all burial places, including Jewish burial places.

"If you drive in the streets early in the morning, you would see dead people in the corners of buildings and streets."

And then there are the children, Asres said. "I saw children standing in the streets sucking on empty lemon rinds...The sight of mothers and children begging for food is overwhelming. And among them, Jewish kids who should be in schools in Israel."

The Israeli minister of the interior, Natan Sharansky, is currently in Ethiopia investigating the plight of the Falash Mura and their requests to immigrate to Israel.

The Falash Mura are descendants of Jews who converted to Christianity at some point, said Prof. Steven Kaplan, chair of the Institute of African and Asian Studies at the Hebrew University of Jerusalem and author of several books on the history and immigration of Ethiopian Jews.

"They may have converted to gain access to land, to marry Christians or to get jobs," Kaplan said in an interview.

Kibur's father, Qes Asres Yayen, notes in his book, *Traditions of the Ethiopian Jews*, that the history of Ethiopian Jewry began when the Queen of Sheba returned from her meeting with King Solomon around 1000 BCE.

The queen returned to Ethiopia bearing Solomon's child, Menelik. Also with her were 23 Israelite dignitaries from the court of Solomon.

Qes Asres explains that the dignitaries remained in Ethiopia, and their descendants became known as Beta [house of] Israel.

While the Falash Mura are the members of Beta Israel who have ancestors that converted to Christianity at some point, Asres said, many of them were forced to convert, continued to practise Judaism and didn't intermarry with those around them.

They would have been unaware that they are not considered to be Jews under Israeli law, Asres said.

Kaplan said that in the past, the Falash Mura were located in the Gondar region, but have "migrated either to the city of Gondar itself or to the Ethiopian capital of Addis Ababa.

"These Falash Mura are living as refugees under very difficult conditions," he said.

Asres estimates that there are approximately 20,000 Falash Mura in Ethiopia currently waiting to emigrate to Israel. Many are separated from family members already living in Israel.

"Brothers and sisters are separated from each other," Asres said.

In 1991, during Operation Solomon, Israel airlifted about 50,000 Ethiopian Jews and gave them full citizenship.

In the meantime, while the government of Ethiopia is faced with drought and famine, as well as an ongoing war with Eritrea, there are 250 to 350 people dying every day, Asres said.

And while the Israeli government sorts out whether the Falash Mura are qualified to immigrate according to the Law of Return, they are allowing but a few Falash Mura to immigrate to Israel.

Kaplan said that "the Falash Mura have their family histories checked to see if they qualify for aliyah as Jews or for entry into the country as relatives of Jews."

He also noted that those favouring the aliyah of the Falash Mura estimate the numbers at about 27,000. However, Kaplan said he believes that "as soon as these are brought to Israel, more will be 'discovered.'

"This has been the pattern in the past and there is no reason to believe that the people who are brought will not also have relatives who want to make aliyah."

Kaplan noted that "those who willingly convert to another religion lose their right to make aliyah according to the Law of Return. However, the law never anticipated that there would be people willing to become Jewish or return to Judaism simply to make aliyah."

According to a report issued by the Israeli Foreign Ministry, Sharansky said the problem of the Falash Mura is a difficult humanitarian problem that must be solved speedily. He promised to streamline the review process for Ethiopians seeking to immigrate to Israel. But he stressed that not all the Falash Mura who claim Jewish roots will be able to come to Israel.

Sharansky himself suffered in Soviet prisons for helping Soviet Jews immigrate to Israel.

"Israel faces a critical moment, with pressures regarding the Law of Return," Sharansky said. "On one hand, there are demands to tighten the law in light of the number of non-Jews arriving in Israel from Russia, while on the other, there are demands to expand the law due to the situation in Ethiopia."

Yet, for Asres, it is a humanitarian matter beyond proportion. People are sick and dying of many diseases – dysentery, cholera and malaria.

It is better to save as many lives as possible by bringing them to Israel, he said, and then sort out the issues of the Law of Return later.

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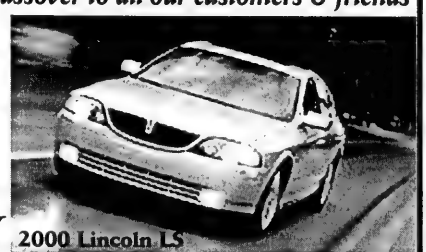
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Greater Toronto Area

JIAS co-ordinates immigrant youth project

By FRANCES KRAFT
Staff Reporter

TORONTO — A comprehensive program addressing the needs of immigrant youth, in an area of the city populated largely by recent Russian immigrants, is being implemented under the auspices of Jewish Immigrant Aid Services (JIAS).

Although programs already exist at places like the Bathurst Jewish Centre, the Jewish Russian Community Centre and the Antibes Community Centre, there aren't enough of them, said Perry Romberg, UJA FEDERATION of Greater Toronto's assistant director of community planning & allocations.

The new initiative will fine-tune existing services as well as introducing new ones, according to a recent news release.

The killing last November of Russian-born teenager Matti Baranovski highlighted some of the issues being addressed and put the project into high gear, said Romberg.

Feeling of not being accepted

The "overwhelming majority" of funding for the project – anticipated at more than $250,000 over the next three years – is being provided by a private donor through the federation, said Romberg, author of A Report on Immigrant Youth Challenges in the Bathurst-Steeles-Finch Corridor, released in February.

The report highlighted issues of concern to immigrant teens and their parents, based on four focus groups with immigrant teens and one with mothers, held over the winter.

Traditionally, JIAS has focused more on families than on youth, said Mila Voihanski, director of immigrant services, who ran the focus groups. In the past decade, however, the number of Russian-speaking youngsters has increased. There are now an estimated 2,000 immigrant teens in the Bathurst-Finch-Steeles corridor.

The parents, who moved here for their children's sake, have become increasingly concerned that their children are segregating themselves and not mixing with Canadian kids, said Voihanski.

Parents would like to see after-school programs for their children, she said. Often teens congregate in places like apartment lobbies, "where they're not supposed to," Voihanski said. "That's how problems start."

Among the teens' concerns, said Jack Kugelmass, executive director of JIAS' Toronto office, is a feeling of not being accepted by the established Jewish community. "They feel that they're not liked, not respected. They feel people are afraid of them, and that many of the existing Jewish organizations don't go out of their way to make them feel comfortable."

A BBYO chapter for Russian teens, created in association with JIAS, is "wonderful," said Voihanski.

Some people might "look askance" at programs that bring Russian youth together exclusively, but people have to feel comfortable, accepted and safe before they will mix, Romberg said.

JIAS also plans to work with other existing organizations to teach them "more about how to relate to a diverse Jewish population. This means that rather than looking at integration as making these people look like us, we have to learn how to accept the newcomer community for what they bring to us."

Most of the teens feel more comfortable with Russian-speaking non-Jews than with Jewish teens who don't speak Russian, Voihanski said. (Programs will be open to Jewish and non-Jewish Russian teens, although there will be a Jewish focus in program content, said Kugelmass.)

The teens want a place to gather and even study that they can feel is their own, but that doesn't mean they don't want Canadian kids to come, Voihanski said.

They also recognize that they need a leader, but "not a psychiatrist or a social worker, just somebody who would help us and be in charge."

Youth unemployment is another pressing concern, because newcomer teens and their parents can't afford much, said Voihanski.

"There's a rich pool of talent out there not being nurtured," said Kugelmass.

JIAS plans include the hiring of outreach workers from the teens' own communities, as well as a focus on investing in youth leadership. Programs should be developed to improve teens' skills, better social relationships and provide academic and job opportunities, according to the report.

Kugelmass believes it is time to "move from the period when we were welcoming [immigrants] to helping to make them stronger and in turn making the whole Jewish community stronger."

"My hope," said Alan Sandler, president of UJA FEDERATION, "is that over the next five years – because I don't think anything is quick – we can teach these children that there is a Jewish community that will accept them and that they will be able to accept and be part of."

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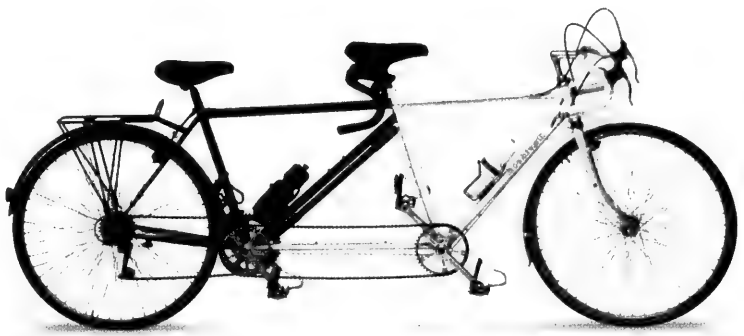

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Celebrating the Get legislation

PART THREE OF THREE

In the past two weeks, we've examined the implications of *Get* legislation since its enactment 14 years ago. We've seen how recent decisions have underscored the rights of spouses legitimately seeking a *Get* and cailed to account their sometimes reluctant and/or vengeful partners.

The future

For spouses who have been badly hurt by the humiliating tactics of such individuals, it may be useful to consider a very new and creative method of at least obtaining some compensation for the suffering. ***Sue for damages***, particularly where there was a prior written agreement in which the husband consented to the *Get* and failed to honour the deal.

A recent Montreal case has received worldwide attention. Stephanie Brenda Bruker, a former resident, is suing her ex-husband, Jason Benjamin Marcovitz, for $1.35 million in damages in Quebec Superior Court. She claims for emotional distress and breach of contract in a situation where her husband denied her a *Get* for 15 years after their secular divorce.

This is the first known case in North America where a woman seeks *Get*-related compensation from a secular Court. Bruker claims that she had to use her personal resources to maintain her lifestyle and that of her two teenage children. As a "chained woman" (*agunah*) she suffered severe isolation and emotional distress by not being able to remarry ($200,000 claimed), including the loss of consortium ($750,000 claimed), the inability to have more children ($200,000 claimed), and the inability to go on with her life ($200,000).

She claims to have lost the love, affection, moral and financial support that comes with remarriage. Since Mr. Marcovitz's refusal to grant the *Get* was in breach of a Court order that both parties had agreed upon (i.e. "on consent"), Ms. Bruker does not feel compelled to sue in a Jewish Court; she is merely seeking to enforce the order of the secular Court.

I predict that lawsuits of this kind may become increasingly common, ***even if there is no prior agreement under which both spouses consented to a Get***. For even if one cannot sue for breach of contract, one may possibly still sue for the "tort" of "emotional distress" on its own. This has clearly never been tried before, but then again the Courts have been very sympathetic to Jewish spouses who have been victimized in this manner. Before going this route, you may wish to consult with a Rabbi to ensure that your lawsuit will have the support of the Jewish Court. Normally, all disputes must be heard in a Jewish Court, unless the other party refuses to attend.

Crediting the contributors

We should continue to seek new ways to help the *agunah*, as well as men who have been denied a *Get* unfairly. However, let us all celebrate this anniversary and the success of the *Get* legislation, notwithstanding its limitations in certain situations. And let us remember the individuals and groups which first sponsored the legislation, namely the legion of lobbyists associated with B'nai B'rith Canada and the Orthodox Rabbis of Toronto. We should also acknowledge the support they received from many other organizations and individuals, such as the Canadian Jewish Congress, the Conservative and NDP parties (federal and provincial), and others when this very controversial legislation was first proposed.

The federal government consulted every religious group in Canada before the legislation was passed and it was supported by every group, including the Catholic Church and all Islamic groups. The last fourteen years have shown that Canada has truly much to be proud of in this area.

Now, if we could only turn everyone's attention to the public funding of religious day schools in Ontario...eh?

From my family, the law firm of Basman Smith and B'Nai Brith Canada, we wish you a Happy and Healthy Pesach.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942.

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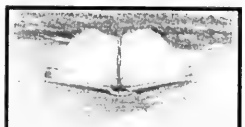
The message of Pesach

By RABBI JOSEPH KELMAN



Like all Jewish holidays, the holiday of Pesach has not fulfilled its real meaning if it is celebrated only at the seder.

True, the most important mitzvah is the eating of the matzah at the seder, especially as there is no pascal lamb. However, the real message of the holiday of Pesach must be expressed every day to show our gratitude to the Almighty for all the blessings of life. This is done in the many mentions of the exodus from Egypt in our daily prayers, the Kiddush we recite Friday night and on the chagim, as well as in the Birkat Hamazon.

As he or she becomes more powerful and wiser, the truly intelligent human being recognizes that there are limits to what man can do alone. We need each other and the community; and above all, we need to maintain a permanent relationship with God. While we take this for granted, the formal prayer service allows us to express these feelings.

When we recognize that God is the Creator and source of everything, expressing gratitude through prayer should be a very regular form of communication between man and God. Yet prayer is very difficult for many people in our contemporary society, where there is so much emphasis on technology, ambition, mazal and timing.

Many would suggest that prayer ideally is a spontaneous flow of words and feelings coming from the heart and mind. But one would have to be a very gifted and sensitive artist to be able to transfer the feelings of the heart into the words of the mouth.

For most people, it would require an extraordinary event or moment.

This happened when Moses and the Jewish people burst into song spontaneously when they saw the Egyptian army drowning in the Red Sea and the Jews were redeemed and finally freed from bondage. This is how formal and public Jewish prayer began and this song, the Shirah, is recited every day in morning prayers.

At the seder, we also mention in the Haggadah that throughout Jewish history, in every generation there have been attempts to destroy the Jewish people, but the Almighty has saved us. Furthermore, the Haggadah includes passages from the Torah as well as from the Hallel, which we recite in holiday prayer services.

In our individual lives, we begin the day each morning by saying Modeh Ani to teach us not to take for granted the daily happenings of life, good health, the families we enjoy and the material blessings we have and should share with others.

As we celebrate the seder together with our families, let us look forward to justice and brotherhood for all people. In Yiddish, in addition to wishing one another Chag Kasher, we also wish it to be a freilich and joyous holiday for all.

Rabbi Joseph Kelman is rabbi emeritus of Beth Emeth Bais Yehuda Congregation in Toronto.

Freedom is a state of mind

By RACHAEL TURKIENICZ

In the Torah the readings that describe observance of Passover often centre on children.

We are told, time and again, that when our children ask us what we are doing or why we observe these rituals, we are to answer with various statements.

In fact, in one instance the Torah tells us to tell our children of the exodus from Egypt even if they do not ask – hence we have the child "who does not know how to ask."

With the complex issues of slavery and freedom, both difficult themes requiring mature thinking, why is there so much emphasis on children?

In fact, the seder itself is sparked by questions asked by the children and the entire seder takes the form of the answers we provide them.

We tell them of God's miracles in redeeming us from Egypt and we teach them how the rabbis expound on biblical text to divulge hidden meanings within.

We know of the importance of involving our children in our rituals so they may feel connected and learn, ultimately, to pass this connection onto their own children.

But can we also learn about Passover from our children?

Throughout history Jews have discussed their contemporary challenges at the seder table. Jews oppressed by ancient Rome wished for a redemption that would parallel the one from Egypt and some of their wishes appear in the Haggadah.

Likewise, Jews in the Middle Ages struggled with oppression and dreamed of redemption.

Today we live in a peaceful society and images of slavery seem beyond our realm. The moment we feel we can no longer connect with being enslaved, that is when we must turn to our children.

In raising our children we provide stable structures within which they function. They are told when to go to sleep and when to awake.

We house them in schools for most of their day where they must abide by rules and schedules that are imposed upon them. They must even wait their turn and ask for permission before they are allowed to visit the washroom.

We tell them when they must read and when they must write and teach them to play only when we allow them to. And yet with all these limitations, they miraculously find some way to maintain their joy and excitement.

When they are upset they cry with their whole beings, and when they are happy their laughter ignites all who hear them.

They embody the essence of freedom and they teach us by example consistently each day. Freedom is their state of mind, it underlines everything they do.

The Talmud states that the secrets of the universe reside in the mouths of the very young and that the world itself rests upon the breath of our children.

The Torah has focussed us onto our children when discussing slavery and freedom...and we delude ourselves into thinking we are the teachers.

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Jewish Life

Pesach and Prison

By MARK MIETKIEWICZ

Every Passover, Sid Kleiner spends the holiday with his family – his very extended family. Kleiner packs up his matzahs, kippot and a guitar and goes off to prison. There, he conducts seders for Jewish prisoners to mark Passover, the festival of freedom. So on this Passover eve, a look at the work of these volunteers and at resources on the Internet for people who want to maintain contact with Jews behind bars.

Although Jews constitute a small percentage of the 1.5 million prisoners held in the United States, there are estimates of between 8,000 and 10,000 Jews incarcerated in North America. One of the largest organizations devoted to assisting Jewish prisoners and their families on the outside is the Florida-based Aleph Institute **[http://www.aleph-institute.org/]**. Since 1981, The Aleph Institute has worked with wardens, chaplains and institutional staff at hundreds of state and federal institutions in a variety of ways to educate them and help them meet the needs of Jewish inmates.

Visiting prisons certainly isn't glamorous, and raising the money to maintain Jewish prison programs isn't easy. You can sense that frustration at the site maintained by Jewish Prisoner Services International **[http://www.jewishprisonerservices.org/]**. "What a depressing, frustrating, sad commentary that our Jewish community cannot or will not come forward and lend a helping hand to its less fortunate brethren. It really hurts to think of all the mitzvot we could do. Meanwhile, we struggle along with …energy and a sincere dedication to this noble cause."

According to chaplain Gary Friedman, these Jewish programs have gained attention from a wider audience. "We are inundated by non-Jewish inmates asking for Jewish material. There are those who are genuinely interested in converting. But we don't proselytize. We get a lot of strange things, too. Some prisoners get infatuated with Kabbalah (mysticism). Maybe they think they can levitate out of prison."

You can read more about Friedman's work in an article from the *Times Record News* of Wichita Falls, Tex., **[http://www.trnonline.com/today/local/inmates_turning_to_jewish_faith.htm]**.

You don't have to enter a prison to maintain contact with a Jewish prisoner. JPSI runs a Pen Pal service and has an online application form at its Web site **[http://www.jewishprisonerservices.org/PenPalHead.html]**.

It calls pen-palling safe, pleasant and rewarding, but also offers important advice for anyone interested:

- Do not use your home address.
- Do not send family photos to prisoners.
- Do not ask why a person is in prison.
- It is acceptable to discuss religion, politics and personal philosophies but don't ever proselytize, evangelize or otherwise pressure a pen pal to "see it your way."

Two other sites make for fascinating reading. Chabad of Santa Barbara has designed a handbook for Jewish prisoners explaining what to expect and how to cope with incarceration, anti-Semitism and practising Judaism in prison **[http://www.sbchabad.org/sbchabad/prison/]**. Correctional Service Canada maintains an interfaith Web site where you can find several essays on Judaism and justice, and selections of prayers geared toward Jewish inmates **[http://www.csc-scc.gc.ca/text/forum/rjweek/jew/maine.shtml]**.

And what do the volunteers get in return for the time spent away from their homes during the holidays? One prisoner wrote this thank you letter after attending a seder: "Passover has been a reminder for me…that I am a human being, that other human beings exist, and that together there can be shared the gift of life in its higher realm" **[http://www.hubris.net/bnaibrith.org/ijm/articles/freedom/]**.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Guest Voices

CAMERA vs CBC

By TAMAR STERNTHAL

More than six months after CAMERA (the Committee for Accuracy in Middle East Reporting in America) contacted CBC about serious errors in a May 1999 report by the Newsworld program, *Schlesinger*, the network's ombudsman has responded with a lengthy report which is itself marred by distortion and inaccuracy.

The broadcast included a 15-minute segment asserting that the Palestinians "are still largely controlled and subjugated. The Jewish state has frozen or stalled many of its commitments…"

CAMERA pointed out that with Israel's ceding of territory in the West Bank and Gaza, more than 95 percent of Palestinians live under Palestinian administration. The PA controls virtually every aspect of daily life, including schools, hospitals, and civic and political establishments. Palestinians now have passports, a flag, an international airport and a seaport under way. But the CBC ombudsman, David Bazay, ignored without comment this evidence against correspondent Neil Macdonald's charge.

Macdonald also reported that Israel had "decided to rip up thousands of trees [in the West Bank Arab village of Kafr a-Dik] to build a road for the convenience of nearby Jewish settlements."

Israeli officials told CAMERA the number of uprooted trees was 354 – "not thousands" – and many trees were replanted elsewhere for property owners. In addition, Israel offered compensation for losses suffered. CBC omitted all this information, yet Bazay defended Macdonald without reservation.

Bazay similarly shielded Macdonald regarding the purpose of the road, which was in fact constructed for security needs; a young woman had been killed not far away in a drive-by shooting the year before.

When CAMERA challenged the use of "convenience" and its pejorative implication of a frivolous amenity, Bazay was deceptive even about the word's definition.

He claimed the *Canadian Oxford Dictionary* defines "convenience" as "freedom from difficulty or trouble." But this is a secondary definition; the primary and obvious definition, the one viewers certainly understood, was … "well-suited with respect to facility or ease in use; favourable, easy, or comfortable to use."

Nor was Bazay troubled by CBC's alleged source for its "convenience" claim, Moshe Shimoni, variously identified as a "spokesperson" for the nearby Jewish community of Alei Zahav. But when CAMERA contacted residents of the small community, including the actual secretary, no one had ever heard of Shimoni. The ombudsman ignored this issue entirely.

The May 1999 CBC segment is hardly the only one to warrant concern. A Dec. 29, 1999 report on Israeli water use falsely asserted that "Israelis continue to consume their water … as though they live in Europe." According to the World Resources Institute, Israelis consume 292 cubic metres of water per capita, less than half the European average of 660.

Bazay's response to a CAMERA complaint on this issue elicited more obfuscation. For example, he wrote, as for "domestic use of water in Israel and Europe, Israelis would rank among Europeans who *use the least* amount of water … When it comes to domestic use, the relatively water-poor *Israelis are right up there*, in per capita terms" with the Germans, Dutch, Belgians, and others (emphasis added).

How can this be? Israelis are simultaneously the most moderate and most profligate users of water?

Unfortunately, the only consistency in Bazay's review of CBC coverage is his unwavering defence of the network, regardless of material distortions and inexcusable omissions. The bottom line: if you can't trust the CBC to honestly relate what's in the *Canadian Oxford Dictionary*, when can you trust them?

Tamar Sternthal is a senior research analyst with CAMERA.

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Technology can be used to improve life: panel

By FRANCES KRAFT
Staff Reporter

TORONTO — Rather than fearing technology, we should learn to harness its power for good, says Marvin Igelman, president and CEO of BrandEra.com, formerly Warp 10 Technologies.

Igelman was part of a panel discussing Technology – Saving Lives or Destroying Souls? at a recent event sponsored by the Sephardi Network of UJA FEDERATION at the Lipa Green building. Joining him were Dr. Zion Sasson, a cardiologist at Mount Sinai Hospital, and Rabbi Yehiel Benayon, spiritual leader of Magen David Sephardic Congregation.

From a medical perspective, technology has had a major impact in saving lives, said Sasson, an associate professor of medicine at the University of Toronto. Twenty-five years ago, a person arriving at the hospital with a heart attack could expect to stay two to four weeks, and had a 20 to 22 percent chance of dying within that time, he noted.

Today, the stay has been reduced to five or six days, with a 94 to 95 percent chance of leaving the hospital alive. "This is not because we're releasing them early," he added.

Because of improved diagnosis and treatment, Sasson said, "in the past five years alone, we have been able to reduce the risk of dying after a heart attack by about 30 percent."

The controversy over technology in medicine, he explained, arises from its potential abuse. Transplants have become less controversial as benefits have become evident, but issues surrounding death as well as testing for genetic predisposition to disease are much more controversial, he said.

"Should we do these tests just to find out?" asked Sasson. "Or only when we have the cure to act on the findings? It's very difficult."

In the case of one of Sasson's patients – an elderly, observant man likely to die within days – Sasson consulted his own rabbi, the patient's family and the patient's rabbi about whether to institute life support as the case progressed.

"It's very difficult. We as physicians deal with this day in and day out."

Active enhancement of death is forbidden, but a patient has the right to refuse medical treatment, said Rabbi Benayon. Each situation warrants its own discussion, he cautioned.

Jews believe that technology and science are part of the wonders of God's world, said the rabbi, citing the precision of the ancient Hebrew calendar and the work of 15th-century Jewish astronomer Avraham Zacuto as examples of the harmony between Judaism and science.

Current examples can be found at Israel's Institute for Torah and Science, where rabbis and scientists have come up with devices like a switch that hospital patients can use on Shabbat to call a nurse, said Rabbi Benayon. They also created a Shabbat phone for former Israeli prime minister Menachem Begin to use for matters of state, he added.

"Can I get one?" asked Igelman, a self-described "Mr. Gadget Man" who noted that despite his surname he is Sephardi.

Igelman and Rabbi Benayon also addressed the issue of problematic information being disseminated over the Internet, particularly when children can access it. Both noted the positive Jewish content as well.

But people who see the Internet as a "dangerous and evil force" are missing the point, said Igelman.

"I'm sure these same arguments were made when the Gutenberg press started to produce its first books," he said. "But without that technology, where would we be today? Certainly not better off."

Monitoring Internet content is "not very different from making sure we watch the proper television programs or read suitable material," Igelman said.

"How we use the tools defines whether they're going to make our spiritual and family life better or whether they're going to destroy it."

One day, Igelman predicted, the Internet will be like a movie projector in that it won't be seen as technology but as a tool to bring us the content we choose to receive.

From left, Dr. Zion Sasson, Marvin Igelman and Rabbi Yehiel Benayon share their views on technology at a recent Sephardi Network event. [Frances Kraft photo]

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Greater Toronto Area

VISIT TO MATZAH BAKERY: Senior kindergarten Students from Netivot HaTorah enjoyed their visit to the Model Matzah Bakery in preparation for Passover. Seen here (from left) is Rivka Sabovich, Yehuda Krauss and Joshua Teller.

Joan Rivers to headline fund-raising gala

TORONTO — Comedian Joan Rivers comes to Toronto May 25 to headline the Women's Auxiliary fund-raising gala for Baycrest Centre for Geriatric Care.

The comedian and best-selling author will take a no-holds-barred approach on aging and how we can fend off its effects for as long as possible.

The timing for Rivers' performance at the Baycrest Gala couldn't be better as she recently published a book on aging. *Don't Count the Candles: Just Keep the Fire Lit!* (Harper Collins) is an engaging blend of candid revelations, funny anecdotes and quotes, plus Rivers' personal tips for maintaining youth and vitality.

"We are thrilled to have Joan Rivers headline our gala," says Susan Fenwick, event advisor and president of Baycrest's Women's Auxiliary. "She calls life as she sees it, with wit and style. What better topic than aging for our gala patrons who support one of the world's leading centres in geriatric care."

The gala evening is expected to raise $1 million, with proceeds supporting health care programs, services and research at Baycrest.

Only 1,200 tickets are available. Corporate and major sponsor tables for 10 range in price from $10,000 to $50,000, benefactor tables for 10, are $5,000, and patron seating (two tickets) is $1,000. A very limited number of single tickets at $250 are also available.

Rivers will be playing at the Sheraton Centre in Toronto. For ticket information, call 416-785-2500, ext. 2049.

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Passover traditions from the artistic community

By JOYCE SINGER-D'APRILE
Special to The CJN

TORONTO — It's time for spring-cleaning and preparing all those delicious holiday dishes.

Yes, it's time once again to gather around the seder table, to pass on the story of the Exodus. Read on, as these notable people share their holiday plans, and their favourite Pesach memories:

•Actress, writer, producer, **Jennifer Podemski** is busy travelling, and preparing interviews for her new TV series *The Seventh Generation* which airs in September, on The Aboriginal People's Television Network (APTN).

Jennifer Podemski

Podemski and her sisters grew up with a Jewish father, and a mother, who is a Saulteaux Indian.

"I'll be travelling around and there's a heartbreaking possibility that I might miss the first seder," Podemski said. "I am just stressing out about it. For me the tradition has always been to go the second night to my best friend Deb's seder…I am going to do my darndest to get back in time for the first one!

"It's a real rebirth for everyone who hasn't been together since Chanukah. If I can't make it, then I will do something, even if it's by myself. If I'm somewhere on location, I might just gather a few friends, whether or not they are Jewish, and read the Haggadah with them.

"When I was growing up, Passover was a big deal. At my grandmother's seder my sisters and I would fight over who set the table, who made the nametags, and who got to sing the Mah Nishtahnah. My favourite thing was definitely all of us singing. Nowadays, since my grandmother passed away, we spend the holiday at my aunt's."

•Popular jewelry designer **Tryna** says, "It's a great time of year. We go to my parents' house where there are about 35 people. For me, it's about family and being together.

Tryna

"I've been married eight years and I have a two-year-old son. I would love the opportunity to have my own seder, in my own home. I haven't really gotten to that stage yet.

"I was having a conversation with my mum the other day I asked her, 'When will you let go, and let me and my sister start having Shabbat dinners and Passover seders? When will the transition happen from mother to daughter?'

Gail Singer

"Her response was she wouldn't let me because I don't have the time. And she said she's not ready for that yet, she enjoys it too much."

Gail Singer, an award-winning documentary director, and a former Manitoban, says, "Curiously enough, for the last couple of decades, Passover has been an occasion for getting together a diverse group who are a real rag-tag, interesting, collection of people. It's a mix of traditional, and the avant-garde.

"At my seders we pass the Haggadah around and everyone takes a turn reading out loud. We pass it around until somebody says, 'Can we eat now?' Well one particular year, the Haggadah kept going around and around the table, and I turned to the person next to me, and I said, 'This is quite unusual, what's going on?'

"She leaned over to me, and replied, 'Don't you realize what's happening here? You've got three theatre and film directors here and four actors – they're auditioning!' It was very funny. They really were auditioning, as it turned out.

"This year, for the first time in many years, my cousins on my mother's side are gathering everyone together for a seder in Vancouver. I haven't seen my cousins in over 2½ decades, and I am really looking forward to it."

David Gale

David Gale, another transplanted Winnipegger, is the hilarious host of *Loving Spoonfuls* on WTN.

"Until a couple of years ago, I prepared a waif's seder. I would invite my friends, Jewish and not, who didn't have a place to go for Passover, and I'd make a non-traditional seder. At my seders there's storytelling with games, puppets, exuberant songs and lots of humour. I usually do the first seder in Toronto with my 'adopted' family here and the second seder in Winnipeg with my real family.

"These days I spend it with my friends who have children. What is the essence of Passover…? It's to tell the children, so that when they are adults, they'll want to pass it on to their children. That's oral tradition. And that's very important to me."

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When: Monday, May 8th at 7:30 p.m.
Where: Temple Sinai Congregation (210 Wilson Ave.)

The panelists are:
- **Prof. Debra Britzman** (York University School of Education and Social & Political Thought)
- **Prof. Ernie Lightman** (Economist/School of Social Work, University of Toronto)
- **Rabbi Dow Marmur** (Senior Rabbi from Holy Blossom Temple)
- **Prof. Arthur Ripstein** (Philosopher, University of Toronto Law School)

Moderator: **Nicole Rabba** (Sociologist, York University)

Panel #2 — From a Street Level Point of View
When: Monday, May 15th at 7:30 p.m.
Where: Shaarei Shomayim Congregation (470 Glencairn Ave.)

The panelists are:
- **Ron Cooper** (Formerly Homeless)
- **Steven Gray** (Lawyer, Armel, Gray)
- **John Stackhouse** (Journalist, Globe and Mail)
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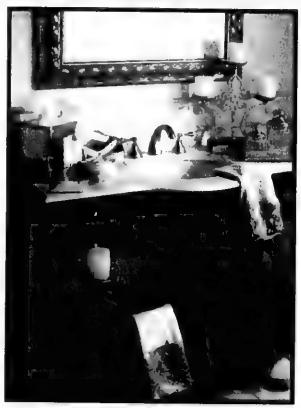

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Greater Toronto Area

Israel's first female rabbi wants to build bridges

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Rabbi Kinneret Shiryon, the first woman rabbi in Israel, feels her work has been a success.

When she arrived in Israel 17 years ago, her criterion for success was to see an Israeli born and educated woman become ordained as a rabbi in Israel.

"It took 10 years, and since then there have been more, but after the first, I felt I had accomplished something."

Rabbi Kinneret Shiryon

Rabbi Shiryon, 44, who was born in New York and grew up in northern California, was educated at the Hebrew Union College Jewish Institute of Religion. She is spiritual leader of Kehillat Yozma, a Reform congregation, school and adult education institute in Modi'in.

She was here recently as part of a cross-country tour "to build bridges between the Canadian liberal community and our community in Modi'in."

She is also seeking financial support to build a permanent community centre on the one acre of land that was allocated to her congregation by the government in January. "It is the largest amount of land ever granted to a non-Orthodox community," she said.

The salaries of all Orthodox rabbis are paid for by the government, said Rabbi Shiryon. "Even though Israelis support [through taxes] the infrastructure of all religious services, we get all our money from fund-raising and from the membership. In reality, our members pay double – in their taxes and for the services they want from us."

Her congregation, she said, "is not just a congregation. We are seeking to build a community centre that will house our pre-school, cultural activities and of course, our synagogue and religious services. Right now, we function out of a pre-fabricated building."

The pre-school was started in 1997, she said, and since then, a kindergarten class has begun. "We are now working in partnership with the local municipality – which in itself is quite unusual – to open a Grade 1 class in September, and one grade a year after that. The school has an excellent reputation, and registration is full."

In the 17 years she has been in Israel, she said, "Progressive Judaism has become more accepted in the eyes of the secular Jewish community. Many are coming to a non-Orthodox congregation to express their spiritual identity.

"Things are changing. More and more people want us to officiate at weddings, funerals and bar and bat mitzvahs. We are getting more positive exposure than ever before."

Her work is a labour of love, she said. "I work 60 hours a week and receive two-thirds salary, but I am dedicated to seeing the congregation develop and grow. Although most Reform congregations in Israel have a North American membership, 90 percent of our membership is native born Israelis."

It is still unusual in Israel, however, to be a woman rabbi, she said. "In 1985 there was a huge media blitz about me, and people still recognize me from that. I'm still known as the woman rabbi. I am waiting for it to be more commonplace.

"Our big issue is having the Reform movement become recognized as an authentic expression of religious identity. We have made tremendous inroads in Israel, but our next step has to be having the electorate limit the enormous power of the [haredim]."

Israel can be a place of tolerance, she said. "It may be in my generation or the next generation, but it will happen."

BONDS SEMINAR: Women's Division of State of Israel Bonds recently held a financial seminar on investing. Seen (from left) is Frances Goldstein, account executive; Corrine Spiegel, co-chair, Women's Divisino; Lawrene Waller, Bonds executive vice-president; Renette Berman, event chair; Alisa Abrahams, co-chair, Women's Division.

Cotler quotes PM: Canada's position unchanged

Continued from page 3

Ultimately, Ritter feels the prime minister's message was essentially unchanged from Canada's long-standing and neutral policy on Mideast peace: that problems must be solved through direct negotiations between the parties.

Simply, "he didn't explain himself very well."

Canadian media excoriated the PM for several fumbles: snubbing Arabs in east Jerusalem (irking Palestinians); advising Palestinian leader Yasser Arafat that a unilateral declaration of independence could be a useful bargaining tool (irking Israel, and handing ammunition to Quebec separatists); stating Israel is "right" to want to keep the Sea of Galilee in talks with Syria (irking Syria); and dealing with reports that Canada had agreed to accept up to 15,000 Palestinian refugees (alarming his own staff) – all in less than four days.

With the "prime ministerial couple" at Hebrew U. are from left, Joseph Wilder, Canada Israel Committee (CIC) national chair, David Goldstein, President UIA Federations Canada, and Robert Ritter, executive director CIC. [V. Peer photo]

Opposition politicians lambasted Chrétien, saying he had embarrassed Canada abroad and seriously undermined Canadian policy in the region. Others called for his immediate return to Canada. The media speculated Chrétien either deviated from briefing papers and decided to speak off the cuff, or that he simply doesn't understand the issues.

Amid all the noise, Montreal Liberal MP Irwin Cotler, who also went along on the trip, drafted a hasty response regarding Chrétien's comments on a Palestinian unilateral declaration of independence. A copy of Cotler's statement was sent to *The CJN*.

In the statement, Cotler said he spoke with the prime minister, "who advised him that Canada's position – and that of the prime minister – is that the issue of Palestinian statehood should be settled through negotiations between Israel and the Palestinian Authority."

The statement added that the Canadian position "does not support a Palestinian unilateral declaration of independence, or use of its threat as a pressure tactic." The statement quoted Chrétien as saying that "this matter of Palestinian statehood has to be resolved through negotiations. If the parties agree on an independent Palestinian state, we would welcome it, but it is for them to decide."

The statement also quoted the prime minister as saying there was "no comparison" to be made between a unilateral declaration of independence for Quebec and one for Palestinians.

The CIC's Ritter isn't worried over potential fallout.

"Canada went [to Israel and the Palestinian areas] with the idea of reinforcing our reputation as helpers not as interferers," he said. "At the end of the day, that's the impression that will be left.

"Some of [Chrétien's] comments could be interpreted as interference," Ritter allowed, "but we don't know that yet."

According to the CJC's Ronen, if anything, the prime minister's trip "has established more of a Canadian presence in the Middle East."

He sees no negative effects in the foreseeable future.

Prime Minister Chrétien and his wife Aline with Leah Rabin at Yitzhak Rabin's grave. [RNS/Reuters photo]

Neither did an official at Israel's embassy in Ottawa. Amir Maimon, chargé d'affaires at the embassy, said Chrétien's visit to Israel "reflects the good relationship between the two countries. As far as we're concerned, there's no change in the Canadian position regarding the Middle East peace process."

At least one Canadian expert on the Middle East agreed that Chrétien's comments were blown out of proportion. John Sigler, a retired political scientist, pointed out that neither U.S. President Bill Clinton nor British Prime Minister Tony Blair visited east Jerusalem on their trips to Israel.

The Canadian Jewish leaders who accompanied Chrétien noted that the trip received either positive coverage in the Israeli media, or was barely covered at all.

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Greater Toronto Area

The play's her thing

By CAROLYN BLACKMAN
Staff Reporter

Spotlight

Pat McCormack, manager of Leah Posluns Theatre, says that theatre has always been in her blood.

McCormack, who started singing on stage when she was four, and is a long-time volunteer with the Yorminstrels, a North York theatre group, says that this theatre work helped pave the way to her current position.

"The Yorminstrels was one of the first theatre groups to perform at Leah Posluns after it re-opened in 1995. I knew it was an amazing theatre, and the Yorminstrels needed space.

"Shortly afterwards, Leah Posluns was looking for a part-time manager. I took the job, and it eventually turned full time."

Pat McCormack

Her work with the community theatre group trained her for her work, says McCormack, who has a degree in mathematics, and spent 20 years in insurance sales and marketing. "I designed costumes, painted sets and did the lighting. I learned about the theatre inside out."

As manager, she arranges for the technical and cleaning staff, does the marketing and advertising and runs the Leah Posluns Theatre school, where she hires teachers and sets up the courses. "When I first came here four years ago, the future of the theatre was in question. It was my job to keep it open.

"It is really a gem. It is the only mid-size theatre in the north end of Toronto, the acoustics are great, and all the seats are good. With each group that performs here, I get two phone calls from people who want to bring in their own."

Though she tends to get a lot of Jewish groups because the audience is mainly Jewish, that is not a prerequisite, says McCormack. "We've been 80 to 85 percent booked for the past two years. The community has been very supportive, and I have also received tremendous moral and financial support from the Bathurst Jewish Centre and the Koffler Gallery. We all have the same goal – to keep the theatre up and running."

She encourages adults and children to try performing. "It is especially important for kids because eventually, they will all have to get up and speak. Acting helps them become comfortable speaking in front of people; they learn about body language and how to be calm."

The school is quite busy, she says. "It started small, but it now has four acting levels. We start with the basics, and we can work with students until they are ready for an audition."

McCormack has not given up her own life on stage. She still sings in about 20 performances a year, and did her first solo at the Leah Posluns Theatre. She also sits on the grant review committee for the Toronto Arts Council. "I love every aspect of theatre life," she says.

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Greater Toronto Area

UJA FEDERATION announces nominees

TORONTO — Joseph Steiner, Nominations Committee chair for UJA FEDERATION OF GREATER TORONTO, has announced the nominees for the Board of Directors, Board of Governors and Individual Representatives to Council.

Elections will be held during UJA FEDERATION's annual meeting on Wednesday, June 7, 2000, in the Conference Centre of the Lipa Green Building, 4600 Bathurst St., Toronto, at 8 a.m.

In accordance with the bylaws, the governance consists of a Council, the President, a Board of Governors, and a Board of Directors. An Executive Committee will be elected by the Board of Directors from among the Directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"Only members of the Federation who have made a financial commitment to the United Jewish Appeal in respect of the previous year, and are in good standing with the United Jewish Appeal, shall be eligible to serve as an Individual or Group Representative on the Council.

"Any 20 Representatives may nominate any individual member of the Federation for election to the Board of Directors and the position of President, provided that: (a) any one Individual Representative may nominate not more than three nominees for election to the Board of Directors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council.

"Any seven Individual or Group Representatives may nominate any Individual or Group Representative of the Federation for election to the Board of Governors, provided that: (a) any one Representative may nominate not more than three nominees for election to the Board of Governors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council.

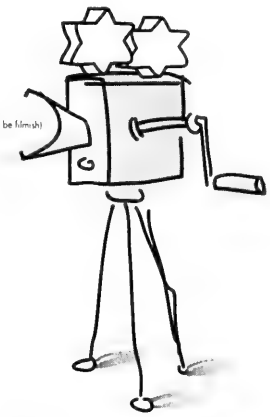
"Any seven members may nominate any individual member of the Federation for election to the Council provided that: (a) any one member may nominate not more than three nominees for election to the Council; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council."

Nominated for President is Alan Sandler. Nominees for Board of Directors include: Rosanne Ain, Dov Altman, Tammy Anklewicz, Barbara Bank, Donald Bennett, Sandra Brown, Karen Chisvin, Peter Ekstein, David Engel, Helen Finder-Guttman, Garry Foster, Allen Gales, Leslie Gales, Norman Godfrey, Marty Goldberg, Anna Goruveyn, Louis Greenbaum, Michael Herman, Alison Himel, Marshall Kesten, Igor Korenzvit, David Koschitzky, Dr. Harry Krakowsky, Howard Lichtman, Glennie Lindenberg, Baila Lubek, Dr. Jack Mintz, Barry Naiberg, Elliott Peranson, Murray Perelman, Gerald Richler, Naomi Rose, Dr. Ralph Shedletsky, Randy Shiff, Jacques Sayegh, Carole Sterling, Cyrel Troster, George Weinberger, Terri Weintraub and Shirley Worth.

Nominees for the Board of Governors include: Brent Belzberg, David Beron, Lawrence Bloomberg, Michael Bregman, Sandra Brown, Sydney Cooper, Mark Diamond, David Engel, Judy Engel, Joel Flatt, Ronald Frisch, Leslie Gales, Bernard Ghert, Leo Goldhar, David Goldstein, Irving Granovsky, Dr. Gerald Halbert, Marshall Kesten, Debbie Kimel, Warren Kimel, Julia Koschitzky, Harold Lederman, Susan Maldoff, Paul Morton, Barry Naiberg, Neil Nisker, Elliott Peranson, Alan Sandler, Gerald Sheff, Dr. Barry Sherman, Anthony Sigel, Shoel Silver, Edward Sonshine, Joseph Steiner, Carole Sterling, Lawrence Tanenbaum, Dodi Weill, Elizabeth Wolfe and Melvyn Wolfond.

The following Individual Representatives are to be elected for a two-year term 2000-2002 to the Federation Council: Patricia Alpert, Sandra Atlin, Marlene Axmith, Arna Banack, Tobie Bekhor, Robert Benia, Arthur Benjamin, Marc Benjamin, Stuart Berkowitz, Austin Beutel, David W. Brown, Robert Cherniak, Jeffrey Cohen, Yale Drazin, Howard Driman, Jeffrey Fine, Bernard Fishbein, David Gerichter, Abe Glowinsky, Dr. Charles Gold, Brian Goldberg, Jeffrey Goldfarb, Harry Gorman, Dr. Shawna Granovsky, Abraham J. Green, Judy Gwartz, Michael Halbert, Genya Intrator, Cheryl Jackson, Mark Kerbel, Lynn Kirshin, Leslie Klein, Henry Koschitzky, Jack Kasoy, Ruth Ladovsky, Judy Libman, Thomas Lobel, Howard Meyer, Heather Milstein, Paul Morton, Elie Newman, Neil Nisker, Gilbert Palter, David Peltz, Dr. Jill Reitman, Gerald Richler, Lorne Rose, Gerald Ross, Sheila Rother, Dr. Zion Sasson, Laurie Sheff, Jacques Singer, Marlene Sklar, Fran Sonshine, Arthur Stern, Izy Stern, Raymond Stone, Mark Waldman, George Wasserstein and Morris Zbar.

In addition to the Individual Representatives listed, each Group Member of the Federation shall be entitled to two representatives on the Council (Group Representatives). Any Group Member which has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional Group Representative on the Council. "Group" means any charitable, educational, social, cultural, religious or recreational agency, organization or congregation, unincorporated or incorporated (without share capital) whose activities are carried out primarily in the Greater Toronto Area (including the main Greater Toronto Area branch or division of national organizations), having a Jewish membership of at least 25 persons, or such other agency or organization which may be accepted by the Directors.



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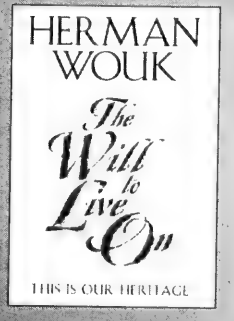

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On Campus

Comment

Birthright Israel works its 'magic'

By TAMARA KOCHBERG
Special to The CJN

It is hard to believe that it has been two months since I returned from my intense experience of leading Bus 5 through Israel with Birthright Israel Canada.

I was one of 48 Canadian madrichim (leaders) who had the great fortune to be a guide for some 40 participants.

The madrichim played an essential role as educators, helping participants make connections between Israel and their lives at home by exploring topics such as Israeli politics, environmental issues and the Holocaust.

Throughout the program, the concept of Jewish identity was addressed, viewed through many lenses, in the hope that participants would strengthen their own Jewish identities, both in Israel and in their home communities.

I am proud to report that the combination of being in Israel and the excellent program of Birthright Israel Canada worked its magic on most of the participants. Through the experience, many of the young people who were on my bus have rediscovered Judaism in some form and are eager to continue exploring their Jewish identities now that they have returned.

What is essential now is to ensure that these participants are made aware of the many opportunities they have in the community. This "post-programming" will prove to be an essential link in ensuring that the goals of the Birthright experience are realized.

In Toronto, Jewish Campus Services banked on reaching new students through the Birthright experience and prepared their March calendar accordingly.

Michelle Lackie, director of the Centre for Jewish Campus Life at the University of Toronto said that "outside of the shared 10-day experience in Israel, Birthright participants do not necessarily share common interests. As a result, JCS has chosen to plug these students into our diverse and full March calendar."

Last month's programs included Colouring Ourselves: An Arts Festival of Jewish Creativity; Israel Week at U of T; and A Jewish Response to Violence Against Women, hosted by York University's Jewish Students' Federation.

Birthright participants' attendance at Jewish Campus Service of Greater Toronto's (JCS) March events was very good. For instance, at the Shabbat Across Canada program on March 31, 20 of the 70 who attended the program were Birthright participants from various buses.

In addition, some of these young people are already assuming leadership roles in JCS projects, and others are expressing their interest in doing so once they finish their exams.

On my bus, the Yad Vashem visit moved many to the point where they are now interested in becoming involved in Holocaust education at home.

Three Birthright participants will be part of a Yom Hashoah memorial service planned for May [illegible] those who were on the bus with [illegible] at the program and Birthright participants are already signed up for the JCS Washington Holocaust Museum trip in May.

Bus-specific retreats are also being explored for May. Ideally, each bus will get together for a Shabbat to share another Jewish experience and build upon their existing connections to Judaism and to the Toronto Jewish community.

The Ontario campus organizations are putting together a Birthright student leadership conference for December called 2001: A Winter Odyssey, A Celebration of Jewish Student Life.

Much has already been accomplished in following up on the experiences gained in Israel over a very powerful 10 days. Post-programming is a challenge at times since funding for specific Birthright follow-up programs is extremely limited, if it is available at all. However, JCS and other groups are incorporating post-Birthright activities into their core programs as much as possible.

Tamara Kochberg is the Koach program co-ordinator for Jewish Campus Services of Greater Toronto.

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On Campus

Social historian on lookout for new challenges

By SHELDON KIRSHNER
Staff Reporter

TORONTO – University of Toronto social historian Natalie Zemon Davis is a true-blue pioneer.

She was one of the first academics to teach a course on the history of women. And she brought the concept of the interdisciplinary course to the classroom.

A specialist in 16th-century France who has taught at Brown, York, Princeton, Yale, University of California and École des Hautes Études en Sciences Sociales, Davis has never flinched from new challenges.

At U of T, where she is presently an adjunct professor of history, a senior fellow at the Centre for Comparative Literature and a professor of medieval studies, Davis helped launch a course on the history of women back in 1971. Realizing that she was a trendsetter, she said, "There are many such courses all over North America today."

Davis, 71, was channelled into the field by Jill Ker Conway, who wrote a doctoral thesis on early women PhDs in the United States. Through discussions with Conway, Davis knew that she had stumbled on an unusually rich topic.

Natalie Zemon Davis

Not surprisingly, the idea met with a frosty reception. "There were historians who doubted that one could find sources for such research and teaching," she said. "So I immediately went to work to find them."

The first course she and Conway devised was called Society and the Sexes in Early Modern Europe and the United States. Students were required to read the memoirs of Glikl bas Judah Leib, a remarkable 17th-century Jewish woman from Hamburg whom adversity had transformed into an accomplished trader in money and precious stones.

Glikl, who penned her autobiography in Yiddish, became a pivotal character in Davis' book, *Women on the Margins: Three Seventeenth Century Lives*, published in 1995. In addition to Glikl, Davis profiled Marie De L'Incarnation, a Catholic nun who founded the first Ursuline convent and school in North America, and Maria Sibylla Merian, a naturalist who exerted a profound influence on botany and entomology.

Davis' bent for the interdisciplinary method can best be seen in her courses on anthropology and history, literature and history, and film and history.

"History can't be understood without seeing people from many points of view: economic, religious, political, cultural and social," she explained.

"An interdisciplinary approach allows that breadth. With Glikl, for instance, I looked at her life in terms of the social and economic history of the Jews and of Jewish women in Germany and France in the 17th century, but I also used techniques of literary analysis to interpret her autobiography and, thereby, her mentality. Interdisciplinary approaches are becoming more common, but are still followed by only a minority of scholars."

Davis, indeed, used this methodology in her recently published book, *Slaves on Screen: Film and Historical Vision* (Random House).

In this intriguing volume, she challenges historians to take seriously the power of film to portray the past. Arguing that film can add to our understanding of history, she examines five movies about the resistance to slavery in different times and places: Stanley Kubrick's *Spartacus*, Gillo Pontecorvo's *Burn!*, Tomas Gutierrez Alea's *The Last Supper*, Steven Spielberg's *Amistad* and Jonathan Demme's *Beloved*.

"A good historical film can not only show events in a lively fashion, but can show how big movements, tendencies and trends play out and are experienced by individuals."

Educated at Smith College, Radcliffe College and the University of Michigan, Davis is no newcomer to film. "At Smith College, I became interested in new forms of communication, and film seemed immensely exciting. But once I started graduate school, I got absorbed in the process of research that led to writing and teaching."

Since then, Davis, the recipient of several honorary degrees, has churned out a series of books, notably *Society and Culture in Early Modern France* and *Fiction in the Archives: Pardon Tales and Their Tellers in Sixteenth Century France* (an analysis of the stories people told kings so that they would be pardoned for capital crimes).

She has also written *The Return of Martin Guerre*, an exploration of identity in a peasant milieu. Davis produced the book after being a historical consultant on a movie set.

As *The Return of Martin Guerre* – starring Gerard Depardieu – was being filmed, Davis continued her research on the protagonist, a French peasant who is considered one of history's most famous impostors.

"Watching the actors and director work gave me new ideas for my thinking about the past," noted Davis (whose *Women on the Margins* may be turned into a docudrama by two Montreal filmmakers).

Davis, whose husband Chandler is a U of T mathematician, has just finished *The Gift in Sixteenth Century France*, which examines the practice of gift exchanges in various classes of society and views gifts as a source of both harmony and conflict.

Davis is currently working on *Braided Histories*, a study of cultural diversity in the lives of remarkable persons in the 16th, 18th and 20th centuries.

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Web site helps students find exams

By SIMONE JOSEPH
Staff Reporter

TORONTO — No more wasting precious time waiting in line for old exams. No more squandering money photocopying your last beacon of hope before the fatal exam period begins.

Mike Wasserman, a former York University student and Ryan Jacobs a University of Toronto graduate, have invented a tool they claim will end your exam time woes.

Their new invention, launched on March 20, is called Examsource.com – a search engine designed to find university exams.

"I hated lining up in libraries and photocopying old exams. I decided there had to be a better way," Wasserman said. According to Wasserman, Examsource.com has had more than 150,000 hits.

PM's 'gaffe' no gaffe at all

So our prime minister took the plunge and headed off into that black hole of politics called the Middle East. No sooner did he swear off of any "off-the-cuff" remarks than he offered his support for the negotiating strategy of Yasser Arafat concerning the Palestinians' threat to unilaterally declare independence (UDI). Reports from Israel suggest that the comment was dismissed as an ill-timed stumble. Of course, back home it resonated in the House of Commons and in Quebec's National Assembly.

Scene in Ottawa

By G.K. SIMCOE

The prime minister must have been aware of the seductive urge to link a Palestinian UDI with one by a PQ government. When the government presented its case to the Supreme Court a couple of years back, a whole section of the Justice Department's legal brief addressed the differences between Canadian support for Palestinian self-determination and for Quebec self-determination. The brief discussed why a Quebec UDI was not parallel to the Palestinian model. In the end, that line of reasoning was not pursued in court.

Some people in Ottawa (your loyal scribe included) believe that Jean Chrétien's message in Gaza regarding UDI was very precise and deliberate.

It is important to recall that there were two components to his Middle East comments. The first related to the strategic value of waving the UDI card. The second, which the prime minister emphasized more than the Canadian media reporting on the trip, was that despite its value as a negotiating tactic, UDI could never replace direct negotiations between the Israelis and Palestinians as the vehicle towards satisfying some of the Palestinian aspirations.

All foreign policy is a function of domestic politics. That is an immutable law of governance in Canada, and the prime minister has proved it again. This message was directed at Quebec premier, Lucien Bouchard and translates roughly as follows: Quebec can threaten to go its own way with the substance, timing and rules governing a future referendum. However, the only way it will ever be able to satisfy some of the legitimate aspirations of Quebec nationalists is through direct negotiations.

It was probably not an unwelcome message for Bouchard, who has just returned from a less than successful foreign excursion of his own. And it was certainly a clever way for the PM to signal his desire to move towards a constructive resolution of Quebec grievances.

Peres to headline tribute dinner

MONTREAL — Nobel laureate and former Israeli prime minister, Shimon Peres, will be the guest speaker at a tribute dinner honouring Quebec pharmacy magnate Jean Coutu and his wife Marcelle.

The event, held by the Canadian Friends of the Hebrew University, will celebrate the establishment of the Jean and Marcelle Coutu Centre for the Improvement of Agriculture in Developing Countries.

The Coutus will be presented with the Friends' Scopus Award, the highest honour bestowed by the organization. It will put them in the same company as past recipients, including former U.S. president Gerald Ford, Steven Spielberg, Conrad Black and, in Montreal, business executives Paul Desmarais and Jacques Ménard.

Jean Coutu is chair of the board and chief executive officer of the Jean Coutu Group Inc., which operates over 500 pharmacies in Quebec, Ontario, New Brunswick and in the New England states.

According to a Léger & Léger poll published in the March issue of *Commerce* magazine, the company is the most admired by Quebecers, the third year in a row it has achieved top rating. There are about 225 Jean Coutu outlets in the province.

Through their Fondation Marcelle and Jean Coutu, the couple is actively involved in many humanitarian causes, particularly in the Third World.

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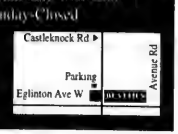

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Coast to Coast

Outremont council votes to retain opening prayer

By JANICE ARNOLD
Special to The CJN

MONTREAL — Outremont council has voted 8-1 to retain the prayer that opens its meetings, even though the Quebec Human Rights Commission (QHRC) has directed the city to cease the practice

The QHRC ruled that the prayer is in violation of constitutional guarantees of equality and freedom of religion and conscience.

The one Jewish member on the council, Sydney Pfeiffer, who is Orthodox, was among those in favour of keeping the prayer.

"This is an innocuous prayer. It is inoffensive to me as an Orthodox Jew; it has no Christian overtones. And, as an Orthodox Jew, I can't see myself voting against a prayer," he said.

Pfeiffer noted that, while serving as pro-mayor, he had recited the prayer himself. But first he checked its text with then Chief Rabbi Pinchas Hirschprung. (Normally, the prayer is recited by the mayor or his replacement only.)

Pfeiffer maintains that Outremont's non-sectarian prayer should not be compared to the situation in Ontario, where the Lord's Prayer is recited before meetings in some towns. The Ontario Court of Appeal ruled last September that the Canadian Charter of Rights and Freedoms forbids the use of Christian prayers at municipal meetings.

"We do not believe in separation of church and state in Canada," Pfeiffer said. "The constitution refers to God. This is not a church-state issue; it's a nice, old tradition.

"If we believe in the separation of church and state, we would have to make sure that no court or council chamber has a crucifix or a Christmas tree, and that would be pushing things to an absurd degree." (Unlike at Montreal City Hall, there is no crucifix in the Outremont council chamber.)

The only Outremont councillor who voted for the abolition of the prayer was Stéphane Harbour.

The prayer reads: "O God, eternal and all mighty, who possesses all wisdom, we are here assembled in Your presence to adopt measures intended to assure the good administration of the City of Outremont and the well-being of its population. Grant us to wish what conforms to Your will, to search with prudence and to know it with certainty."

Outremont Mayor Jérôme Unterberg did not vote on the prayer issue, but said he is comfortable with the decision.

"Not one Outremont resident has raised this issue with the council in the 12 years that I have sat on it," he said. "At least 90 percent of the citizens who have spoken to us have expressed an opinion in favour of keeping the prayer."

Unterberg said he can understand the legal argument against prayer in public administrations, "but morally I don't see any harm in keeping the prayer."

Outremont resident Daniel Baril, a member of the Mouvement Laïque québécois, made the complaint against the prayer to the QHRC in 1993.

Similar complaints were also received by the QHRC about the prayers used to open meetings in the small town of Saint-André-Avellin near Montebello, and the Montreal Urban Community (MUC). The former agreed to abide by the QHRC ruling.

In February, the MUC council, which is composed of the Montreal city council and the mayors of the 28 municipalities on Montreal island, voted 2-1 for keeping its prayer. Unterberg was among the minority that voted against continuing that prayer.

There was a difference of opinion among the six Jews on the council as to whether that prayer was Christian-inspired, but the only Orthodox Jew, Saulie Zajdel, was firm that he did not find it sectarian.

BODY PARTS: Grade 5 students from USDS Bathurst campus display labelled parts of their anatony. Seen here (from left) is Aviva Phillips, Stephanie Wagman, Talia Newman, Robbie Glott and Zachary Silverberg.

Adath Israel Outremont alumni plan Sept. reunion

MONTREAL — Alumni of the Adath Israel Schools of Outremont are preparing to hold a massive reunion to mark the 60th anniversary of the founding of the institution that provided the foundation for their Hebrew education.

The reunion will be held Sept. 16 to 18.

An estimated 800 men and women graduated from the elementary and high schools during the schools' time in Outremont. Many have gone on to fame and fortune, not only in Montreal, but in major centres in North America and abroad.

The reunion committee is hoping to locate and attract as many graduates as possible to the September weekend, during which the former students will be involved with the Sabbath morning services at the current Adath Israel Congregation and have a special dinner at the synagogue.

On March 31, 1940, dedication ceremonies were held to officially open the Adath Israel Congregation of Outremont, which gave birth to the first congregation-sponsored Hebrew day school in Canada, with an initial registration of 177 pupils, who used classrooms within the synagogue.

Spearheaded by Rabbi Charles Bender, founding president Joel Sternthal and educational director Mordecai Mendelsohn, the school's objective was to create an institution devoted to the spiritual welfare of the young Jewish people in the Montreal suburb that was growing by leaps and bounds.

By 1943, the existing facilities were deemed inadequate, and a self-contained school building was to be built adjacent to the synagogue. Because of the war effort, construction was delayed, but the building opened for the school term in September 1947.

Demand for the Adath Israel system of education grew, and by 1950, the sod had been turned for a high school building, which was officially opened two years later.

Other Montreal notables who were involved in the Adath Israel Schools' growth and expansion included Gordon Brown, Isaac Gold, Sam Silver, Sam Shiff and Sol Fine.

The Adath Israel Schools remained independent until 1966, when dwindling enrolment and difficult financial circumstances led to a merger with the Young Israel congregational school, which was facing similar problems.

That merger resulted in creation of the Hebrew Academy, which continues to offer a full Hebrew day school education in Montreal today.

Reunion chair Thelma Cohen (1956) and committee member Morty Wellen (1952) have launched a mail campaign to all graduates at their last known address.

"As you can imagine, the task of locating every graduate is challenging, to say the least," said Wellen, who is using his architectural office as a focal point for contact with graduates.

"The success of this event will depend upon the attendance and assistance of those we have been able to contact," Cohen said.

Several hundred responses have been gathered in the first few weeks, but the most difficult job is to reach those whose families are no longer in Montreal.

"We know of graduates in just about every major North American community, as well as overseas, including Israel. It is through the help of the Anglo-Jewish press as well as various congregations to whom we are addressing ourselves that we hope to reach everyone," he said.

Graduates of Adath Israel Schools of Outremont are asked to contact Morty Wellen at 4846 Sherbrooke Street West, #102, Montreal, Que., H3Z 1G8, by e-mail at mfwellen@qc.aibn.com or by telephone at 514-485-3003; or Thelma Cohen by telephone or fax at 514-336-5457.

AWARDS BREAKFAST: At a recent breakfast at the Bloor JCC, Harvey Kotler (seen in inset above), past president of the Bloor JCC, was honoured for outstanding service. Also honoured was Tom Mihalik (right), pictured with Coleman Bernstein, head of the chapel committee. Mihalik, the owner of Tom's Place, was recognized for his contribution of more than $150,000 to the centre since 1997, through Tom's Place spring and fall warehouse sales.

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SLOVENIANS THANK CHABAD: Two members of the Slovenian military, Andrej Jammik and Jose Musar, thanked Chabad of Toronto recently. In 1991, when Yugoslavia was breaking up, the Slovenian resistance appealed to the Lubavitcher Rebbe for help. The Slovenian veterans are shown with (from left) rabbis Moshe Spalter, Yisroel Landa and Aaron Grossbaum, and Marian Furlan, a Slovenian Jew living in Toronto.

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HIGHLAND FARMS

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

די עפּאָפּיע פון אומגלויבלעכער העלדישקייט

פון ש. ליפשיץ

אַפּריל 19, 1943 — דער אַנהייב פון אויפשטאַנד אין וואַרשעווער געטאָ — וועט פֿאַרבליבן אַ מיט בלוט דורכגעוויקטער סימבאָל אין דער ייִדישער געשיכטע. וואָס מער מיר דערוויטערן זיך פון דער דאָזיקער, אַלץ בולטער דערשיינט דער איבערמענטשלעכער העראָיזם פון די פֿאַרזונגערטע, פֿאַרפיינקטע געטאָ־קעמפֿער, די לעצטע לעבן־געבליבענע רעשטלעך פון דעם אַמאָל דינאַמישן און ברויזנדיקן ייִדישן ישוב פון וואַרשע.

איבער 400,000 ייִדן פון וואַרשע און אַרומיקע שטעט־לעך זיינען פֿאַרשפּאַרט געוואָרן אין ענגן שטח פון געטאָ. דרײַ יאָר איז אָנגעאָנגען די סיסטעמאַטישע פֿאַרניכטונג. אַלערלײ מעטאָדן זיינען אָנגעוועדט געוואָרן, כדי צו דערנידערן דעם ייִד אין באַרויבן אים פון זײַן מענטש־לעכער ווירדע. בלויז 45 טויזנט זיינען פֿאַרבליבן אין געטאָ נקמה צו נעמען פֿאַר די אומגקומענע קרבנות.

געגנעראָל סטראָפּ האָט אויסגעקליבן דעם ערשטן טאָג פּסח דורכצופֿירן די עגדגילטיקע ליקווידאַציע פון דער געטאָ. דאָס האָט אַזאָלט זײַן אַ געבורטסטאָג מתנה פֿאַר היטלערן. די נאַציס זיינען אַבער איבעראַשט גע־וואָרן, ווען ביים אריינמאַרשירן אין געטאָ האָט זיי באַ־געגנט אַ האָגל פון קויל פון די דעכער אַרן פענצטער, ווו די געטאָ־קעמפֿערס זיינען געשטאַנען גרייט.

ווי אַ ליכט־טורעם אין דער פינצטערניש גייט אויף דאָס בילד פון די פּיטשׂ־אויסגעמאַטערטע, אַבער גיסטיקע גיבורים, וואָס האָבן מיט אָרעמען געווער אין די הענט, אַבער באַוואָפנט מיט שׂונאה צום טייוול, געקעמפֿט פֿאַרן כבוד אַרן קיום פון אונדזער פֿאָלק. אָפּילו אַ דיטשער געגנעראָל האָט געשריבן אין אַ בריוו: „עס איז צו באַוווּנדערן דעם מוט אַרן סטראַטעגיע, וואָס די ייִדישע קעמפֿערס האָבן אַרויסגעוויזן".

באַוואָפנט מיט אַנטשלאָסנקייט אַרן מוט, אַרן מיט היימיש־געמאַכטע באָמבעס אַרן רעוואָלווערן, האָבן די קעמפֿערס באַגעגנט דעם שׂונא. אַ פֿאַראיינקטע פּירער־שאַפט פון אַלע פֿאַרטייען אַרן ריכטונגען האָט אָנגע־פּירט מיט די קאַמפּס־גרופּן. צום ערשטן מאָל אין די מלחמה־יאָרן אין צעטריסלט געוואָרן דער גלויבן, אַז די דיטשן זיינען אומבאַזיגבאַר. אין די וועלדער, ביי די פֿאַרטיזאַנער, אין געטאָס אין אידאָפּע האָט צוגעגעבן נייעם מוט דער קאַמף־גייסט פון געטאָ־אויפֿשטאַנד. אין פּייער אַרן בלוט אין פֿאַרשריבן געוואָרן אַ ניי קאַפּיטל אין דער מאַרטיר־געשיכטע פון ייִדישן פֿאָלק.

42 טעג האָט געדויערט דער ניט־גלייכער פֿאַרמעסט. יעדעס הויז איז געוואָרן אַ פעסטונג; יעדער בונקער אַ שלאַכט־פֿאָזיציע. טויזנטער דיטשן זיינען אומגעקומען אין די קאַמפֿן. מיט ערשׂלאָגענע אַרן גיפֿט־גאַז האָבן זיי געמוזט דורכברעכן אַ וועג. די העלדישע ייִדישע קעמפֿערס האָבן זיך געשלאָגן ביזן לעצטן טראָפֿן בלוט. דער געטאָ־אויפֿשטאַנד אַרן דער אויסערגעווייזלעכער הערשׂאַפֿט פון זיינע קעמפֿערס האָבן אינספּיריד ייִדן אי־בער דער גאַנצער וועלט, באַוונדערס די ייִדן אין ישׂראל, וואָס האָבן מיט 52 יאָר צוריק, באַהויפט פון זעלבן באַגער פֿאַר פרייהייט, אויסגעקעמפט מיט זייער בלוט די זעלבשטענדיקייט אַרן אומאָפּהענגיקייט פון דער מדינה.

אין די קומענדיקע עטלעכע וואָכן וועלן פֿאַרציכנט ווערן 3 נאַציאָנאַלע דאָטעס אין אונדזער געשיכטע: דער יום־טוב פּסח, דער 52סטער יום העצמאות פון ישׂראל אַרן דער 57סטער יאָרטאָג פון אויפֿשטאַנד אין וואַר־שעווער געטאָ. אָלע דרײַ סימבאָליזירן דעם דורות־לאַנגן קאַמף פון ייִדישן פֿאָלק קעגן פֿאַרפֿאָלגונג, אונטער־דריקונג אַרן פֿאַרשקלאַפונג; קעגן די שׂונאים, וואָס האָבן געוואָלט אַרן ווילן נאָר אָלץ אונדז פֿאַרניכטן. וועלן מיר היינטיקן פּסח ליינענען דאָס נייע קאַפּיטל אין דער טראַדיציאָנעלער הגדה — די נייע הגדה, וואָס דערציילט וועגן דער גבורה פון די וואַרשעווער געטאָ־קעמפֿער. מיר וועלן זיך נישט באַנוגענען בלויז מיט ערן די קעמ־פֿערס פון דער געטאָ אַרן באַוונדערן זייער העלדיש־קייט. מער ווי וועס אין פּייער מה שאלן זייער רוף: *„קיינמאָל נישט פֿאַרגעסן! קיינמאָל נישט פֿאַרגעסן!"*

Montreal panel discusses response to Haider

By JANICE ARNOLD
Staff Reporter

MONTREAL — Two Jewish community members say they met privately with controversial Austrian politician Joerg Haider out of political necessity.

This meeting took place in February when Haider was in Montreal.

Lawyers Brahm Campbell and Aaron Pollack revealed for the first time why and how they met with Haider in a panel discussion with Canadian Jewish Congress (CJC) honorary vice-president Frank Schlesinger and B'nai Brith Canada (BBC) national vice-president Stephen Scheinberg.

Campbell and Pollack met with Haider despite Congress' and BBC's call for the community to ostracize him.

Campbell and Pollack defended their action as one of necessity if Jews are to face the reality of the far-right in European politics.

Schlesinger and Scheinberg maintained that it was right to shun Haider because the purpose of his wanting to make contact with the Jewish community was to gain credibility from the publicity such meetings might have received.

Campbell also unsuccessfully tried to arrange "at the behest of a Holocaust victim" a tour of the Montreal Holocaust Memorial Centre for Haider.

Pollack, national chair of the Canada-Israel Committee in the early 1970s, said, at Campbell's invitation, he received Haider in his office.

Haider was accompanied by Peter Sichrovsky, an Austrian-Jewish journalist who represents Haider's Freedom Party in the European Parliament, and Campbell's client, Avi Gasit-Muehlstein of St. Sauveur. Gasit-Muehlstein was identified as the Tash Chassidic community's "political consultant" in a letter to Haider before his Montreal visit, correspondence which was later disavowed by a Tash official.

Pollack said he agreed to meet Haider because he does not trust what he reads in newspapers and wanted to know more about him.

He said he was not impressed by Haider, and referred to him as a "peashooter."

With his trendy clothing and hairstyle, Pollack said Haider has the image of a "young politician who knows his market and how to tap into young people...It would be far-fetched to think he could be the next chancellor of Austria."

When asked about past statements that seem sympathetic to the Nazis, Pollack said Haider acknowledged that he had made a mistake. "But this is the standard response today of any astute politician."

He said he learned that Haider visited Israel in 1983 and regarded it as "an independent, sovereign state with full legitimacy. This is probably a better response than you would have gotten from Bruno Kreisky," Austria's former Socialist chancellor and foreign minister, whom Pollack described as anti-Israel and anti-Semitic.

Both Pollack and Campbell said that it was in Jewish tradition and interest to talk with enemies, if they are "reasonable," and perhaps convert them into friends.

Pollack noted that Jesse Jackson was once "anathema" to Jews, but is received as "an honoured guest" today."That's because there was a change in attitudes by both Jackson and the Jewish community."

Campbell went further. "To turn our backs and pretend [Haider] does not exist is sheer stupidity." He said he consulted a rabbi before acting as Haider's intermediary and was told the Mishnah requires that Jews dialogue with and gain knowledge about their enemies.

Campbell and Pollack noted that, despite 55 years of Socialist governments, which are supposedly more friendly to Jews, Austria "never faced its past" and has not compensated Jews who were slave labourers or who lost property during the Holocaust.

Schlesinger, however, insisted that "if we do not share basic democratic values then there is no basis for dialogue."

In Haider's case, he said, "we should not be giving him the boost or the photo-ops he needs. He should be isolated like a virus and kept away."

Scheinberg argued that it was important for Jews and the world to send a strong message to Europe that legitimizing extremist parties is unacceptable. The inclusion of the Freedom Party in the ruling coalition breaks "a taboo that had held since World War II" and could be repeated in other countries where centre-right parties are seeking alliances, he said.

There can be little doubt about what the Freedom Party stands for, when its Web site has links to the Ku Klux Klan and neo-Nazi sites, Scheinberg said.

Both he and Schlesinger doubted Haider's sincerity in wanting to learn more about the Holocaust, observing that he has already been to the U.S. Holocaust Museum and the Simon Wiesenthal Centre.

However, they agreed that if he had shown up unannounced at the Holocaust Centre he should have been accepted like any other public member.

"The only reason he came to Montreal was to gain credibility. I think the cold shoulder he received probably led him to shortly resign the party leadership and take a lower profile," Schlesinger said.

He warned that the Jewish community "should not allow itself to be divided by those who approach from the left field" rather than deal with the community's elected leaders, like those representatives in CJC and BBC.

The panel discussion was sponsored by the Canadian Friends of Tel Aviv University and Congregation Tifereth Beth David Jerusalem.

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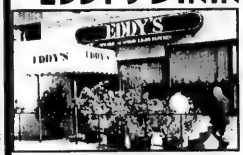
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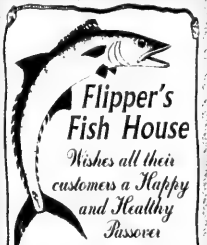
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Deadline: Wednesday, 4 p.m., 8 days preceding issue date.
For rates or to place an ad, please call
MICHAEL at (416) 391-1836
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

***GAMES JEWISH SINGLES PLAY! Sun. Apr. 30, 7:30pm,** Beth Torah, 47 Glenbrook, Ages 21-39, 40-69. ***BRIDGE, Rummicube, Trivial Pursuit, Scrabble, etc. Early Bird Bingo,** 7:30-8pm. Prizes, refresh, $5 **106 couples have already met!** Free introductions, Mollie, 733-3634.

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Proceeds for this event will benefit the Canadian Friends of the University of Haifa.

Coast to Coast

Israeli youth village might serve as model for B.C.

By DAVID LAZARUS
Staff Reporter

MONTREAL — Israel's Hadassim Children and Youth Village may be used as a model for helping Asian immigrant children in British Columbia adapt to life in Canada.

Hadassim, a residential refuge for newly arrived teens and wayward youth, was founded by Hadassah-WIZO of Canada 53 years ago.

Zvi Levy, director of Hadassim since 1976, recently spent a week in Victoria consulting with James Anglin, head of the child welfare department at the University of British Columbia's School of Social Work.

Anglin will bring his report to officials from the provincial government, who will examine to what extent Hadassim can be used as a model for helping young Asian immigrants in Vancouver.

Levy, who was in Montreal prior to departing for British Columbia, said many of the Asian children in that province – they number in the hundreds – find themselves in a situation similar to that of immigrant children in Israel. Many of them are refugees without language skills, often arriving in their new country without their parents.

"Israeli society and the state had the same problem of uprooted, parentless families," Levy said.

"What we have been able to do [through Hadassim] is act as a shock absorber. It's hard enough to be an immigrant, and if you superimpose that over adolescence, it is even harder.

"The idea," he said, "is not to to eliminate distinct cultures, but to develop lots and lots of special ways of using teaching skills and knowledge in a cultural context, of making goal-oriented education a turning point in one's life."

Levy, who also spoke to Hadassah's national executive in Montreal, said his intent in British Columbia is to transmit the essential philosophical, organizational and theoretical principles behind the Hadassim village, which has achieved an enviable success rate since its founding in 1947.

More than 250,000 adolescents – ranging from children of Holocaust survivors to more recent immigrant teens, as well as abused and neglected youths and drug abusers – have passed through the Hadassim system and become educated and productive Israelis.

Well over 90 percent of youth village alumni, Levy said, go on to become educated, full members of Israeli society, with careers and families.

Hadassim's success rate seems to lie in fostering an atmosphere of trust, security, and community, he said.

The village provides education and strong emotional support in a warm, nurturing, tolerant and relaxed community environment that builds feelings of self-worth within the individual, he explained.

Some 400 of Hadassim's 1,700 students reside on campus. About half of the residents are immigrants – predominantly from Ethiopia or Russia – who have experienced family crises, or who feel alienated and rejected, both within their families and in their new land.

Hadassim founded by Hadassah 53 years ago

The village has 11 residential buildings and a fully equipped, 60-classroom school that offers art, computer classes, and recreational facilities. The 60 families who work in the village also live there, contributing to the "family" environment, Levy said.

He noted that while clinicians such as psychologists are involved, they do not actually do their work on the campus.

"We knew that to rehabilitate the human spirit, you don't render services," he said. Instead, basic to the village's ethos is to be "goal-oriented" and to "wait actively" for village residents and students to develop at their own pace.

People are rarely expelled from the Hadassim Youth Village; but even when this occurs, the youth often goes on to get a university degree, a sure sign that the village has had a positive effect, Levy said.

An optimist by nature, he said the only type of student that scares him, "is the one who gives up."

Those who do are not necessarily the ones who are experimenting with drugs or committing petty crimes, he said, but rather they tend to be "suffering from total despair and alienation.

"If you had to sum it [the work of Hadassim] up in one sentence," Levy said, "it is that we try to show our students that they are not victims of fate, but masters of it [and give them] a sense that they belong in the world."

Young Anglos said facing job discrimination

Housefather seeks presidency of Alliance Quebec

By JANICE ARNOLD
Staff Reporter

MONTREAL — Anthony Housefather's first priority, if elected president of Alliance Quebec (AQ) next month, will be to try to persuade the Quebec government to hold a parliamentary commission on how to keep young anglophones in the province.

In particular, Housefather wants the commission to address the need for employment equity.

Housefather, 30, thinks young anglophones, even though they are bilingual, are the victims of "systemic discrimination" in employment, especially in the public sector.

Anglophones represent less than 0.7 percent of Quebec's civil service, even though they are 15 percent of the province's population, he said.

The federal civil service in Quebec is not much better. "In the federal Justice Department in Quebec, there are just 10 English-speakers among 300 employees, and they are below four percent elsewhere," Housefather said.

At the municipal level, anglophones are also under-represented, he said. "On the West Island, where 75 percent of the population is English-speaking, less than 20 percent of the municipal employees are English," he said.

Anglophones' career opportunities are also suffering in the private sector, he said. "C.V.s are often accepted only if they are in French. Interviews are often conducted only in French. Often the French skills required are more than actually needed for the job."

If he becomes president, Housefather will be leading one of AQ's biggest court battles: challenging the language of work rules in Bill 101.

Housefather was the first to announce his candidacy for the AQ presidency. He hopes to succeed William Johnson, under whom he has served as vice-president for the past two years. The election is scheduled for May 26.

A lawyer by profession, Housefather has been manager of the legal department of Eicon Technology since 1997, and is a part-time MBA student at Concordia University. He has been a Hampstead city councillor since 1994, and a board and executive member of AQ for five years.

He is an executive member of ProMontreal, FEDERATION CJA's program to encourage young Jews to stay in Quebec. Its focus is to help them find careers here.

He's also a member of the Canadian Jewish Congress, Quebec regional executive.

Last fall, he sought the federal Liberal nomination in Mount Royal, but bowed out when Irwin Cotler entered the race.

Housefather received the endorsement of Johnson, who said Housefather's qualities of "tact and diplomacy," as well as his youth, are what the English-rights advocacy organization needs at this time.

As he ends his two-year presidency, Johnson described Quebec anglophones as "confused, fragmented, weakened and divided," and in need of a leader with "the healing talents" of Housefather.

Above all, Johnson said AQ needs to appeal more to the young. "Its most significant failure" has been its inability to convey to this age group the importance of defending human rights.

Housefather said a strong bond was formed between the two when, in 1998, they shared the experience of being splattered by a cream pie in the St. Jean Baptiste parade.

If elected, Housefather said he will march in this year's parade, if the Quebec government again portrays the event as being for all Quebecers and issues an invitation for everyone to take part.

Housefather said he is convinced that "the zealots who have taken over the parade, the ones who shouted and vilified us" are not representative of the separatist movement as a whole.

While he stated that he will remain faithful to the principles Johnson espoused and hopes he will stay on the board, Housefather stressed that he is a moderate and seeks to have AQ perceived in that light.

Quebec anglophones today are diverse, Housefather said, but they share beliefs in "a united Canada, living as free and equal citizens, and seeing our language become one of the common languages in the province, seen and used in public."

Housefather said he is not concerned about having supported the "staying Canadian" resolutions after the 1995 referendum. Those resolutions, which varied in their specificity among 45 municipalities, generally expressed the will of these towns to remain part of Canada in the event of separation.

"If Quebec can separate with a 50 to 60 percent majority, then people of Hampstead, who voted 99 percent against, and others should have the same right to stay part of Canada," he said.

Housefather said he intends to be "a forceful advocate for the presence of Canada in Quebec" to counteract the "brainwashing the separatist government" has carried out among Quebecers to turn them against the country.

He also vowed "to take to the streets, if necessary," if Quebec passes legislation forcing municipal mergers.

Mergers in the Montreal area would result in many towns losing their bilingual status, because anglophones would no longer make up at least half of their populations.

VIGIL FOR IRANIAN JEWS: Participants at a vigil organized at Cherry Beach on behalf of the 13 imprisoned Iranian Jews symbolically throw hatred into the waters of Lake Ontario. The Toronto event, held Apr. 9, was organized by Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee.

[Joshua Meles photo]

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, May 1, is the deadline for the May 11 issue and Monday, May 8, is the deadline for May 18. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Monday, April 24

THE JEWS OF FRANCE

Beth Tzedec Congregation 4-course lecture series, The Jews of France From Voltaire to Vichy with **Prof. Arnold Ages**, University of Waterloo and Scholar-in-Residence at Beth Tzedec, starts off with From Medieval Stereotype to Enlightenment, 7:30 p.m. 781-3511.

JEWISH PARENTING

First Narayever Synagogue's Jewish Parenting Today seminar series continues with The Passover Seder as a Model for Jewish Parenting, with **Rabbi Neal** and **Carol Rose**, 8 p.m., at the synagogue, 184 Brunswick Ave. **Rona Sherebrin** 781-0282.

WINGATE BRANCH

General Wingate branch, Royal Canadian Legion, meeting, election for new executive board, 7:30 p.m., Zionist Centre, 788 Marlee Ave.

And What Else Is New

SECULAR THIRD SEDER

Morris Winchevsky School (MWS) Community Third Seder, Sunday, April 30, 5 p.m., at Baycrest Terrace, 55 Ameer Ave. Passover dinner, songs by **Dave Wall** and **Marilyn Lerner** (Flying Bulgar Klezmer Band), Camp Naivelt Klezmer Band, children of MWS. Advance tickets a must! Reservation deadline April 20. 789-5502.

WINDSOR EVENT

Voices of Conscience, an interfaith commemoration of the Holocaust, keynote address by **Gerda Frieberg**, chair of the founding committee, Toronto Holocaust Education and Memorial Centre, Tuesday, May 2, 7 p.m. Shaar Hashomayim Synagogue. 115 Giles Blvd. E., Windsor.

CANTORIAL CONCERT

Tickets are now on sale for the Third Annual Shaarei Shomayim Cantorial Concert featuring Shaarei Shomayim's own **Yaakov Motzen** and **Shlomo Simcha Sufrin** with **Benjamin Warschawski** of Baltimore and **Moshe Schulhoff** of Miami Beach, Wednesday, June 14, 8 p.m. at the synagogue. 789-3213.

THE DEATH MARCH

Chabad @ Flamingo is commemorating the Shoah with the book launching of *The Death March* and a conversation with author **Michael Stivelman**, Sunday, April 30, 8 p.m., The Ernest Manson Lubavitch Centre, 8001 Bathurst St. 905-763-4040.

TRAINING PROGRAM

Thinking of becoming self-employed? Jewish Vocational Service and Toronto Jewish Free Loan Cassa offer a new training program directed at Jewish youth and new immigrants. Information sessions Monday, May 8, 7 p.m., Thursday, May 11, 4 p.m., Monday May 15, 7 p.m. **Kay Saunders** 787-1151, ext. 259 or **Helen Futerman** 635-1217.

EYEGLASSES COLLECTED

In many developing countries, buying a simple pair of glasses could cost a year's wages or more. Holy Blossom Temple and Beth Tzedec Congregation collected over 3,000 used eyeglasses, making it possible for more than 3,000 people in the developing world to receive the gift of sight through Operation Eyesight Universal. For information on how to collect eyeglasses in your synagogue or place of business, 438-7280.

ANNUAL CONCERT

Old Memories – New Dreams, a concert presented by Beit Halochem and featuring singer **Ilanit** and Hora Galgalim, a group of disabled

Continued on page 39

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For your free ticket please call Ryan Hass (416) 781-5156
at the Door Tickets cost $10
Sponsored by The Canadian Zionist Federation in cooperation with BBYO, Betar, Canadian Young Judaea, Habonim- Dror and Hashomer Hatzair

What's New

Continued from page 38

wheelchair dancers, Thursday, June 1, 7 p.m., Centre for the Performing Arts, Recital Hall. For information/tickets 787-8950.

HAR ZION CAFÉ

Celebrate Yom Ha'atzmaut at the Har Zion Café's musical evening with **Yitzhak Argaman**, Israeli dancing, special guests, Sunday, May 7, 7:30 p.m., Temple Har Zion. Reserve 905-889-2252.

SOLDIERS ARE COMING

Support the Visit 2000 of Disabled war veterans through Beth Emeth Bais Yehuda Synagogue's raffle. First prize, 2 tickets to Israel; 2nd prize white gold chain and diamond pendant; 3rd prize 20-inch Citizen TV. Draw is set for Wednesday, May 24. Tickets available at shul office. 633-3838.

NEED A GREAT GIFT IDEA?

MHARZY (Members of Har Zion Youth) has the perfect solution – Mother's Day Gift Bags filled with useful items, or honour your mother by donating a gift bag in her name to a women's shelter. All orders must be received by May 1. **Brenda** 905-727-7900.

SINGLES BRUNCH

Beit Midrash and the Dynamic Singles of Adath Israel, in conjunction with Intersynagogue Singles, present Jewish Issues in Biomedical Ethics with distinguished panelists at Sunday Brunch, April 30, at Adath Israel. 635-5340.

A STAGED READING

Medina Theatre Ensemble will present a staged reading of the murder mystery, *Night of January 16* by **Ayn Rand**, directed by **Vinetta Strombergs,** on Monday, May 1, 8 p.m., at the B'nai Brith Building, 15 Hove St.

GOLF FOR HEALTH

Henry's Tournament for Health, a women's golf tournament benefiting Mount Sinai Hospital's Marvelle Koffler Breast Centre, Wednesday, Aug. 2, at Clublink's Rattlesnake Point Golf Club. Includes champagne breakfast reception, luncheon, guest speaker, silent and live auctions, fun on-course activities. **Ira Grossman** 586-8662.

KABBALAH CENTRE

Events at Kabbalah Centre, 678 Sheppard Ave. W. Reserve. 631-9395, ext. 226.

Kabbalah course – the game of life, Tuesday, May 2, 7 p.m.

Kabbalistic Meditation, Monday, May 8, 7 p.m.

Free introductory lecture every Wednesday at 7 p.m.

ART CLASSES

Drawing and painting, all levels, Thursdays, 1-3:30 p.m., May 4-June 22 (no class May 25) at Beth Sholom Synagogue. Call **Terri**, instructor, 487-7244.

SUNDAY HEBREW SCHOOL

At Beth Israel Hebrew Academy for children ages 5 to bar/bat mitzvah. Also available Tuesdays in Thornhill and Wednesdays in Richmond Hill. 905-770-1082.

DANCE CLASSES

Parents of children ages 4-6 years who are beginning dance in September 2000, are urged to preregister before June 15 with the Koffler Centre School of Dance at the Bathurst Jewish Centre. 636-1880, ext. 273 or 359.

FOR SENIORS

Shaarei Shomayim Friendship Club: Israel trip May 28-June 14; *Vaudeville*, King's Wharf Theatre June 14; *Second Time Around*, Gryphon Theatre July 14; *Damn Yankees*, Drayton Festival Theatre Aug. 22. **Lena** 785-5773.

Earl Bales Seniors' Club: Sunday dances May 7, 21; Casino Rama May 3, 18, 31; Thousand Island trip June 11-15; *Vaudeville* King's Wharf Theatre June 14; Michigan trip, Soaring Eagle Casino Aug. 20-23; Fitness Mondays 9:30 a.m.; Ballroom dancing Thursdays 10 a.m. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Registration of new members continues. April 20 and 27, no programs due to Passover; Thursday, May 11, Yom Ha'atzmaut party, 7:30 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Young at Heart Seniors trip to kosher Raleigh Hotel, July 28-Aug. 6. Price and everything included to be announced after Passover. **Helen** 635-6343.

Sunrise Group free bus trip to Casino Rama Sunday, April 30. Complimentary buffet or $10 voucher, light meal. **Esther** 223-9165.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Doug Goes to the Movies with **Doug Haddow** Tuesday, April 25, 10-11:30 a.m.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. April 26, no program due to Passover; May 2, movie; May 9, Yom Hazikaron memorial day for soldiers (see flyers from the Consulate); Wednesday, May 10, Yom Ha'atzmaut party. **Anna** ext. 110.

Movie, *Speed 2*, Sunday, April 30, 2:30 p.m.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880

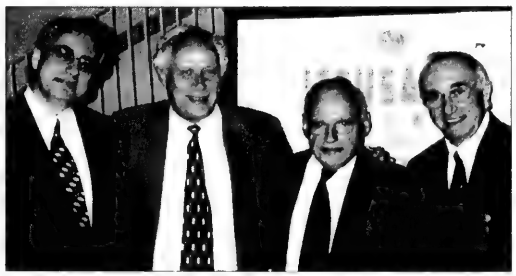
Limited morning nursery and junior kindergarten spaces for September. Enriched program includes Hebrew instruction, Fun Centre gym time, Discovery Museum and music. These include all Jewish holidays. Ext. 258.

ABOUT PEOPLE

NEW CEO

Carol Seidman has joined the Canadian Breast Cancer Foundation in the newly created position of chief executive officer. For the last 20 years, Seidman, a cum laude graduate of Concordia University with a master's degree in social work at the State University of New York at Buffalo, has led business in leadership seminars, served as director of Jewish Women's Federations/United Jewish Appeal, as assistant dean, Faculty of Social Work at U of T, and as vice-president and chief operating officer at the Mount Sinai Hospital Foundation

Carol Seidman



JERUSALEM COLLEGE OF TECHNOLOGY DRAW: The Canadian Friends of Jerusalem College of Technology annual dinner/draw, a fund-raiser for the JCT held at Shaarei Shomayim Synagogue, recently raised more than $100,00. Seen (from left) are Jerry Klasner, JCT co-chair; Saul Feldberg, event co-chair; Kurt Rothschild, Minyan Sponsor chair; Joe Klasner, event co-chair, and Henry Zieleniec, JCT co-chair.

A TEA PARTY: Getting the new millennium off to a good start, (from left) Charlotte Koven, Lesli Herman, Sylvia Katz (Lesli's mother) and Eleanor Mintz baked up a storm and invited friends and neighbours to an afternoon tea at the Antibes Community Centre in support of the kosher apartment, ASTEH (alternative short-term emergency housing) for Jewish women fleeing domestic violence. ASTEH is a project of Jewish Women International and Jewish Family & Child Service. [Beverly Abramson photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 36

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Feature

A Passover Surprise

By MIRIAM CHINSKY
Special to The CJN

My father was an atheist. Mama was not. Although he had grown up in an Orthodox Jewish household in Czarist Russia during the 1890s and early 1900s, Daddy became involved with the socialists and wanted no part of religion.

He was a caring son and brother, and later when he came to this country and married my mother, he was a devoted husband and very loving father. He was a good man, an honest man and a fine tailor who was respected by just about everyone who knew him. But he was as firmly a non-believer as his father, my zayde, was a devout believer.

I know that he didn't want to hurt his family and he did whatever he could in every other way, but he would not and could not believe. Nor would he pretend. He would not be a hypocrite and go to shul, and he would not conduct a seder in our home at Pesach. This was a grievous bone of contention between him and my mother.

He would attend a seder at his parents' home, and after they died, at his sister's or brother's, but he didn't really participate and there was no way he would lead his own seder.

One night, his refusal sparked a strange response from Mama. It was the night of the first seder; she had prepared a traditional Pesach dinner and set wine and candles on the table, hoping that this time, Daddy would agree to read from the Haggadah. But he would not.

Suddenly, Mama slammed the plate of matzah down on the tablecloth, grabbed me by the hand, and said, "Put on your coat. We're going out!"

She seized her own coat and hat, opened the front door, and as we stepped onto the porch, slammed that door much harder than she had slammed down the matzah. Almost running up Wanless Avenue, just north of Lawrence, she headed for the Yonge streetcar with me in tow.

"Where are we going?" I finally gasped after we boarded the car.

"You'll see," she said through clenched teeth.

We rode down to Dundas Street, transferred to a westbound car and got off at Spadina. Then we walked the short distance to Baldwin Street, turned in and paused briefly in front of the red brick house where my great-aunt and uncle Liebe and Yarmiah Grafstein lived. Uncle Yarmiah was a shochet, an Orthodox man.

Mama knocked at the door, and not waiting for anyone to answer, simply stepped in.

Uncle Yarmiah's family was already seated around the table, no doubt having just returned from shul, and their attitude as we appeared, would have made a very interesting painting.

Our uncle's mouth dropped open and he started to ask, in Yiddish, why we were there but Auntie Liebe, who was particularly insightful, nudged him with her elbow and said, "Shah."

She quickly made room at the already crowded table and the seder proceeded as if we had been expected.

The dinner was bountiful, the seder was probably the longest I had ever experienced and Uncle Yarmiah and Auntie Liebe's sons, who had very sweet voices, rejoiced in song.

About midnight we thanked everyone and went out to Spadina Avenue where we were able to hail a taxi, out of sight of our shomer Shabbat relatives, who probably had no illusions about how we would get home.

Every light was on in our house when we returned and Daddy was sitting with the newspaper in front of him, just as if he had been reading peacefully all night.

No one ever mentioned that evening again, but years later, when I was married and my husband Joe and I had children of our own, Joe regularly led the seders, warm and meaningful, and my parents attended. At the first seder in our house, Joe asked each person in turn to read a section from the Haggadah. Some read in English, others in Hebrew. When he came to my father he asked casually, if he would read a passage.

My father did, entirely in Hebrew. Until that moment, I had not realized that he knew the language. But of course he did.

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See Page 47

Arabs put regional talks on hold

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An Arab League decision last month opposing the normalization of relations with Israel has put multilateral talks for regional co-operation on hold.

The resumption of the talks was to have been an important political achievement for the Barak government.

Committees involved in the multilateral framework were slated to resume work soon after years of inactivity. But Oman cancelled a meeting slated for this week involving a regional group working on water issues. And according to a high-ranking Israeli political official, committees on economic co-operation, environmental affairs and refugees that had scheduled to resume activities over the next two months are now doubting whether those activities will take place.

Oman has yet to reschedule a new date for the water discussions. Canada, which was supposed to host discussions about refugee issues, has informed Israel that it will be unable to do so on account of Arab opposition, the political official said.

The same source added that Jordan and Tunisia, designated hosts of the economics and environmental affairs talks, have also signalled that those discussions will be postponed.

Israeli officials believe that Oman has deferred the water talks due to pressures it faces in its capacity as acting leader of the Arab League.

The officials retain hope that the meetings of the other committees will take place as scheduled. Israel has turned to the United States, Russia and Japan for help in arranging the resumption of the multilateral talks, but those countries have indicated that it will be difficult to counter pan-Arab opposition.

For Israel, the anticipated resumption of multilateral talks this year ranked as an important diplomatic gain. Israel views the talks as a sign of its enhanced status and integration in the region in the wake of the ongoing peace process.

Egypt has spearheaded opposition to normalization with Israel, and has in recent years worked to derail the multilateral framework. The talks' arms control committee has been held in abeyance since the days of the Rabin government, owing to differences between Cairo and Jerusalem on nuclear issues. The activities of the other regional committees were suspended during the Netanyahu government's time in office.

Syria expected to buy $500 M in Russian arms

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Russia and Syria are expected to conclude a $500-million arms deal that includes advanced fighters and a sophisticated air defence missile system, according to recent reports in the Russian newspaper *Vremya*.

The deal is expected to take effect as early as this week and includes 30 Sukhoi-27 air-superiority fighters, and possibly the very advanced long-range S-300 air defence missile system. In addition, Syria is expected to receive another shipment of Kornet and Metis advanced anti-tank guided missiles.

Over the past two years, the Syrian army has managed to upgrade its anti-tank capabilities by acquiring various types of Russian-made missiles for use against armour. Some of these weapons are guided by laser to their targets, and have considerably improved the Syrians' night-fighting capacities. Until recently, Syria acknowledged Israel's distinct advantage in this field.

Gen. Leonid Ivashov, the head of the department for international co-operation at the Russian Defence Ministry, visited Damascus two months ago and met with Mustafa Tlass, the Syrian defence minister, and Ali Aslan, the chief of staff. The officials discussed possibilities for military co-operation and developments in the Middle East peace process.

During the visit, Russian news agencies reported that Russian military industry sources said Syria intended to modernize its armed forces. Syria would be capable of paying hundreds of millions of dollars for that purpose, the reports indicated.

In recent years, there have been several reports of major arms deals between Russia and Syria that failed to materialize. Apparently, the greatest obstacle in these deals is Moscow's insistence that Syria repay its huge debts of nearly $12 billion accrued over past arms transfers from the former Soviet Union.

Bashar: Process not over

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Bashar Assad, who by most accounts is in line to inherit his father's presidency in Syria, said that "the peace process is not over and the door remains open."

In an interview over the weekend in the London-based *al Wassat*, Assad said "The pessimism that followed the Geneva summit was much greater than the reality.

"It's possible that some of the pessimism was a result of people believing that the summit was going to finalize the peace process, and there were those who called it a last chance. But that isn't accurate, since the last opportunity will be the meeting at which peace is achieved."

Emphasizing that Syria made a strategic decision for peace "a long time ago," Bashar Assad says in the interview that "the issue of land is a matter of sovereignty and honour. Economic or real estate issues are not relevant when the subject is the homeland. The matter of the land is not open to opinions and interpretations. Syria is not considering granting presents of that kind. That's the position of the leadership and of every Syrian citizen."

According to Assad, "President Clinton understands how important this is for us."

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Iranian Jews' spy trial adjourned till May

Ha'aretz Daily Newspaper Ltd.

SHIRAZ, Iran – The trial of the 13 Iranian Jews charged with spying for Israel and the United States began last Thursday morning in Shiraz behind closed doors.

At the end of the opening session, the trial was adjourned until May 1, at the request of the defendants' attorneys, who did not see the indictments until two days before the trial opened.

Judge Sadeq Nourani agreed to consider releasing the suspects on bail for the Passover holiday.

The head of the local judiciary, Hasan Ali Amiri, said four of the defendants admitted to the charges and asked the court for mercy.

But the defence team denied that any of the defendants had admitted guilt and said that private confessions were not legally valid.

If convicted, the defendants could face the death penalty.

Only four of the 13 defendants were present at the opening of the trial, and several others waited outside the courtroom.

Relatives of some of the Jews accused of espionage were brought before a press conference last week in Shiraz organized by the chief of the judiciary of the province of Fars. The trial began on April 13 and was adjourned until May 1. Observers, including the press, were barred from the courtroom. [RNS/Reuters photo]

"Not all 13 defendants showed up because that is what the judge requested. But they are all supposed to be here on May 1," said Esmail Nasari, a member of the defence team.

The defence team indicated that there was some basis for a case against their clients, but said it remained to be seen whether the serious charge of espionage was justified.

"Is what is in the dossier enough to convict them of espionage? We believe not," said lawyer Karim Sadeqi.

Journalists who attended the courthouse were not allowed into the room where the hearings were taking place. According to reports from Shiraz, western diplomats and human rights' activists were also present at the courthouse, as were relatives of the defendants. The families were not allowed to meet with the defendants.

The eight Muslims arrested with the Jews will be tried separately.

Meanwhile last Thursday, Rabbi Ovadia Yosef asked Egypt to intercede with Iran on behalf of the Jews charged with spying.

Israeli National Infrastructure Minister Eli Suissa (Shas), travelled to Cairo and told reporters he had delivered a handwritten letter to President Hosni Mubarak from Shas's spiritual leader asking Mubarak to help.

"The president said that he will do all he can to help," Suissa said.

Egyptian Foreign Minister Amr Moussa said later there was little Egypt could do.

"We have no idea about this subject," he told reporters.

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Israel & the Jewish World

Judge confirms Irving a Holocaust denier

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — For much of the past five years, Deborah Lipstadt, an American Holocaust scholar, and David Irving, a British Holocaust denier, have been locked in a grotesque legal embrace.

That close encounter finally ended last week, exactly three months after the start of a libel trial in which Irving accused Lipstadt and her publisher of ruining his career by labelling him a Holocaust denier.

Addressing a High Court in London, Justice Charles Gray ruled that Lipstadt had proved the central charges she had levelled against Irving in her 1994 book, *Denying the Holocaust: The Growing Assault on Truth and Memory*. The judge also exonerated her publisher, Penguin Books.

The verdict against Irving was significant because of his former status as a serious historian, said Omer Bartov, a history professor at Rutgers University.

Irving was highly regarded for his treasure trove of documents on Hitler and other Nazi officials, he said. Bartov added that it was important to expose people like Irving, "who has been published by respectable publishers and been cited by scholars like me. But in recent years, he'd become more extreme, and associated himself with neo-Nazi circles."

Michael Berenbaum, Distinguished Professor of Holocaust Studies at Clark University, also said it is important for the court to help set professional standards for historians.

"Instead of going down into the gutter with Irving, we elevated the question into what is the obligation of a historian to interpret evidence and translate material. And Irving was found wanting," said Berenbaum.

Gray did not mince words when he declared that Irving was indeed, as Lipstadt had charged, "an active Holocaust denier."

The judge also called Irving "anti-Semitic and racist," saying he has "portrayed Hitler in an unwarrantedly favourable light."

Referring to Irving's political activities, the judge said, "the content of his speeches and interviews often display a distinctly pro-Nazi and anti-Jewish bias.

"He makes surprising and often unfounded assertions about the Nazi regime which tend to exonerate the Nazis for the appalling atrocities they inflicted on the Jews," the judge said.

Gray found that, "for the most part, the falsification of the historical record was deliberate.

"Irving was motivated by a desire to present events in a manner consistent with his own ideological beliefs, even if that involved distortion and manipulation of historical evidence."

He ruled that Lipstadt had failed to prove some of her claims about Irving, including that he has a self-portrait of Hitler above his desk.

But he added that the unproved charges would not have "any material effect on Irving's reputation."

Irving, who lives in a $1.5 million apartment in London's Mayfair district says he has no other assets and now faces a bill for legal costs estimated at some $5 million.

After the verdict was announced, Irving said he would not be silenced.

"I will still continue to write what I find to be true history. I can't be intimidated," Irving told Sky television.

While welcoming the verdict, some observers are sorry that the trial ever took place.

"The facts of the Holocaust are the facts," said Sara Bloomfield, director of the U.S. Holocaust Memorial Museum. "We didn't need a trial to prove that the Holocaust happened."

A greater threat than Holocaust deniers are mainstream, nationalist leaders in Europe, said Randolph Braham, director of the Rosenthal Institute for Holocaust Studies at the City University of New York.

"They are respectable, believable leaders who don't deny the Holocaust, but distort it or denigrate it to cleanse a particular history," said Braham. The threat from such leaders should not be underestimated, he added.

"As George Orwell said, 'Those who control the present control the past; those who control the past control the future.'"

Victor in Holocaust trial speaks out

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — The day before she emerged victorious from a libel lawsuit brought against her by a Holocaust denier, Passover preparations occupied Deborah Lipstadt's mind.

She had just arrived back in London from her home in Atlanta, where she had spent 10 days cleaning for Passover and preparing for the annual influx of family for her second seder.

"Here we are on the eve of Pesach, and what is Pesach all about: To teach your children," she said last week.

That, in essence, is how the Holocaust scholar perceives the significance of the legal ordeal she has endured.

Borrowing from the Haggadah, Lipstadt declared that "if, in the future, I can use this experience to teach and to write more history, then, in the spirit of the approaching holiday, dayeinu – it will be enough for me."

"I see this not only as a personal victory, but also as a victory for all those who speak out against hate and prejudice," Lipstadt said after the verdict was read.

While she had set out in her book, *Denying the Holocaust: The Growing Assault on Truth and Memory*, to demolish Holocaust revisionism, Lipstadt said she was not looking for a fight.

"But once it came within the parameters of my life there was only one way I knew how to respond – and that was to fight back," she said in a JTA interview.

She did not seek a court battle that would overwhelm her professional and personal life. "I never would have gone into court with these people – I don't think it's productive," she said. "But once they came after me, I had no option but to fight with all my strength and with all my might."

Her only regret was that Holocaust survivors who had attended the trial were compelled to endure Irving's courtroom taunts.

She came close to tears when she recalled being "enveloped by survivors" who had approached her during the hearings to thank her for her stand against Irving.

Caught in the spotlight of a case that attracted standing-room-only public galleries and the constant glare of international media attention, Lipstadt maintained an internal tranquility by methodically ordering her time.

Days were spent in the courtroom; evenings at her apartment in London's West End, which was, ironically, just a few minutes walk from Irving's home.

"I'd come back to my apartment and generally change into exercise clothes. Sometimes I'd go and work out, then I'd answer e-mails, read transcripts, go over material that was going to be covered next day in the case.

In the early part of the evening would come calls from every place east of here – friends in Europe and Israel. Later would come calls from west of here. Then I would go to sleep. It was all very routine."

There were few emotional roller coasters, but she admitted that "a couple of times, when real ugliness came out in the court, it was revolting. I just wanted to go home and take a shower."

What kept her strong was what she described as her "A-Team" of lawyers, paralegals, researchers and experts, who, she said, would have been the toast of any university history department.

Then there was the flood of e-mails, letters, notes, cards and phone calls she received from well-wishers around the world – "Jews and non-Jews, people I know and people I don't, scholars and non-scholars, taxi drivers and hotel concierges, wanting to do things for me, wanting to be there, to help me."

But most moving and most touching, she said, was "the recognition by so many people – again, Jews and non-Jews – that while I was the person on the front line this was not my struggle alone; that it really was a struggle for truth, for memory, for doing the right thing."

Her contempt for Irving was boundless: "He is a liar and he is a bully," she said almost matter of factly.

"To manipulate the historical record in such a contemptuous fashion and to take what appeared to me to be such glee in making fun of survivors – that was debilitating. But the effect was to make me even more convinced I was doing the right thing."

Did she now regret anything in the book? "Yes," she replied. "I regret that I didn't know then what I know now, because then I would have been much more severe in what I wrote about Irving."

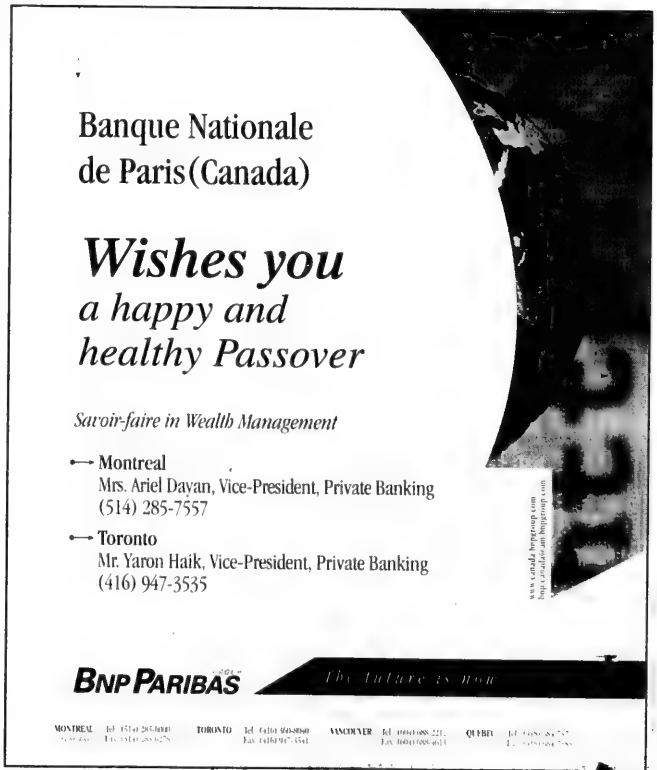
With the benefit of hindsight, would she have written the book at all?

"Without a doubt," she said emphatically, stressing each syllable. "To say I wouldn't have written it would be to give succor to scoundrels."

But even as her ordeal was ending, she warned: "The nightmare is not over. There is no end to the battle against racism, anti-Semitism and fascism."

Lipstadt's dream is to return to Emory University in Atlanta which has stood by her steadfastly, and to pick up where she left off before the start of the legal proceedings.

"I hope," she says, "that I can use this experience in what I do professionally – in what I do best and what my life has been all about: To teach, to teach, to teach."



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Israel & the Jewish World

Mossad warns of attack on Pope

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — Israeli intelligence officials have warned their Italian counterparts that Islamic extremists may attack the Pope or the Vatican, in order to derail the Middle East peace process, according to a Rome newspaper.

Il Messaggero reported that Italian police beefed up security around the Vatican, including placing metal detectors around St. Peter's Square, in response to warnings from the Mossad, Israel's foreign intelligence service.

The first big test of the new security measures came last Sunday, when scores of thousands of pilgrims jammed St. Peter's Square and surrounding streets for Pope John Paul II's celebration of Palm Sunday Mass.

In recent weeks, Italian police had placed numerous airport-style screening devices – including walk-through metal detectors for people and conveyor-belt X-ray machines for bags – between the columns of the colonnade in the square.

Earlier this month, a Vatican spokesman said there had been no specific security threat. He said the measures were being taken because of the huge crowds expected for the Easter season.

He added that Italian police had wanted to install the metal detectors for some time, but the Vatican had resisted.

The year 2000, which marks the beginning of the third millennium of Christianity, is drawing millions of pilgrims to Rome. There had been earlier warnings of possible terrorism before Christmas and New Year's.

The success of the Pope's recent trip to the Holy Land was apparently one reason for the new warnings, the paper said.

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Violence surges in Hebron

Ha'aretz Daily Newspaper

JERUSALEM — Palestinians and Jews in Hebron say that in recent days there has been an upsurge in the number of violent incidents between them, with each side blaming the other for the violence.

Police said they are taking every complaint seriously.

According to Palestinian sources, Jewish settlers in Hebron are using the pre-holiday period to incite enough violence for the IDF to impose a curfew on the Arab residents. According to Jewish sources, including Noam Arnon, the spokesperson for Hebron's Jewish residents, "there's been an increase in the number of incidents in which Palestinians make sexual remarks to women from the Jewish community. Since the situation is getting worse, and people are fed up, when people see their women bothered, they tell the Arab it's not the way to behave."

Last Thursday, Palestinian and Jewish children scuffled near the Tomb of the Patriarchs. Two Jewish minors and one Palestinian were questioned by police.

The Week in Israel

April 10

• Immigration to Israel rose 38 percent last year with the arrival of 77,921 immigrants.

April 11

• Israel approved new tourism and housing projects in the Golan, including 200 housing units in Katzrin. The Israeli cabinet decided to allow further development in the area in the absence of serious negotiations with Syria.

• Prime Minister Ehud Barak met with U.S. President Bill Clinton in Washington to discuss the status of peace negotiations. During the meeting, Barak agreed to a greater U.S. presence in the negotiations. Clinton urged Barak to cancel the sale of an advanced radar system to China.

April 12

• While at an official state dinner in Jerusalem, Chinese President Jiang Zemin issued veiled criticism of American opposition to Israel's sale of advanced radar systems to China. Earlier in the day, Jiang visited Yad Vashem and donned a kippah when he placed the wreath at the eternal flame in the Hall of Remembrance.

April 13

• Barak and visiting French Defence Minister Alain Richard signed a defence co-operation deal in which Israel and France will invest in military research and development.

April 14

• Israel and Egypt agreed to try to clinch a deal on the export of Egyptian natural gas to the Jewish state. Negotiations over the gas sale have gone on for many years, mirroring the ups and downs of the regional peace process.

Files from JTA & Ha'aretz

'I'm a bridge' says Ohr Olam founder

By VIVA PRESS
CJN Israel Bureau

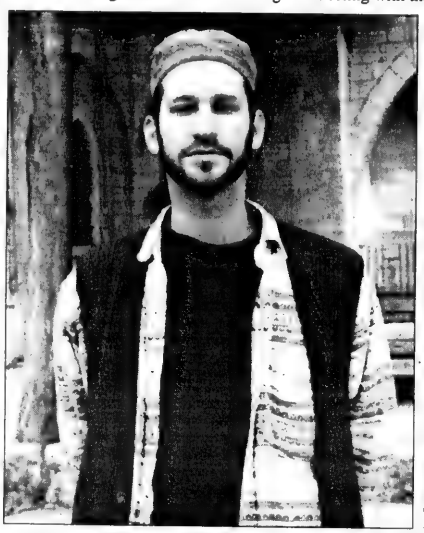
JERUSALEM — Hailing from a long line of rabbis, Azriel Cohen teaches the principles of Torah and Judaism. But he's not rabbinically ordained. Nor does he aspire to be.

100 paintings on his trips in India

Cohen is a different kind of teacher. "The yeshiva world has so much knowledge but people don't have access to it," says the former Toronto Ohr Chaim Yeshiva student. "I'm a bridge."

For Cohen, now a Jerusalemite, being able to share his love for Judaism and the teachings of the Torah with others makes him feel "blessed".

Cohen is the founder of Ohr Olam, an organization that aims to facilitate respectful encounters between Jews of different backgrounds who would normally not have the opportunity to interact with one another. His organization is based in Dharamshala, India.



Azriel Cohen

Cohen has been to India four times already. He's going again for Pesach.

Besides putting together a seder for the hundreds of travellers that, every year, make their way through Dharamshala, he'll also be checking up on how the community he created is doing.

"I thought travellers [who went to] India were crazy," he says. "The Jewish community thinks it's people on the fringe who are going there, but these people's souls are amazing. My own prejudices have been smashed; all my preconceptions are blown away."

Back at Eitz Chaim and Or Chaim schools in Toronto, Cohen says India was the farthest place from his mind. But living in Israel, inspired him to go there.

His family, who now live in Thornhill, hails from Jerusalem's Mea Shearim neighbourhood. His father, Avraham, Cohen says, "has a tremendous passion for learning." And, in fact, so do his mother, Devorah, his brothers Avinoam and Aaron, his sister Shulamit, and himself.

At the end of his yeshiva studies in Toronto, he came to study in Israel. Then he returned to Toronto, and later made his way to New York. There, he studied psychology at Yeshiva University and completed a master of fine arts at the School of Visual Arts.

In fact, art is a main part of who Cohen is. "As long as I've been able to hold a pencil, I've been painting. I always have a sketch book with me."

He estimates he's painted approximately 100 paintings on his trips in India.

From New York he moved to Israel, where he soon found he was one of very few artists never to have gone to India. "I wanted to crack this nut – see what's going on, [understand why so many Israelis go to India]," he says.

Then Chabad invited Cohen to join them on a mission to Nepal. He continued on to India.

With the support of the North American Jewish communities, Cohen set off to Dharamshala, the village of the Dalai Lama at the foothills of the Himalayas, to set up programs for Jewish travellers in India.

Michi Yosefi, with the support of the Israeli community, came with a similar vision. Since meeting in Dharamshala in 1997, Cohen and Yosefi have jointly and independently facilitated numerous programs for Jewish travellers in India and Nepal.

"It's where spiritual seekers are going," explains Cohen. "They're going to Jerusalem and Dharamshala."

Cohen estimates about 80 percent of the people from the West who come to Dharamshala are Jewish. "We drafted up a vision for creating a project for healing between Jews and Judaism," says Cohen, about the community he created with the help of an American couple he met there.

But, Cohen wasn't happy with simply declaring a Jewish community in Dharamshala, a Tibetan community. So, he arranged a meeting with the Tibetan leader, the Dalai Lama. "I wanted this community to be a kiddush Hashem."

Official recognition was very important for Cohen. He wanted his new community to "be Jews who live as part of God's world [who] are not an undercover mission."

At their meeting, Cohen asked the Dalai Lama's permission to set up a Jewish community in his village. Cohen says the Dalai Lama's reply was: "It is my pleasure. You are the chosen people. Not true?"

With this blessing, Cohen and the American couple – Mark, not Jewish, and Dara, Jewish – set about creating programs for travellers.

Today, weekly Shabbat dinners take place, and there is an open resource library with 200 volumes of Jewish texts in both Hebrew and English. Dara and Mark also run Purim, Chanukah, and High Holy Day programs. Cohen, meanwhile, fund-raises from Israel and North America to keep the Dharamshala Jewish community afloat.

Now, Cohen is set to leave Israel for his fifth trip to India. After all, Pesach is just around the corner and he has seders to prepare.

Monks, Christians, and anyone who is interested, often join the Jewish organized programs in India, he says.

As for the new community he's created, Cohen says: "There's no baggage in terms of how things have to be, no Jewish community – we're improvising. There's a vision and we're improvising. We're a fantasy land."

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NYGH volunteers raising $1 million for the hospital

By BEN ROSE
Staff Reporter

TORONTO — About 1,000 North York General Hospital (NYGH) volunteers are donating $1 million to the hospital's $35-million Stand By Me campaign.

"I've been a volunteer for 30 years and I have no qualms about recommending this hospital," said Phyllis Sacks, president of the volunteers group and a resident of the Leslie-Sheppard area where the hospital is located.

The group, who volunteer at both NYGH and its Branson division, can have 100 volunteers on the hospital floors at any hour of the day. About 15 percent are men, and some are high school students who come in after school and during the summer.

The volunteers' $1-million pledge has brought the Stand By Me total raised so far to $12.5 million. The full cost of the redevelopment at the hospital is expected to be $127 million, of which $35 million is to be raised locally.

The volunteers raised the money through many endeavours, including their major effort, the 650-square-foot gift shop on the main floor. A total of 120 people staff the shop, which operates every day, with restricted hours on the weekend. Gross sales reached $500,000 last year, through purchases of gifts, paperbacks and babies' wear knitted by the volunteers.

The projects committee raises money through white elephant sales; hand-made greeting cards, which brought in $5,000 last year; and raffles for quilts, which raised $9,000.

The largest group of volunteers, 150, staff the information desk from 8 a.m. to 9 p.m., 365 days a year. There are always two people at the desk, operating computers with the latest data on patients, and handling diverse jobs including delivering X-rays or other items to staff on other floors.

"We're threatening to put a pedometer on some of them to show how many miles they do every day," Sacks said.

A number of volunteers staff the increasingly busy day surgery department, bringing ice chips and drinks to patients and wheeling patients into and out of the unit. They also work in the always busy emergency department and in other out-patient services.

Three days a week they work in the new breast cancer diagnostic clinic.

Sacks describes the volunteers at the 160-bed Seniors Health Centre as "extra-special" in their devotion to the residents. "They work with the occupational therapists, help with feeding and run social events."

Public schools in the area are being visited by members of the school presentation group. They bring stethoscopes and nurses uniforms to kindergarten and Grade 1 students to acquaint them with what they will see at a hospital, Sacks says.

The $1-million donation is a four-year pledge, and though they are only in the second year, the volunteers have already raised $400,000.

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Help prevent your child from choking

By LISA WEINBERG
Special to The CJN

Comment

When I interned at the Hospital for Sick Children, I saw first hand many terrifying incidents of young children who had choked on food.

There are so many things in this world that we cannot protect our children from, but this is one thing that we can prevent.

As you are aware, choking can lead to tragic outcomes and can be fatal. However, many choking incidents in children are easily preventable if the most dangerous foods are avoided.

As a dietitian/nutritionist, I would have thought most parents were aware that some of the following foods are among the most common causes of choking in children under four: popcorn, whole grapes, unsliced hot dogs (sliced in rounds as opposed to quarters), whole nuts, hard candies and marshmallows.

I recently had an experience that convinced me otherwise, however, and I would like to ensure that *CJN* readers are well educated in this area.

I was at the end of a music program that I was taking with my 16-month-old daughter. At the last class, the instructor asked us to bring a snack to share with the class, so that we could have a party for the finale.

The only request made, obviously, was that the snacks be nut free.

The children in the class ranged from 12 to 24 months, although the majority were 12 to 18 months.

When everyone laid their snacks out on the "buffet table," and I saw what was being offered, I was astonished. Two people had brought popcorn – one caramel, one buttered. Another mother brought fruit, including whole grapes; still another snack was sourdough pretzel nibs.

All of these snacks are simply airway plugs for young children.

I selected a variety of safer looking cookies for my daughter, and left the class that day in sheer amazement.

If you're wondering what snack I brought in, it was a popular brand of all-natural, oatmeal raisin cookies.

Please take the necessary steps to ensure that the food you are offering to your toddlers and preschoolers is safe. Slice grapes, cherry tomatoes and hot dogs lengthwise; avoid round hard foods; and carefully select snacks that you are bringing into schools or child programs.

It only takes one second for someone to choke, and just because your child managed an un-sliced hot dog in the past, does not mean he or she won't choke next time.

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1 A	2 L	3 L	4 A	5 N	■	6 A	7 N	8 G	9 L	10 E	■	11 E	12 D	13 S
14 R	E	A	C	T	■	15 M	A	N	E	T	■	16 B	E	E
17 A	N	D	T	H	18 E	Y	O	U	T	H	■	19 E	R	E
20 B	O	D	E	■	21 I	S	M	■	■	22 E	23 F	R	E	M
■	■	■	24 D	25 O	N	■	26 I	27 M	28 A	L	A	T	K	E
29 I	30 C	31 I	■	32 P	E	33 G	■	34 E	L	S	E	■	■	■
35 T	A	M	36 P	A	■	37 A	38 L	D	A	■	39 R	40 H	41 E	42 A
43 S	H	A	L	L	44 S	E	E	V	I	45 S	I	O	N	S
46 A	N	N	A	■	47 E	L	I	E	■	48 A	E	S	O	P
■	■	■	49 Y	50 E	T	I	■	51 D	52 A	N	■	53 E	S	S
54 L	55 C	56 H	I	L	A	C	57 H	■	58 S	E	59 W	■	■	■
60 H	A	I	T	I	■	■	61 I	62 Q	S	■	63 H	64 I	65 R	66 E
67 A	N	N	■	68 S	69 I	70 N	G	U	N	71 T	O	G	O	D
72 S	E	T	■	73 H	O	O	H	A	■	74 A	L	O	N	G
75 A	D	S	■	76 A	N	T	S	Y	■	77 P	E	R	S	E

Arts & Travel

BOOKS

Author's debut is a thrilling 18th-century mystery

By JOSEPH SERGE
Arts Editor

When author David Liss was researching his doctoral thesis on finance in 18th-century British fiction, he failed to find a source that told him precisely what he wanted to know about the rise of the stock market and how this new type of finance affected everyday people.

So, as he says in the historical note to his debut novel, *A Conspiracy of Paper*, he wrote one.

A Conspiracy of Paper (Random House, $37) is a lush mystery full of conspiracies, colourful characters, plot twists and an excellent feel for the period.

The novel is set in London just prior to the 1720 South Sea Bubble, the first stock market crash in the English-speaking world.

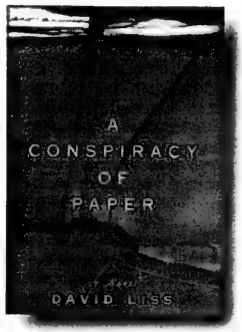
Benjamin Weaver is a Jewish former boxing champion who now makes a living as a "thief-taker," a sort-of 18th-century private detective hired by the rich and famous to locate their stolen items. (At the time England didn't have a police force.)

This character is an excellent way for Liss, also Jewish, to describe both the seedy side of London's underworld full of thugs, drunks and prostitutes and the society of the well-to-do upper classes who hire him.

Also, being Jewish, Weaver exists in another stratum altogether. Like all Jews, wealthy or not, Weaver was always an outsider. Even wealthy Jewish businessmen had to tread carefully so not to offend their "English hosts." The expulsion of the Jews from England 500 years earlier, was a reminder of what could happen again.

Investigating the mysterious circumstances around the death of his estranged father, a stock-jobber, Weaver is drawn into the new world of high finance and stock speculation, and a battle between the Bank of England and the South Sea Company to finance the debt of the nation.

Along the way, Weaver is reunited with his uncle, an observant Jew who invites him for Sabbath dinner. Weaver's re-entry into the Jewish community is the sub-plot of this novel. Weaver has long ago given up any notion of being Jewish. Many times, Englishmen mock Jews and Judaism in front of him, not realizing that he is Jewish.



And like many assimilated Jews, Weaver bears some resentment to the Eastern European Jewish immigrants, what he calls "Tudesco" Jews:

"I should like to say that I formed no prejudice against the Tudescos simply because I thought their appearance and language strange, but the truth is that I found such men as this peddler an embarrassment – I believed them to cast our people in a shockingly bad light and I felt ashamed of their poverty and ignorance and helplessness."

Weaver is based on a real character, Daniel Mendoza, and many other details are based on historical events and people. Weaver's underworld rival in this novel is Jonathan Wild, a real person who was probably England's first crime lord. Many of the settings in this novel are also based on historical landmarks.

And the rise of stock market speculation and the conversion of the source of wealth from land to paper was happening around this time.

The authenticity in this book is also helped by Weaver's command of 18th-century cadence. The book reads the way a novel of the period is supposed to, but without much of the verbosity and idiosyncrasies often found in that genre.

Conspiracy of Paper is an excellent mystery that will keep you guessing until the end. Liss is already planning another financial mystery, this one set in 17th-century Amsterdam, but hasn't ruled out returning to his Jewish "detective' for a sequel.

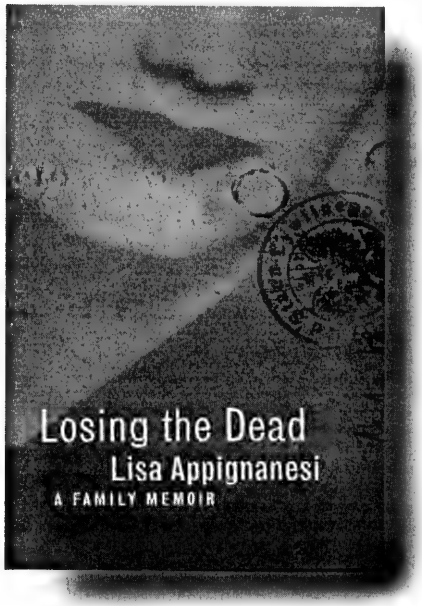
Losing The Dead:

Survivor's account distinguished by vivid characterizations

By BILL GLADSTONE
Special to The CJN

Lisa Appignanesi, a child of Holocaust survivors who grew up in Montreal, recounts her parents' wartime experiences in *Losing the Dead*, a family memoir that takes the form of a personal quest of research and discovery.

Appignanesi (nee Borensztejn), born in postwar Poland and now living in London, has already proved her literary prowess with several works of non-fiction and a handful of best-selling novels, including last year's *The Dead of Winter*.



In *Losing the Dead*, she applies her adept skills to telling a three-generational family history that largely focuses on the Holocaust years and a tale of survival outside of the camps.

Her mother came from the Polish town of Grodzisk Mazowiecki, her father from Pruszkow, both a short distance southwest of Warsaw. The author recounts their strange behavior around authority figures; their need, like so many survivors, to conceal even as they reveal aspects of themselves and their histories. Appignanesi describes other behavioural elements of what has become known and studied as the "child-of-survivors" syndrome.

Given that many similar survivor accounts already exist, what distinguishes *Losing the Dead*, besides its value as testimony, are the vivid characterizations. Appignanesi excels at painting in-depth psychological portraits of her parents.

The author asserts that writing this book was a means for her to exorcise certain familial ghosts from her psyche by shining upon them the light of knowledge, which she attains through family interviews and trips to Poland and Israel.

In one iridescent moment, she also seems to encounter the ghost of Warsaw's main synagogue which the Nazis destroyed in 1943. Glancing one sunny day from the window of the Jewish Historical Institute next door, she sees not the expected modern glass tower that replaced the former Jewish landmark, but a building of grey stone that to her looks uncannily like the synagogue itself.

"I stare at the building, and see a dark-haired woman move closer to the window to look back at me," she writes. "It takes me a long moment to recognize my reflected image."

Losing the Dead belongs to a literary genre defined by recent books such as *Journey to Varna*, by Elaine Kalman Naves; *Where She Came From*, by Helen Epstein; and *Konin: A Quest*, by Theo Richmond.

Presented by authors keen on recapturing a lost ancestral world, such works focus on people and places from the vanquished Jewish civilization of Eastern Europe. In essence, each offers a sort of cultural bridge between the rootless present and a richly storied, albeit devastated past.

The tellers present their findings as a personal journey across geographical, temporal and psychological space. The result is both history and mythology – and often approaches genealogy as well.

Anyone interested in the Holocaust era will appreciate *Losing the Dead* as a well-crafted memoir. It is published in Canada by McArthur & Co.

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Vanished 1913 documentary being screened at AGO

By SHELDON KIRSHNER
Staff Reporter

In 1913, a year before World War I turned the Middle East on its head and transformed Palestine – an Ottoman backwater – into a British colony, a Russian Jewish film director named Noah Sokolovsky showed his new documentary at the eleventh Zionist Congress in Vienna. It was titled *The Life of the Jews in Palestine*. Mysteriously, it vanished in 1914 after being screened in Poland.

Three years ago, the original nitrate print was found in Paris, and then painstakingly reconstructed by the Centre national de la cinematographie in co-operation with the Israeli Film Archive and Cinematheque Francaise.

On Sunday, April 23 at 1 p.m., *The Life of the Jews of Palestine* will be shown by Cinematheque Ontario at the Art Gallery of Ontario's Jackman Hall.

The 78-minute film, a classic of the silent cinema, is subtitled in English, French and Hebrew and unfolds to a pleasing musical score.

From a historical point of view, it is nothing less than a gem, a treasure trove of montages of the lives of Jewish settlers in a struggling land still relatively innocent of the harsh political turmoil to come.

It begins as Russian Jews board a ship in Odessa bound for Jaffa. Presumably, they plan to settle in Palestine, whose Jewish population in 1913 was about 60,000. The vessel sets out on its voyage after fond farewells from the passengers. It passes Constantinople, with its rolling hills, fortifications, towers and mosques.

The camera then pans on newly constructed residential buildings in Tel Aviv, founded in 1909, and on one of its grandest thoroughfares, Rothschild Boulevard. The sand dunes facing the Mediterranean Sea beckon in the distance.

From a contemporary vantage point, *The Life of the Jews in Palestine* brims with prosaic but amazing scenes. Young women mill around the courtyard of a teachers' seminary in Jaffa. Students file out of the Gymnasium Herzliya in Tel Aviv.

Men harvest oranges in the citrus groves of Petach Tikvah, and a quaint camel caravan delivers the loaded crates to a terminal in Jaffa.

In Hadera, farmers ride horses, Yemenite Jews work the fields, and workers in pith hats thresh grain. Jewish and Arab stonemasons build the Technion in Haifa. Worshippers leave a synagogue in Zikron Ya'akov after services. And in Rosh Pina, high in the Galilee, Arabs and Jews pick almonds from a tree.

Chassidim walk hurriedly to the Western Wall (referred to here as the Wailing Wall), while students at Jerusalem's Bezalel School of Art draw sketches from a live model in Arab head-dress.

In Nes Ziona, a beekeeper tastes honey, and in Rishon LeZion, pedestrians stroll amid luxuriant date palms and labourers grapple with heavy barrels at a Carmel Mizrachi winery. In Rehovot, we witness Passover celebrations and the launch of the Maccabiah Games.

We catch fleeting glimpses of a few prestate personalities: Meir Dizengoff, a future mayor of Tel Aviv; Moshe Shertok (Sharett), Israel's prime minister in the mid-1950s; and Yosef Trumpeldor, a hero in the annals of Zionism.

Judging from the clips, Palestine's physical landscape is a mix of the bucolic and the desolate.

Zikron Ya'akov, in the folds of hills and dales, looks positively idyllic. Tiberias, as seen from the Sea of Galilee, appears rundown. The old city of Jerusalem is a jumble of ancient stone buildings. Rosh Pina offers panoramic vistas of pristine valleys. Hebron is a biblical tableau.The banks of the peaceful Jordan River are thick with vegetation. The Dead Sea is placid. Jericho seems dead to the world.

The Life of the Jews in Palestine, in short, is a bracing journey into a country which has changed a thousand-fold and reinvented itself since 1913.

For that reason alone, its vibrant moving images speak eloquently to incredulous viewers in 2000.

Sell-through videos easy to find

By LARRY ANKLEWICZ
Special to The CJN

Every time a column of mine appears, readers ask where they can find the videos I write about. My usual answer is that you ask your video store manager to order them.

If that doesn't work, you can surf the Net. There are a number of Web sites you can check, such as Facet, facets.org, Big Star, bigstar.com, Amazon amazon.com, or, reel.com.

Now let me tell you about a few videos that have just been released for sell-through or will be released shortly.

The Truce, the excellent film detailing Italian philosopher Primo Levi's prolonged journey home from Auschwitz, has just reached the sell-through market.

This film was screened at the Toronto Jewish Film Festival about two years ago, and features a brilliant performance by John Turturro in the lead role.

Also being released at a low price is the Holocaust drama *The Island on Bird Street*, the story of a young boy's survival in a Jewish ghetto while waiting for his father's return.

Both these videos are released by Alliance Atlantis and if you can't find them in a store, you can probably order them through the Alliance Web site, alliancevideo.com/en/now-available-to-wn.asp.

Also re-released at sell-through is *Getting Away With Murder*. This film has a terrific cast consisting of Dan Aykroyd, Lily Tomlin, Bonnie Hunt and Jack Lemmon. Unfortunately, the film is not as good as its cast. It tells the story of an alleged war criminal and whether he actually committed the crimes of which he is accused.

Towards the end of April, two other titles are being re-released. *Family Prayers* tells the story of a young Jewish boy (played by Tzvi Ratner-Stauber) preparing for his bar mitzvah, and the lessons he learns from his rabbi and parents.

The boy's father (Joe Mantegna) is a compulsive gambler who can never hang onto any money and drives the family into poverty. Paul Reiser plays the rabbi in whom the boy confides.

Beyond Silence is not a Jewish film as such. It is a German film that tells the story of a young girl growing up in a household where both of her parents are deaf. She becomes interested in music and takes up of the clarinet.

When she attends a Giora Feidman concert and hears Klezmer music for the first time, she becomes determined to make music her career. This wonderful – but little scene film– is also available from Alliance.

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Arts & Travel

Eye on Arts

By Bill Gladstone

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Cost is $14 per class or $50 for the series. Monday evenings, May 8 to June 5, 7:30 to 9 p.m. 11 Glen Cameron Rd. (just east of Yonge, south of Clark). 905-764-5695.

* * *

Holocaust Memoir: Michael Stivelman, president of Banco Cedula S/A of Rio de Janeiro, has written *The Death March*, a memoir of his experience in the Holocaust. The Canadian book launch occurs at the Ernest Manson Lubavitch Centre, 8001 Bathurst St., Thornhill. April 30, 8 p.m. Admission free. 905-763-4040.

* * *

The Play's the Thing

• The popular musical *Hello Dolly!* comes to Stage West Theatre Restaurant, April 20 to July 2. 5400 Dixie Rd., Mississauga (two blocks south of Hwy. 401). 905-238-0042.

• Medina Theatre Ensemble presents a staged reading of the **Ayn Rand** murder mystery *Night of January 16*, directed by **Vinetta Strombergs**. B'nai Brith Building, 15 Hove St. PWYC. May 1, 8 p.m.

• Civic Light Opera Co. presents the **Rodgers and Hammerstein** musical *State Fair*, with a 28-member cast including **Mac McInnes** and **Sandi Horwitz**. $15-$9. Fairview Library Theatre, May 18 to 28. 416-203-7839.

* * *

Musical Notes

• Jewish Music Toronto presents the **Canadian Chamber Academy Orchestra**, featuring **Atis Banas,** violin; **Michael Kim**, piano; and **Tak-Ng Lai**, conducting a programme of **Srul Irving Glick**, **Felix Mendelssohn**, **Ernest Bloch** and **Aaron Copland**. $25-$18. Leah Poslun's Theatre. May 23, 8 p.m. 416-221-5521.

• The Amadeus Ensemble presents cellist **Amanda Forsyth** in concert with **Moshe Hammer,** violin, and the **Amadeus Ensemble** string orchestra. Sponsored by Al and Malka Green and the Toronto Arts Council. Adults, $25, seniors $20, students $15. Glenn Gould Studio. April 30, 7:30 p.m. 416-205-5555.

• The **Amati Quartet's** last Rush Hour Concert of the season is May 3 at Artword Theatre, 75 Portland St. (south of King, west of Spadina). A light buffet at 5:30 p.m. is followed by a 6 p.m. chamber music concert featuring guest artist **Erica Goodman**. $19.50. 416-408-1146. Concert repeated May 7, 7 p.m. at Mississauga Living Arts Centre. 416-922-3124.

* * *

At the Galleries

• The Sandra Ainsley Gallery, in association with Nienkamper Furniture, presents an exhibition of work by New York glass artist **Stuart Braunstein**. Sculptures on view at Monsoon Restaurant and the Sandra Ainsley Gallery until April 27. 416-362-6815.

• **Paula Paulinka**, a documentary about Holocaust artist **Charlotte Salomon's** stepmother, is being screened by Cinemateque at the Art Gallery of Ontario's Jackman Hall, Sunday, April 23, 3 p.m. The film, in German with English subtitles, is a portrait of **Paula Salomon-Lindberg**. It is directed by **Christine Fischer-Defoy**, **Caroline Goldie** and **Daniella Schmidt**.

• The Thornhill Visual Artists' fourth Annual Studio Tour & Sale, May 13 and 14, featuring **Elaine Clarfield-Gitalis, Margaret Roseman, Jill Segal, Lezlie Levitt** and many more. For studio locations, call Heather Cullity at 905-889-1165.

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Arts & Travel

A melange of jumbled humanity

By SHELDON KIRSHNER
Staff Reporter

BANGKOK — A study in sharp and seemingly immutable contrasts, Bangkok is at once alluring and repelling.

It's a kaleidoscopic city of ethereal temples and flyblown shacks, of teeming outdoor markets and sedate upscale malls, of Armani-clad yuppies and bedraggled beggars.

Bangkok's signature sight, the Grand Palace, is a walled compound of exquisite temples, ornate buildings, fanciful murals and soaring statuary reflecting Thai, Indian, Italian and British architectural styles. Formerly the seat of the monarchy, a revered institution in Thailand, the Grand Palace complex is a vast outdoor museum which never fails to draw large crowds.

The National Museum, which lies around the corner, is renowned for its permanent exhibits of royal regalia, antiquated weaponry, textiles, ceramics and photographs. It offers a bird's-eye view of Thai history down through the ages.

Several blocks away, the face of grinding Third World poverty abruptly greets a visitor. Along a muddy canal (khlong) which cuts through a dilapidated neighbourhood of narrow lanes, ramshackle huts and rotting mounds of garbage, a sleepy young man, having awoken from a night's sleep, rises from a straw mat, rolls it up neatly, then nonchalantly urinates into the water. As he does so, a bus belching acrid diesel fuel roars by, drowning out the singsong of birds, perched in a canopy of lush tropical trees.

Much of Bangkok, gridlocked by incessant traffic and choked by dangerously high levels of pollution, is blighted by a network of overpasses and marred by vistas of crumbling buildings. In this respect, Bangkok, with an unofficial population of about eight million, is a concrete jungle, a Southeast Asian version of Cairo.

But there is another side to Bangkok, a gentler side best exemplified by two buildings, the Vimanmek teak mansion and the Jim Thompson residence.

Billed as the world's largest golden teak building, the L-shaped, three-storey Vimanmek house was the abode of King Rama V in the early 1900s. Closed in the mid-1930s, the mansion, set on beautifully manicured grounds bursting with flowers and graced by palms, was reopened as a museum 18 years ago. A one hour tour reveals antiques, art treasures and the personal effects of the late monarch.

Jim Thompson was an American intelligence officer who settled in Thailand shortly after World War II. Almost single-handedly, Thompson revived the long-neglected silk weaving industry. He gained further renown by collecting parts of six derelict teak homes and reassembling them on a leafy lot in the noisy centre of Bangkok.

Representing the best of traditional Thai architecture, Jim Thompson house, erected a full floor above the ground as a precaution against flooding, contains a formidable collection of Thai and Chinese porcelain, prints, figurines and old maps. The second-storey patio, adorned with flowers and plants, offers a view of Bangkok's modern skyline.

Bangkok's Grand Palace complex.

Bangkok's street markets are a sight to behold. The weekend Chatuchak market, with 8,600 vendors' stalls, is a mecca for shoppers. They come here in droves, buying fruits and vegetables and bargain basement priced clothes, amulets, musical instruments, pets, handicrafts and flowers.

The outdoor markets in Chinatown and in the adjacent Indian district are just as congested and colourful, attracting a melange of jumbled humanity flowing in and out of shops filled with household goods and trinkets, and redolent of exotic spices, fragrant herbs, dried fruits, fish, meat and chicken.

The few floating markets still left in Bangkok are strictly geared to the tourist trade, and do not rate a visit. Far more authentic ones can be found outside Bangkok, especially in Damnoen Saduak, 104 kilometres southwest of the city.

Bangkok's night markets are worth exploring, and one of the best is in Pat Pong, which happens to be the red-light district.

Amid the seedy nightclubs, strip joints and massage parlours, sunburned tourists pick their way past hawkers selling jerseys, shirts, trousers and souvenirs, brushing aside beggars who shake cardboard boxes tingling with loose change.

The World Trade Center, the polar opposite of Pat Pong on the other side of town, is the epitome of a North American mall, with underground parking, brand-name stores, a duty-free shop, an ice rink and a food court with chic restaurants.

In truth, the World Trade Center is an insulated, air-conditioned island of privilege in a cacophonous metropolis gripped by poverty.

As you step outside on the pavement, breathing in the oppressive muggy air which never seems to dissipate, you stumble upon another kind of reality – a dishevelled teenaged mother cradling a grimy infant in one arm and holding aloft a tin cup in the other.

So this is Bangkok, modern and backward, spiritual and material, and never less than riveting.

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Arts & Travel

Instrumental composer can't be pigeon-holed

By KATHRYN KATES
Special to The CJN

TORONTO — You probably won't catch composer and pianist John Herberman on stage any time soon, but you will undoubtedly hear his music.

The award-winning artist likes to write from the comfort of his Toronto home and prefers working in a recording studio to performing on a live stage. So it is only fitting that his 20th CD is for a company called Solitudes.

'Music brings peace'

Since 1994, Herberman, 46, has been working at Solitudes, a Canadian-owned music company that produces and distributes a wide range of instrumental works to alternative markets. With this association, he has garnered four gold records and two Juno nominations for his efforts.

A look at the artist's latest CDs shows that his style can not be pigeon-holed: *Beethoven, Forever By the Sea, In the Midst of Angels, World Voyage, Espirtu de los Andes, I Got Big Band Rhythm, Inspired by Monet*, the 1999 Juno-nominated *Celtic Dance* and the 2000 Juno-nominated *Piano Cascades*.

"I like it when they say, 'John can you do this?' and I have to walk away and learn how to do it. I really enjoy that," he says. "For the South American record, *Espirtu de los Andes*, I did a lot of listening to South American music, which I love. Then on the technical side, I had to pull out the elements that make this music unique; this is really the essence of what gives us its flavour.

"Going way back, my musical sensibilities are very much in line with what the Solitudes project is all about," says Herberman. "It is music that tries to bring peace to people's lives. It is gentle on them without being banal, trite or cynical. It's good quality music. I very much like doing the Solitudes stuff and hope that continues long into the future.

"I just had a neighbour come to my front door who was visiting a relative dying of cancer. She was using one of my records, *Forest Piano*, for consolation. It keeps her sane when the going gets tough. I'm very pleased to be able to do that kind of thing, as opposed to using my skill, whatever that is, to sell stuff for people."

In 1982, Herberman, a graduate of the University of Toronto's faculty of music and Rochester, N.Y.'s Eastman School of Music's film scoring and arranging program, gave up a teaching position at Oakville Trafalgar High School to pursue composition full time.

He was soon writing and recording music for television, film, commercials, industrial shows, vocal and instrumental jazz and live theatre.

Herberman led a bar mitzvah band for seven years, but he felt that musically it was not where he was heading. Still he counts it as a good experience that has paid off, he says.

His commercial credits include scores for Air Canada, Bell Canada, American Motors, Dempsters Foods, Microsoft Inc., Ontario Hydro, Royal Bank of Canada, Toshiba, Standard Broadcasting, Shell Oil and Playtex.

He continues to write commercially, sometimes partnering with fellow Solitudes label mate, Juno award-winner David Bradstreet.

He was the music director and principal composer for the children's television series, *Once Upon A Hamster*.

"This was a show I grew up with. When the creator Paul Sutherland decided to do 65 more episodes, I wrote 90 percent of the music." Herberman says. "The show has won countless children's programming awards all over North America."

Other musical scores have included *Family Passions, Cleared for Take-Off* and the Emmy Award-winning CBS miniseries *Joan of Arc*.

"When you mention Joan of Arc, people are interested in talking to you. It had a very high profile and opened some doors for me. It was a huge project, a team of five composers were assembled," he says, "I was lucky to be one of the people to be asked."

In addition, the composer designed the sound and music for Ottawa's Canada in Space Exhibit at the Museum of Science and Technology and the National Aviation Museum.

Herberman feels blessed to be able to wake up every morning, look out the window of his three-bedroom home and write music all day. He allows himself time off in the summer to indulge in do-it-yourself home repairs and canoe tripping.

For information on Herberman's CDs, visit the Solitudes Web site at: www.solitudes.com.

John Herberman's music provides a mystical feeling.

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The Classified and Service Directory Advertising Deadline is Monday, April 24 for the May 4th edition.

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Call (416) 391-1836
for information on classified ad rates

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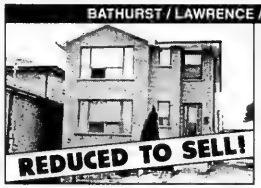
BATHURST / LAWRENCE / WILSON



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BATHURST / LAWRENCE — NEW LISTING!
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BATHURST / LAWRENCE — NEW LISTING!
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BATHURST / LAWRENCE — NEW LISTING!
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Spacious ranch bung., 3 + 2 bedrooms, family room, 60 x 132 ft. lot, double garage, only $409,000. **ACT FAST — WON'T LAST!** Call David Eichorn (416) 787-1712.

SOLD

BATHURST / GLENCAIRN — NEW LISTING!
Fabulous building lot, 38 x 132 ft., close to luxury new homes, prime location, asking $299,000. Call David Eichorn (416) 787-1712.

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BATHURST / STEELES — SPACIOUS 4 + 2 BDRM. BACK-SPLIT
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5 HOUSES FOR SALE

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BATHURST-ATKINSON - PREMIUM LOT
Large 4 bedroom, finished basement, main floor library, gourmet kitchen, whirlpool tub, 2 ensuites +++ *Ted Waxman

BATHURST-ATKINSON - VERY DESIRABLE CRES.
Steps to Associate on Atkinson! 4 lrge. bdrms., new ceramics & strip hrdwd. flrs., fam. home. *Cila Fleischmann or *Sarah Tamin

"ROSEDALE NORTH" ATKINSON & CENTRE
Stunning, reno'd. 4 bdrm. w/mn. flr. fam. rm. & fin. bsmnt. Shows like new. Steps to schl./bus *Cila Fleischmann or *Sarah Tamin

BATHURST-ATKINSON - JUST LISTED!
Formal 4+2 bedroom home on cul-de-sac! 4 baths, double garage, walk to synagogue & schools. *Sarah Bzowski

BAYVIEW & CUMMER ON 57 X 164 FOOT LOT
Totally reno'd. 2 bdrm. bung., 2 self contained apts. w/sep. entr., hrdwd., 2 whirlpools, appls., air +++ Stunning! **Mark Waxman

"ROSEDALE NORTH" $419,900
Large 4 bedrooms, double garage, main floor family room & laundry, hardwood, large principle rooms. *Ted Waxman

BATHURST-STEELES - MUST SEE!
Stunning home with wood floors, excellent condition. Close to schools, parks & transit. *Carey & Sharon Rosenzweig

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Wishing all my clients, friends and family a happy and healthy Passover. *Helen Winer

* Sales Representative **Associate Broker

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BATHURST-EGLINTON
Rare 6 bedrooms. Walking distance to shuls, subway and parks. Huge open concept living/dining rooms. Main floor den with fireplace. Finished basement.

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2 bedroom + solarium with many upgrades. Five appliances. Priced to sell at $196,900.

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CENTRAL PROPERTIES

29 VIEWMOUNT AVE.! LUX. 5+2 BDRMS., 5 BATHS
$895K! Bathurst/Glencairn! Approx. 5,000'! Rare 2 bedroom in-law suite! Fab. 56x140'! Sandon Schwartzben** 226-1987

JUST LISTED! PRIME CEDARVALE
Large family home. 5 bedrooms, 6 baths. Grand marble foyer, spa in basement. $$$ upgrades. Faithe Sversky** 488-2875

342 HILLHURST BLVD. SOLD BDRMS., 3 BATHS
$529K! Bathurst/Glencairn [illegible]! Fabulous 60x125' on private cul-de-sac! Won't last! Sandon Schwartzben** 226-1987

AVENUE RD./LAWRENCE $499K
Recently renovated 1999 - quiet cul-de-sac. 3 bedrooms, 2 baths, finished basement, 50x100 ft. Faithe Sversky** 488-2875

1ST AD! HILLHURST BLVD. $469,000
Great space! 3 bdrms., 3 full bths. Lrge. eat-in kit., low lvl. has rec. rm., fam. rm. and 4th bdrm. Also for lease! Reesa Sud* 488-2875

60 HOUNSLOW AVENUE! NOW $249,900!
Vendor says sell! Prime 32x132' lot w/3 bdrm. bung.! Fab. Yonge S./Finch! Walk to subway! Sandon Schwartzben** 226-1987

1ST AD! 489 LYTTON BLVD.! $369K!
Bathurst/Glencairn find! Spectacular 3+1 bdrm., 4 bth semi w/mn. fam.+lib.! Granite+slate++! Sandon Schwartzben** 226-1987

BAYVIEW PROPERTIES

BAYVIEW/TRUMAN AREA! MOTIVATED!
$1,895K! Art deco/movie stage home! Latest technology/design! 80x300' lot! Sandon Schwartzben** 226-1987

15 BERKINDALE CRES.! NOW $1,548K!
Unbelievable 5+2 bdrms., 8 baths, main fam.+lib.+lau.+2pce.! 3 car garage! Secluded local! Sandon Schwartzben** 226-1987

94 BEECHWOOD AVE.! 5+1 BDRMS., 5 BATHS
$1,085K! Architectural delight! Attention to every detail! Fabulous 50x145'! Sandon Schwartzben** 226-1987

53 FAIRMEADOW AVE.! 5+2 BDRMS., 8 BATHS
$928K! Wow! Spectacular residence! Every bell & whistle! W/o bsmnt.! 60x125'! Immed. poss.! Sandon Schwartzben** 226-1987

BAYVIEW/YORKMILLS $699,000
Sprawling bungalow, 3 bedrooms & pannelled den on 90x125' lot with inground pool. Sharon Bobkin*/Janie Lerner* 226-1987

PRIME ST. ANDREWS CLASSIC HOME SOLD
4 bedroom, centre hall, fam. [illegible]com. Inground pool on large lot. Homes & Gardens 10++. Brenda Westbrook* 226-1987

2 CHEVAL DR.! DENLOW ESTATES!
$539K! Exec. 4+1 bdrms., 4 baths, mn. fam.+2pce.! Nanny ste.! 58x110'! Walk to school/park! Sandon Schwartzben** 226-1987

JUST LISTED! BAYVIEW/YORK MILLS
Updated bungalow. Live in or build 50 x 136 ft. lot. Prime location. Faithe Sversky** 488-2875

40 CAMWOOD CRES. 4 BDRMS., 4 BATHS
$369,500. Wonderful family home, large living/dining. 60 x 110' lot. Finished basement. Marilyn Merrick* 488-2875

NORTH PROPERTIES

GREENLANE/LESLIE JUST $509,000
Custom built - approx. 3,100 sq. ft. 4 bdrms., 5 baths. Main floor family + laundry. Huge fin. basement. Faithe Sversky** 488-2875

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Walk-out basement, 5 bdrms., main floor living room, dining room & family room + den!! Mark Cowan* 226-1987

CONDOMINIUM PROPERTIES

1ST AD! 240 HEATH ST. W.! $499K!
Spectacular hi-floor N.E. corner ste. w/panoramic unobstructed views! 2 bdrms.+2 baths+sol.! Sandon Schwartzben** 226-1987

BATHURST/LAWRENCE - IMMEDIATE POSSESSION!
$216K, 2 br., 2 bath, Ens. 1,250 sq. ft. Well maintained. $166,900, 1 bdrm., low floor, appl's, open concept. L. Cooper* 488-2875

OUT OF TOWN PROPERTIES

JUST LISTED! LAKE COUCHICHING!
Stunning 5 bdrm., year round cottage, skylights, open concept, nanny room. Renee Seligman* 226-1987

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416-739-7200

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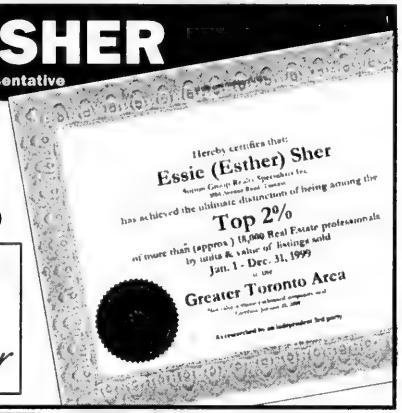
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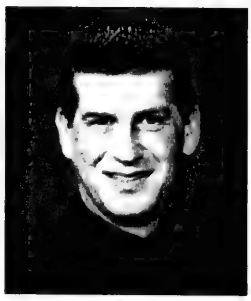

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Vice-President, Associate Broker

Diamond Award Winner

Bathurst/Sheppard

Beautiful 4 level sidesplit, totally upgraded, shows to perfection. Top Quality materials, tasteful decor, exterior and interior, Dbl Gar., 3 wrs., hdwd. flrs., 3+1 bdrms., best loc., prime lot, $429K.

Bathurst/Centre, Thornhill

Rare Find, Forest Hill North Condo, 1,280 sq. ft., made to measure for a couple, or single, 2 car prkg., Large Family Rm., Custom kit. & lau., loads of extras, 6 appls., $209K.

Cricket Club…Yonge/ Old Orchard

2 stry. detached, w/add on, 3+2 bdrms., nanny's, mn. flr. large family, 3 wrms. (5 pc.-ensuite), hrdwd. flrs., fireplace, all new (windows, furn., kitchen, electric, plumbing, wood deck, fenced yard, roof, facia, soufflit), 26' x 130' lot. $499 K.

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60 SHARED ACCOMMODATION AVAILABLE

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NEWLY DECORATED SPACIOUS 1, 2 & 3 BDRMS.

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Century Village - Deerfield Beach. 1-1.5 corner, garden apt., 2nd floor, CAC, near Shul, w/ or w/o furn. Avail Imm. $29,900/US. Call 416-491-8057

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Cottage Life at its best. Sensational sandy beach, mature white pine trees, excellent deep lot and south exposure. Three bedrooms, large living area finished in pine, sun porch, deck. Everything in great repair. Olde Muskoka charm. Priced to sell at $279,000.

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Experienced & professional overseas live-in nannies, nurses and health care aides. Reference verification. Knowledge of Jewish Dietary Laws.
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Young senior seeks part time position as companion for elderly. Call 416-789-4945.

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Loving, energetic, resp, baby-sitter req'd for 1 year old. Light housekeeping. 3 days/wk., 416-787-4801, no Sat. calls.

Nanny req'd. F/T or P/T. Ref's req'd. Thornhill. 905-764-1353.

Nanny/Housekeeper, F/T, live-out position in Yonge/Lawrence area. Warm, enthusiastic person needed to help with three children and to take charge of housekeeping. Must be experienced driver, preferably with own car. Excel. pay. All remittances made. Ref.'s required. June 1 start date. **Call Allyson at 416-862-6845 & leave msg.**

257 HEALTH CARE AVAILABLE

Global Quality Care Ltd.
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Qualified and certified staff for all conditions, incl. physically, mentally & emotionally in need.
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Experienced lady with HCA seeks work with elderly at Baycrest. Night or day duty. Live-in. Private. Call 416-690-9761.

260 BUSINESS PERSONALS

Bringing People Together. It only takes one match to light a fire. Call Ruth **905-731-5204.**

264 SOCIAL ANNOUNCEMENTS

Beth Tzedec Synagogue & banquet hall **avail. for Simcha** on Sun. July 16, 2000. Call Laurane, 416-781-3514, ext. 13.

275 PERSONAL COMPANIONS WANTED

*** CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.**

Attractive woman is looking for an honest, romantic man, age 45-60. Call **416-820-6117.**

Exceptionally attractive, elegant & sophisticated lady, European background, 62 yrs. old, looks 50, own business, would like to meet a gentleman, 65-70 who is also sophisticated in all aspects, possibly prof. or business man who knows how to treat a lady, for a meaningful relationship. CJN Box # 7272.

Let's meet for coffee, cake & friendship! Ages 35-55. Just a good time. 905-889-6135, Sol.

Looking for good company with long term possibilities? Me too! Unpretentious, soft spoken, unattached male. 56, with integrity, good sense of humour, introspective, good listener, seeks to balance life with spirited, perceptive, petite, slim, unattached female, age 48 to 55, who is communicative, good humoured, and with no dependents. I enjoy pop music of the 50's, 60's & 70's, pop-oriented jazz, movies and warm sunny days. Reply to CJN Box #7274.

My Passover wish is to meet an eligible SJM! I'm tall, attractive, educated, 30, independent, not pretentious, friendly, outgoing, fit, with many interests. Seeking similar qualities in an SJM, 30-36. **CJN Box 7276.**

280 ANNOUNCEMENTS

WANTED - WOMEN OVER 40 with heavy bleeding, for information regarding investigational study conducted by Dr. Heather Shapiro. **416-340-3414,** or **lindahunter@sympatico.ca**

300 ARTICLES FOR SALE

For Sale - 220 volt appl., great prices. TV's, washer & dryer, small appl. Call 905-715-7362.

Shul selling religious, ritual & school items. Included are a large oak Bimah, organ, & candelabra. Many items for sale. Will entertain fair offers. **Call: 905-682-8030, after 5pm.**

315 CARS

Turn your old car into renewed hope. Donate your used car to benefit Jewish special education and receive maximum tax credit. As an example of the incredible tax credit you may receive, consider this: An '88 Buick Regal may be worth as much as $3,775. Free towing. 416-787-1101.

Israel & the Jewish World

ADJUSTING THE KIPPAH: Chinese President Jiang Zemin adjusts his kippah before entering the Hall of Remembrance in Yad Vashem last week. Former Knesset speaker Shevah Weiss stands beside Jiang. [RNS/Reuters]

330 OBITUARIES

PASSOVER GREETINGS from
IZENBERG GOLDBERG Monuments
Serving generations of families for over 80 years
•Finest quality memorials crafted in our own factory - under our supervision
•Very reasonable prices
LIFETIME GUARANTEE ON ALL MONUMENTS
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3173 BATHURST ST. *(just north of Lawrence)*
(416) 787-0319

330 OBITUARIES

MENDLOVIC, Leopold - on March 30, 2000, late of 81 Shelborne Ave.

NIZNIK, Hyman Bernard - on March 31, 2000, late of 1 Janesville Rd.

GOLDMAN, Sam - on Apr. 1, 2000, late of 42 Denmark Cres.

GOTLIB, Mark - on Apr. 1, 2000, late of 131 Torresdale Ave.

HOROWITZ, Rose - on Apr. 1, 2000.

EDELL, Solomon, B.S. - on Apr. 2, 2000, late of 15 Erica Ave.

FRANKOVITS, Tony - on Apr. 2, 2000, late of 165 Waterloo Ave.

KRIEDSTEIN, Fanny - on Apr. 2, 2000, late of 429 Walmer Rd.

GOLDBERG, Toby - on Apr. 3, 2000, late of 3560 Bathurst St.

SNYDER, Ethel - on Apr. 3, 2000, late of 1000 Elgin Mill Rd. E.

BRAGINSKY, Maior - on Apr. 4, 2000, late of 4455 Bathurst St.

GALITSKY, Ella - on Apr. 4, 2000.

NOIK, Riva - on Apr. 4, 2000, late of 11 Townsgate Dr.

SINGER, Helen - on Apr. 4, 2000.

ABRAHAM, Morris - on Apr. 5, 2000, late of 33 Drewry Ave.

GLASS, Mary - on Apr. 5, 2000, late of 550 Cummer Ave.

Steeles Memorial Chapel

BENJAMIN'S LANDMARK MONUMENTS
ALL MONUMENTS ARE NOT CREATED EQUAL
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Yad Vashem at Landmark Monuments
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3429 Bathurst St. (corner of Melrose)

SACKS, Jean - on Apr. 1, 2000, late of 2500 Bathurst St., #506.

SIEGEL, Sheila - on Apr. 1, 2000, late of 355 St. Clair Ave. W., #1707.

REINGEWIRTZ, Helen - on Apr. 2, 2000, late of 205 Cummer Ave.

BRODY, Dolly - on Apr. 4, 2000, late of 135 Antibes Dr., #1901.

KLINGER, Antonia - on Apr. 4, 2000, late of 3020 N. 36th St.

GOLDEN, Gertrude - on Apr. 5, 2000, late of 281 St. Clair Ave. W.

KATZMAN, Lewis David - on Apr. 5, 2000, late of 177 Cocksfield Ave.

USPRECH, Harry - on Apr. 5, 2000, late of 107 Montrose Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

SAGER, Charles - on March 30, 2000, late of 141 Roehampton Ave., #202.

ROTTERMAN, Izzie - on March 31, 2000, late of 625 Avenue Rd., #402.

PACK, Fanny - on Apr. 1, 2000, late of 880 Lawrence Ave. E.

BENJAMIN'S PARK MEMORIAL CHAPEL

PRESENCER, Louis - on March 31, 2000, late of 429 Walmer Rd.

A NON PROFIT ORGANIZATION
HEBREW BASIC BURIAL
TRADITIONAL GRAVESIDE SERVICE

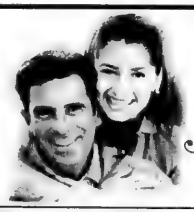
335 UNVEILINGS

The unveiling of a monument to the memory of the late
TIFFY BORENSTEIN ז"ל
will take place
Sunday, April 30th, 1:00 p.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
CANTOR MORRIS SOBERMAN ז"ל
will take place
Sunday, April 30th, 2:00 p.m.
Beth Tzedec Memorial Park
Section II
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JUDY STEIN ז"ל
will take place
Sunday, April 30th, 11:00 a.m.
Pardes Shalom Cemetery
Beit Rayim Section
Relatives and friends are invited to attend

The Classified and Service Directory Advertising Deadline is Monday, April 24 for the May 4th edition.



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It's only $2.49 per minute. You must be 18 years of age, and have a touch tone phone to use this service.

To place a FREE personal ad, call: 905-276-6167 Ext. 65

WOMEN seeking MEN

To respond to an ad, call: 1-900-451-4552 Ext. 65

MARRIAGE MINDED

Single female, Toronto born, family oriented, works in the medical educational field, enjoys sports. Seeks male, marriage minded, ready to start a family and raise then with traditional Jewish values. Leave details and self description, will return calls. AD#1051

FAMILY VALUES

Attractive Jewish female, early 60's, seeking gentleman with integrity and who's family oriented. AD#1676

LET'S MEET

Single divorced female, 38 yrs, 5' 4", attractive, sophisticated, warm hearted, romantic, professional. Enjoys music, the arts, tennis, dancing and travelling. Seeking male, 37-48 yrs, who is intelligent, sincere, emotionally and financially stable. AD#1175

LET'S BECOME FRIENDS

Optimistic, fun loving, attractive, professional, brunette, green eyes. Enjoys reading, travel, music, dancing, movies, theatre, walks, evenings at home. Seeking male, 50-60 yrs, who is compassionate, honest, has integrity, strong family values, humourous and enjoys good conversation. AD#1571

LOVES LIFE

Divorced female, 55 yrs, semi-retired professional, green eyes, blonde hair, attractive, caring, good sense of humour. Enjoys music, sports, dining and dancing, cottage life. Seeks male, 60-69 yrs, established, non-smoker, sincere, loves life and laughter. AD#1159

FAMILY ORIENTED

Single female, attractive intelligent, professional, warm hearted, sincere, spiritual modern orthodox, wide variety of interests. Seeks male, 39-45 yrs with similar interests and qualities for family orisented relationship. AD#1158

LET'S FALL IN LOVE

Single Jewish female, attractive, elegant, sophisticated, intelligent, romantic, warm, good sense of humour. Seeking a male, over 47, secure, kind, generous, romantic, knows how to treat a lady. AD#1463

LET'S MEET

Single Jewish female, divorced, 38, 5'4", professional, attractive, slim, enjoy music, theater, philosophy, psychology, tennis, dancing, travelling. Seeking a Jewish male, 37-48, intelligent, honest, sincere, financially secure. AD#1226

FAMILY ORIENTED

Single female, divorced, 41, with 2 teenagers, fun, spiritual, sensual, happy, humorous. Seeking a mensch who is family oriented, humorous, sincere, enjoys outdoors, movies, dining out, having fun, to share good and bad times together. AD#1329

UNIQUE LADY

Single Jewish female, 50ish, 5'6", attractive, thoughtful, loving, caring, sensual, fit, professional, non smoker, positive outlook, enjoy sports, ballet, jazz, countryside. Seeking a male, non smoker, down to earth, secure, to share life's treasures with. AD#1119

JAU DA VIVE

Single female, 58, writer, intelligent, attractive. Seeking a Jewish male, 60ish, who has strong ties with Israel. AD#1247

FAMILY VALUES

Divorced female, 42, 5'2", cute, slim, smart, 2 children, passionate, energetic, fun. Seeking a male, well educated, has good values, non smoker. AD#1016

LOVE LIFE

Single Jewish female, 28, adventurous, ambitious, outgoing, friendly, enjoy sports, working out, reading, music, theater. Seeking a Jewish male, never married, ambitious, trustworthy, honest, outgoing, ready to live life to the fullest. AD#1564

COMPANIONSHIP

Single Jewish female, late 40's, attractive, professional, no dependents, enjoy movies, long walks, theater. Seeking a Jewish male, 49-60, with similar interests. AD#1390

FRIENDS FIRST

Single Jewish female, intelligent, honest, educated, kind, religious, wide variety of interests. Seeking a male, 69-75, with similar qualities, for friendship, companionship, possible future developments. AD#1050

MARRIAGE MINDED

Single Jewish female, 37, brown hair, hazel green eyes, smoker, slim, cute, petite, honest, sincere, down to earth, enjoy cooking, singing, dining, dancing. Seeking a Jewish male, 35-43, spontaneous, romantic, ambitious, ready for marriage and children. AD#1280

SERIOUS RELATIONSHIP

Single Jewish female, widow, attractive, 50, intelligent, European. Seeking a male, honest, kind, well established, to share love and life. AD#1522

MAN OF MY DREAMS

Single Jewish female, petite, brown eyes, cute red hair, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 54-65, professional, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1256

LET'S TALK

Single Jewish female, 29, attractive, long straight hair, brown eyes, enjoy travelling, the outdoors, love all animals. Seeking a male, established, good sense of humour, easy to talk to. AD#1049

SEARCHING FOR SOULMATE

Divorced professional female, 50, long brown hair, hazel eyes, attractive, charming,m strong headed, twin girls age 22, enjoy dining, country on weekends, camping, travelling, movies, reading. Seeking a male, family oriented, or has a family, understanding, happy for soulmate. AD#1347

KIDS ARE WELCOME

Divorced Jewish female, non practicing, tall, dark hair and eyes, honest, secure, independent, sense of humour, love cottage life, beach, cooking, theater, travelling. Seeking a tall, handsome male, employed, emotionally available, sincere, spontaneous, for serious long term relationship. AD#1436

BE MY SUNSHINE

Single Jewish female, attractive, 5'5", brown hair and eyes, fit, non smoker, kind, sincere, emotionally stable, good natured. Seeking a single Jewish male, traditional, 45-55, around 6', handsome, exiting, established, honest, sensitive, kind, funny, caring, non smoker, children welcome. AD#1609

SINGLE MOM

Single Jewish mom of 10yr old son, 40, attractive, slim, employed, going to school, enjoy dining, dancing, movies, family life. Seeking a male, 40-44, with similar interests and qualities. AD#1475

GOOD TIMES AHEAD

Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HONEST AND SINCERE

Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

SEEKING KNIGHT IN SHINING ARMOR

Single female, attractive, slim, 5'4", brunette, professional, employed, enjoy camping, fine dining, dancing, theater, country life. Seeking a male, 37-45, intelligent, loves to travel, very sincere, single or divorced, do not want anyone who is separated. AD#1285

LET'S MEET

Single Jewish female, very attractive, 33, have some learning difficulties, enjoy movies, dining, dancing, family oriented. Seeking a male, 29-39, gentle, understanding, who also has some learning difficulties but can drive a car. AD#1538

CALL ME

Single mom of 2 grown children, many interests, fashion decorating. Seeking a male, 45-55. AD#1394

FRIENDS FIRST

Single female, educated in Israel and Canada, professional, slim, pretty, young looking, good sense of humour, honest, thoughtful, kind, outgoing, enjoy classical music, walking, galleries, travel, reading. Seeking a male, 59-65, financially secure, similar interests, for friends first relationship. AD#1166

BE MY SUNSHINE

Single Jewish female, 33, professional, attractive, enjoy movies, music, dining, dancing, reading. Seeking Jewish male, 30's-40's, non smoker, intelligent, honest, caring, stable, for long term relationship. AD#1466

LET'S HAVE COFFEE

Single female, 35, slim, brown hair and eyes, 5'8", kind, caring, sincere, good sense of humour, enjoy movies, TV, sports, cottage life. Seeking a male with similar interests, for long term relationship. AD#1116

To renew your ad
Call: 416-236-6644

MEN seeking WOMEN

To respond to an ad, call: 1-900-451-4552 Ext. 65

MARRIAGE MINDED

Single male, 35 yrs, 5' 10", honest, sharing and caring, down to earth, enjoys movies, dining, and dancing, concerts, quiet romantic evenings. Seeks female with similar interests. AD#1660

LOVE AWAITS

Single Jewish male, late 40's , 5' 10", grey blue eyes, warm, sincere, gentel, loving, good sense of humour. Enjoys the theatre, long walks, bowling, tennis. Seeks female, 32-33 yrs, single or windowed, orthodox preferred but not required, intelligent, with similar interests. AD#1161

SHARE LIFE TOGETHER

Single Jewish male, widower, blue eyes, brown hair, medium height, good looking, non smoker, very fit, work out, enjoy movies, dining, travelling, beach holidays, skiing. Seeking a female, attractive, good natured, to enjoy life with. AD#1393

GOOD MAN

Divorced male, 53, no children, good hearted, good looking, good sense of humour. seeking a female to share life with. AD#1178

FIDDLER ON THE ROOF

Single male, unique and special, with traditional values, attractive, young looking, healthy, successful, enjoy life. Seeking a female with similar qualities. AD#1212

SERIOUS RELATIONSHIP

Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship. AD#1189

WANT FAMILY LIFE

Single Jewish semi-retired business man in beauty supply, 50, 5'8", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME

Single Jewish male, traditional, 50, 5'8", 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

LIVE LIFE FULLY

Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

HOUSE OF TORRAH

Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology. Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

FAMILY ORIENTED

Single Jewish male, Canadian born, lawyer, Sabith of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

SOULMATE

Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC

Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

LET'S GET TOGETHER

Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR

Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

MARRIAGE MINDED

Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!

Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OPEN YOUR HEART

Single white male, 57, warm, loving, romantic, self employed, business man. Seeking a female, similar qualities and interests. AD#1426

VERY ACCEPTING

Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

OCEANS OF LOVE

Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

ROMANTIC AT HEART

Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

BE MY SPECIAL SOMEONE

Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO

Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

SHARE MY WORLD

Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

ARE YOU OUT THERE?

Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

CULTURED AND AERODITED

Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK

Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE

Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ARE YOU FOR ME

Single Jewish male, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

BE MY SABBATH QUEEN

Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT

Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

SERIOUS RELATIONSHIP

Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, wants to settle down, enjoy life, not into games. AD#1090

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Sports & Leisure

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The Canadian Jewish news

High school goaltender a Toronto all-star

By PAUL LUNGEN
Staff Reporter

TORONTO — Odds are that 10 or 15 years ago, a typical teenage girl would never have dreamed of donning 40 or 50 pounds of hot and smelly goaltending equipment to face down a bunch of guys shooting a hard rubber puck. And then kibbitzing with them about it later.

It's a measure of how far women's participation in sports has come, that for Flora Vineberg, it's all in a day's work. As far as she's concerned, hockey today is as much a girl's game as it is one for the boys.

Vineberg, 16, is one of a new breed of young female athletes who are flocking to hockey in growing numbers. Enrollment in organized women's hockey has grown by 600 percent in recent years and Vineberg has been in the forefront, playing competitive shinny with boys since she was six.

In those days Vineberg played as a forward, but about five or six years ago, she found herself a niche as a goalie and she's never looked back.

Recently, her stellar performance for her school team, the North Toronto Collegiate Norsewomen, earned her a spot on the girls hockey GTA all-star team, as selected by the *Toronto Sun*.

Vineberg also backstops the Beatrice Junior Aeros, an intermediate level team in the Ontario Women's Hockey Association (OWHA). The Aeros is an elite team playing at the highest level for girls aged 16-20.

Aeros coach Dave Pirie considers "Vinnie" one of the best goalies in the league. "She's got very quick lateral movement and a very good glove hand...She tries to bring out the best in everybody at practice."

Her statistics bear him out. During the regular season, Vinnie posted a sizzling 1.12 goals against average.

Just as important as her technical abilities, are the intangibles that make her a key member of the team, Pirie said.

Vineberg has a great attitude and a fine work ethic. "She knows what she wants and she works hard for it."

As far as Vineberg is concerned, her ultimate objective is pretty clear: "My supreme goal in life is to play for the national team."

Like many other girls her age, she's enthralled by the success and respect garnered by the national team, which recently won the world championship thanks to an overtime win versus arch rivals, the United States.

While she'll have plenty of competition for the puck-stopping role on the national team – goaltending is one of Canada's strongest positions – Vineberg has other options to consider. She will probably receive offers for a full athletic scholarship from U.S. colleges, Pirie said. And there's always the chance she'll decide to move up in the Aeros organization and play for the senior teams, one of the elite teams in the country.

Behind the mask: Flora Vineberg playing last year for the Lady Marlies

Vineberg got her first exposure to hockey at around five or six by playing shinny at a friend's birthday party. Her parents enrolled her in the Forest Hill House League where the kids take turns playing each position. When she recorded a shut-out in her first game, "I said I like it.

"It was pretty easy for me. I was so excited about it, and I was good at it."

At age 12 she joined the (boys) Toronto Aeros A level team in the MTHL and on occasion she got called to play AA hockey as a spare as well.

The better AA players didn't post that much of a problem for her, she recalls. "It was all new to me, so you have to rise to the challenge."

At about 13 she switched to the Ontario Women's Hockey Association (OWHA) and played for the Toronto Lady Marlies for three seasons. Last year, the team went to the city and provincial championships, winning both, as well as seven or eight other tournaments. In the provincial championship against the Ottawa Capitals, Vineberg recorded a shut-out and the Marlies scored with 34 seconds left to record a 1-0 victory.

This year, Vineberg pulled on the pads for the Norsewomen and she practiced with the Northmen, the school's boys team. She also played goalie for the boys floor hockey team in a co-ed league that consists primarily of boys.

"It was fun," she said. "They really liked that I came out for it. They say, if you're good enough, why is it a big deal?"

Vineberg's led the Norsewomen to three city championships, recording a shutout in the semi-finals this season versus Lawrence Park. She then backstopped the team to a 4-2 win over arch rivals Humberside in the final.

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Inside Back

Pesach Food Quiz

By JORDAN MAX

I can't think of eight days of the year when we are more conscious of what we eat than Pesach, and so, here to take your mind off what you can't eat during Pesach, is my Pesach Food Quiz.

Chametz is:

a. The result of one of five grains that ferments and rises after 18 minutes of contact with water, which must be removed from your house and sold to a non-Jew.

b. A deadly intergalactic virus that invades your home and clings to everything in sight, which can only be destroyed by the full array of industrial strength cleaners.

c. The latest weight-loss drug.

d. A kosher pig that lives in trees.

Kitniyot are:

a. Legumes etc. that are similar to chametz and forbidden for Ashkenazim but not for Sephardim.

b. Another one of those crazy Ashkenazi customs.

c. Anything that doesn't taste like cardboard and is therefore forbidden.

d. That crazed look that your children get after too much consumption of chocolate and other chazzerai you wouldn't allow them to have the rest of the year, which you let them have because you feel guilty for what they're missing.

What convenience food items are not yet available in a kosher L'Pesach version?

a. Pancakes.

b. Pizza crust.

c. Bagel mix.

d. Toast.

Shmurah matzah is:

a. Matzah made from flour which has been guarded since harvest to prevent its becoming chametz due to contact with water for more than 18 minutes.

b. More expensive per pound than most kosher cuts of meat.

c. Matzah eaten by on-duty security guards. (What kind of an occupation is that for a Jewish boy?)

d. The most pressure-sensitive substance known to man.

The term Gebrokts refers to:

a. A stringency which prohibits any contact between matzah products and water for the first seven days of Pesach.

b. Another one of those crazy Ashkenazi customs.

c. How you feel when you finally manage to sit down after a month of Pesach cleaning and the last 72 continuous hours of cooking.

d. Your financial situation after all that Pesach food shopping.

Last Laugh

Some people spend Pesach in a kosher L'Pesach hotel because:

a. They want to escape from Pesach cleaning and/or are deathly afraid of chametz.

b. That's how Moshe Rabbeinu and B'nei Yisrael did it coming out of Mizrayim.

c. They want to fulfil the Torah commandment to eat matzah by eating around the clock for eight days and nights.

d. If the Hershkowitzes can afford to go to a Pesachdik hotel, why can't we?

At the seder, Eliyahu Hanavi comes to each seder table to:

a. Drink a bit of wine from a special cup set aside for him, and possibly announce the coming of Mashiach.

b. Spill the red wine on the heirloom tablecloth, then watch the hockey playoffs on TV.

c. Get a night out from Mrs. Hanavi on his souped-up T-bird chariot.

d. Check hechshers and the dessert selection.

Which of the following activities *cannot* be done with matzah on Chol Hamoed?

a. Create an edible jigsaw puzzle.

b. Play a game of frisbee.

c. Feed it to the goldfish and watch them sink to the bottom of the fish tank.

d. Soak up kitchen spills and ocean oil slicks

Chag Sameach!

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1 tblsp. vegetable oil
1 small onion
2 cups farfel
1 cup chopped shitake mushrooms, stems removed
1 med. red bell pepper, seeded, diced
1 1/2 cup warm broth
2 eggs & 2 egg whites
fresh ground pepper
salt to taste

Saute onion & leek 10 min. Add mushrooms, bell pepper and sauté 5 min. more. Pour farfel into small bowl and cover with broth. Let stand 5 min. Strain and press out liquid. Lightly beat eggs and egg whites together. Add cooked vegetables, farfel, pepper and salt. Mix well. Transfer mixture to baking dish coated with cooking spray and bake for 35-40 min. at 375°F or until top is brown and crisp.

THE CAPLAN FAMILY EXTEND BEST WISHES FOR A HAPPY & HEALTHY PASSOVER

About Teens

Dear Karilani,

I am 17 years old and my family is bothering me to get my driver's licence. I am in no rush to drive because I get to where I have to go by getting rides from either my mom or dad or my friends' moms or dads. My parents said I have to pay for part of my lessons and part of my insurance and I don't want to. Things are just fine the way they are as far as I'm concerned. How do I get them off my back?

Driveless Teen

Dear Driveless Teen,

So, you have finally reached the driving age. What is interesting about turning 16 or 17, is that teenagers can have different attitudes and views about getting a licence. Some teens jump at the chance of going through the variety of stages that will allow them to have the freedom they have been dreaming of, while others tend to take things slowly. One isn't necessarily better than the other; they are just different attitudes.

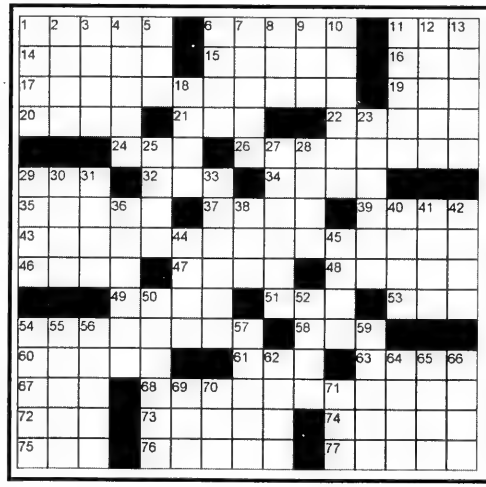
In certain cases, parents may feel that their child wants to learn how to drive, so they try to encourage their teen and help them go about obtaining the licence. Maybe your parents simply expected that you would want to learn how to drive, so they are making comments to let you know they will help you out.

However, it is important for you to make them aware that you don't really have any desire to learn how to drive right now. Is it possible that they are unaware of your true feelings on the issue?

If you've spoken to them already and they know how you feel, yet they are still bothering you about getting that little piece of plastic, then approach them again and explain to them that you are content and satisfied with your driving situation. If your parents feel the need for you to start lessons, then maybe you can start and work through the lessons at a slow, gradual pace.

Finally, if you are really upset about having to pay for the classes and insurance, discuss it with your parents and you might be able to arrive at another solution. Being honest and open with your parents will help you both in understanding each other's wishes and desires. With that in mind, remember that knowing how to drive is an important skill you should eventually learn.

Karilani is a composite name for three girls, who are close friends and in Grade 12 in Toronto



The Canadian Jewish news

From Camp Swig to Carnegie Hall

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Poe's middle name
6 It may be right
11 Koch and Norton
14 Respond to a stimulus
15 Noted impressionist
16 Honeycomb dweller
17 With 43-across, Debbie Friedman song
19 Palindromic preposition
20 Predict
21 Ending for Hasid
22 Actor Zimbalist, Jr.
24 Knotts of TV
26 Debbie Friedman song
29 Here, to Henri
32 Katie Sagal's "Married... With Children" role
34 "What ___ is new?"
35 Sunshine State city
37 Burghoff costar
39 Actress Perlman
43 See 17-across
46 Dancer Pavlova
47 "Night" name
48 Fable-teller of note
49 Supposed Asian menace
51 Tribe that settled in northern Palestine
53 Letter before tee
54 Debbie Friedman song
58 Use a needle
60 French-speaking land
61 MENSA criteria
63 Take on
67 Author Beattie
68 Debbie Friedman song
72 Seinfeld spiel
73 Commotion
74 Accompanying
75 Classified information?
76 Nebbish, maybe
77 By itself

Down

1 ___ League
2 NBC big shot
3 One of "Charlie's Angels"
4 Emulated Steve Guttenberg
5 Ultimate degree
6 Tan and Irving
7 Hebrew for "my delight"
8 African antelope
9 "___ my people go!"
10 Merman and others
11 Pulitzer-winning film critic
12 Literature Nobelist Walcott
13 The Beatles' "You Won't ___"
18 Start of a Mozart title
23 Sprite, archaically
25 October birthstone
27 Film critic Michael
28 Jai ___ (Basque sport)
29 "___ girl!"
30 "Love and Marriage" lyricist Sammy
31 David Bowie's supermodel wife
33 Scottish tongue
36 Woody Allen's *___ Again, Sam*
38 Hawaiian garland
40 Firefighter's weapon
41 Genesis name
42 Hooded snakes
44 ___ precedent
45 Not nuts
50 Elijah's successor
52 One A in AARP
54 Tibet's capital
55 Punished, like Michael Fay was in Singapore
56 Subtle indicators
57 Weatherman's predictions
59 Total
62 Wharf
64 Helicopter inventor Sikorsky
65 Reagan and Howard
66 Small advantage
69 It's charged
70 "___ a problem"
71 Water source

CROSSWORD PUZZLE

(Answers are on page 46.)

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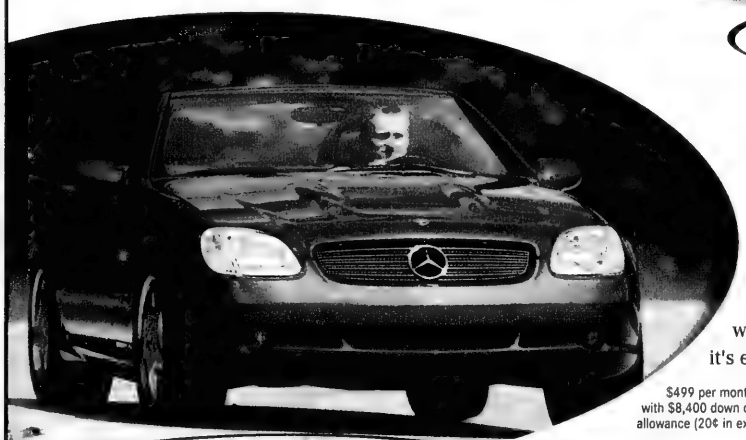

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PASSOVER

2000 Literary Supplement

Prose

Marlene Eisner
- *Mah Nishtana*

Sorin Finchelstein
- *The Making of a Dog Lover*

Joseph Peretz
- *Escape*

Brenna Nitkin, age 11
- *The Reason*

Maureen Estelle Rappaport
- *The Store*

Ronald Ruskin
- *Matzah Blues*

Ann Szedlecki
- *The Last Dayenu - Passover 1939*

Ruth Stern Warzecha
- *Mendel's Tree*

Judith Ungar Weinryb
- *A Passover Dream*

Poetry

Rebecca Burstein, age 11
- *Help Me God*

Donia Blumenfeld Clenman
- *Rejoice Thackeray; Be Merry Twain*

Sharon Abron Drache
- *Masada*
- *(From the collection For the Sake of the Rose)*

Andrew Fainer
- *Relative Time*
- *Cantor Stein*

Ron Fromstein
- *The Four Cups*

Aniko Galambos
- *Jerusalem Dreaming*

Meira Gelkopf, age 11
- *My Family's Jewish Treasure*

Ibolya Grossman
- *Mommy, Why Did you Leave Me?*

Shayna Kravetz
- *Sacrifice*

Manuel Linden
- *Entebbe: Let Our People Live*
- *A Paean to Friendship*

Yoelit Lipinsky, age 11
- *I Will Not Forget*

Marina Mashaal
- *The Kinneret*

Hannah Mercer
- *Hurricane*

Eugene Nacht
- *Commitment*

Merle Nudelman
- *In a Polish Village*
- *1939*

Lazar Sarna
- *The Partners Retire*

Sandra Cohen Schachter
- *Januz Korczak*

Stephen Schechter
- *Here is the Bread of Misery*

Judith Shahar
- *A Wonderful Dream*
- *Arrival in the Holy Land*

Roselle Stone
- *Where, Oh Where?*

Hanna Tennenhaus
- *Letter and poem: To My Parents' Silver Wedding*

Jean Vegman
- *Guerres*

Photofest: National Photo Contest

Ilana Mantell
- *First Place*

Jimmy Bitton
- *Second Place*

Nathaniel Greenberg
- *Third Place*

The Canadian Jewish news

Section B

Photofest: Jewish Life in Canada National Photo Contest

- *First Place* — Ilana Mantell
- *Second Place* — Jimmy Bitton
- *Third Place* — Nathaniel Greenberg

• plus a number of honourable mentions

First place — Ilana Mantell pho

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HAPPY PASSOVER

Samuelsohn
The way to say fine tailoring

A veritable readers' feast

Paraphrasing Proverbs 25:11 that "a word fitting *written* is like apples of gold in settings of silver it is with great pleasure and pride that we prese for the quieter, more reflective moments this Pesac holiday, *The Fourth Annual Literary Supplemen* a veritable feast of golden apples in silver settings.

The response to our call for original works of prose ar poetry was deeply gratifying. We received more submissio this year than ever before and more from "first-timers" tha ever before.

Choosing which of the offerings to publish was a respo sibility that I tried to fulfil mindful of the sensibilities of th writers as well as of the quality of the writings. I regret tha we could not publish more material. The key limiting facto of course, as always, was space.

As I read through the many submissions, prose and poetr I was struck, yet again, as I was in preceding years, by the i tensity of the emotions and, one might even add, the urgenc of the expression of the emotions that infuse the works.

As in previous years, the Holocaust was a recurring them in the submissions we received – and not only in the work of survivor-age writers. It appeared frequently in the work of obviously younger writers, of the generation of the chi dren and even the grandchildren of survivors.

When you assemble with your families and your friend for the seder, when your eyes glide around the table, bear i mind the bittersweet observation of Judith Shahar whose poe *A Wonderful Dream* appears in these pages:

> The holidays!
> The remembrance of bliss
> And celebration
> Rises above the deep regret
> Of the passing
> Of all I loved so well
> Even in dreams
> My heart's eye
> Cannot let go my tears.

In addition to original prose and poetry, we are pleased also publish the photographs deemed to be the winners of th Photofest: Jewish Life in Canada National Photo Contest spo sored by UIA Federations Canada, Jewish federations acro Canada and *The CJN*.

Congratulations to the writers, the photographers and, abov all, the readers, who we believe are the real beneficiaries o our selections. It is our fervent hope that this supplement wi add to your enjoyment of Pesach. Chag samayach. *The edito*

Second place **Jimmy Bitton photo**

Third place **Nathaniel Greenberg photo**

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EXTEND THEIR GOOD WISHES FOR A HAPPY PASSOVER

Ma Nishtanah

By MARLENE EISNER

Ruth put the box of dishes down on the hall table. In a short while, her guests would arrive and she wanted everything to be perfect. And why shouldn't it be? Hadn't she hosted a Passover seder in her house every year since she got married? Why should this night be any different?

The wood floors of the spacious four-room apartment had been swept, the sinks in both bathrooms scrubbed, pictures dusted and straightened and the Pesach silverware polished.

In the kitchen, wax paper lined the counters, which were covered with freshly baked sponge cakes and boxes of matzah meal. The house was filled with the savoury aroma of roasting chicken, simmering beef brisket and hearty chicken soup, a rich blend that wafted over Ruth like a poultice, soothing and warm.

By the time evening rolled around, everyone would be sitting around the table, all 17 of them, including Great-Aunt Lottie and cousin Marty, ready for the first night. All that was left to be done, was to put away the chametz dishes.

"Ma, how about I come in to Montreal a few days early, without Dave and the kids, so I can help?" Sandra had said last week from her home in Toronto. "I don't like that you're doing everything yourself. You know, Rhona should be ashamed of herself, not coming over to help you with the dishes and the shopping."

"Sandra, Rhona can't come to help. What with the new baby and her two little ones, she has enough to do. And you too, *maidela*, you have your family to take care of. Don't worry about me. I've been preparing for Passover since before you were born. I can do it with my eyes shut. I'm just happy you're coming. It's going to be a wonderful Passover."

But making the house ready had taken longer than Ruth anticipated, now that Henry wasn't home to give her a hand. She hated to admit how tired she was.

Ruth reached her arms around the box, lifted it, and waddled slowly across the living room toward the balcony. She would have to store the chametz dishes outside this year. It was Henry's job to take the dishes downstairs to the locker room for the eight days of Passover, and it was his job to bring them back upstairs. But Henry was no longer part of the routine they had so joyfully established 50 years ago as newlyweds.

The air was crisp and fresh on her face as Ruth opened the sliding doors. Her back creaked and her knees almost gave way, but she bent down slowly, put the box on the concrete floor and pushed it under the white garden table.

She and Henry had spent many a summer night eating dinner, the sounds of the traffic 10 stories below muffled by the cement barrier of the balcony. Ruth brushed a loose strand of greying hair from her eyes, paused to take a breath, picked up a small box and went back inside.

The dining-room table was set, the beige and eggshell blue plates a gentle contrast to the navy blue tablecloth. The gleaming silverware stood at attention beside each setting.

At the centre of the table, Eliyahu's copper wine goblet sat in a patient vigil for his ghostly appearance, and the seder plate, with its concave circles to house sprigs of parsley, cooked egg, shank bone and bitter herbs, lay at its place at the head.

"Who will lead the seder this year?" Ruth thought as she opened the box of Haggadahs. On the top of the pile lay a larger book bound in a finely crafted silver cover, ornate with symbols and Hebrew lettering – a gift purchased in Israel so many years ago. Henry's Haggadah.

He had proudly led every seder, always in Hebrew, guiding the family through the familiar ritual of answering the four questions, of why this night was different from every other.

Ruth placed the book at the head of the table. Its cover shone with a matt-like glow. She traced her fingers lightly over the lettering, her mind wandering back to other Passovers, her memories filled with the low murmur of prayer and the muffled chatter of children.

She saw herself at the table dressed in a simple black dress, her back straight and strong, her shoulder-length brown hair dark and shiny, her lips a slash of red. Beside her sat Rhona and Sandra, little girls wiggling restlessly in their seats, surrounded by their bubbies and zaydes, great-aunts, uncles and cousins, so many of them now gone or moved away.

And Henry. Ruth saw Henry, leading it all, dark wavy hair shaping his thin, handsome face, his sharp, intelligent blue eyes watching, waiting for everyone to quiet down so he could continue.

Ruth wiped a tear as it slid down her cheek. "Stop it you silly fool. Life goes on. The children will be here soon. Put a smile on your face."

As she began placing the books around the table, the doorbell rang. She looked at her watch; almost six o'clock. Everyone was here and she wasn't even ready.

"Just a minute," she called, running to the hall mirror. From the pocket of her apron, she took out a lipstick and, hands shaking, spread Pretty Pink across her lips. An old woman stared back at her. Smoothing her hair with her hands, she turned to open the door.

A crowd of people descended upon her. Voices collided as Sandra, Rhona, their husbands and children careened into her, exchanging hellos, hugs and kisses, enveloping her with their love. One by one they detached themselves from her and with sighs of "Ma, it smells so good in here, I'm starving," and "When do we start?" they filed into the apartment.

Coats scattered on the faded floral couches and just as Ruth turned the key in the lock, the doorbell rang again. She opened the door. A short round woman in a beige wool coat stood smiling at her. A red beret covered her hair.

Her thick arm was hooked tightly around the arm of a very old man. His hair was sparse and grey, his bushy Albert Einstein-like moustache a frosty white. His head hung down, his chin almost resting on the top of his coat. A middle-aged man with droopy eyes and a sad smile, who was almost as round and short as the woman, held onto the old man's other arm.

"Auntie Lottie, Cousin Marty, I'm so glad to see you," said Ruth, gesturing for them to come in. She reached gently for the old man.

"Thank you so much for picking Henry up from the nursing home for me." She bent to kiss her husband's grizzled cheek and took his hand, the skin dry like parchment.

"Hello my sweet Hershel. Good yontef. See, the children are all here for the first night of Passover."

Henry lifted his head. His once beautiful, intelligent eyes focused on her face. Still a sharp, vibrant blue, but now robbed of knowledge and memory, they reflected a vast chasm of loss.

Ruth pinned a navy blue linen yarmulke onto a wisp of Henry's hair and gently pulled his hand to guide him into the room. As he crossed the threshold, his toe caught on the moulding and he stumbled. The noise in the room stopped. Heads turned.

And then Sarah, 6, shouted "Zayde, *ma nishtanah halaylah hazeh mikol halleylot?*"

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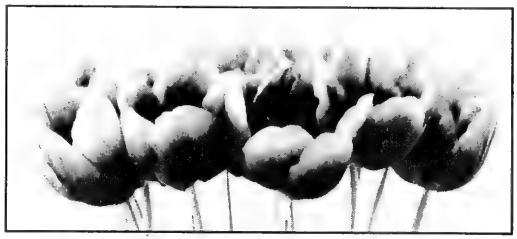

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2000 Literary Supplement

Passover Greetings

ENTEBBE: LET OUR PEOPLE LIVE

Like the wings of an eagle in flight,
The daring Israelis swooped down
from the night,
plummeted,
and plucked our people,
swiftly, silently and safely,
from the tombs of their enforced
plight.

Determined Israelis against indeterminable
odds,
against inexplicable hatred by invidious
many,

The skies opened wide, as did the Red Sea,
two thousand years ago,
cradling our people in the fluffballs
of the clouds,
softly, swiftly and sorely,
"Wings of Mercy" flying,
safely thro' the night,
guided by the Star of David,
the brightest of light,

And for a brief moment in time,
the world stood still,
in awe,
and wonder,
and respect,
for the brave few,
by the many,
in thankfulness,
in joy,
and in prayer,
for all mankind.

And in a brief moment in time,
while the rest of the world,
waited, debated and dictated,
Israel, straightened her weary back,
to the pain of Auschwitz, Treblinka,
Lod and Ma'alot,
and many other atrocities,

We stood tall and proud and right,
and while the rest of the world,
waited, debated and dictated,
we plucked our people,
swiftly, silently and safely,
and led them from the Tomb of darkness,
to light.

by Manuel Linden

A PAEAN TO FRIENDSHIP

Some people "float" into one's life – like the crest of a wind-swept wave, as it caresses the shore, leaving ripples in the "Sands of Time" – like the imprint of a special friendship which graces our life with purpose and sincerity,

Like the tapestry of cascading waves as they weave a fabric of patina-covered pebbles on a once pristine shore – like the indelible colours of a special friendship which embellish our life with care, kindness and consideration,

A friendship which we trust, will harbour us from the somewhat faulty insulation of the past and even, the present, in an increasingly atomized, de-personalized and de-humanized society – an experience, which we have all shared, at some time in our life,

May our friendship bring us together, in special prayer, with a promise for the future, our faith, our family and indeed, our community in a cornucopia of evergreen, where the garland of roses will always be in bloom.

by Manuel Linden

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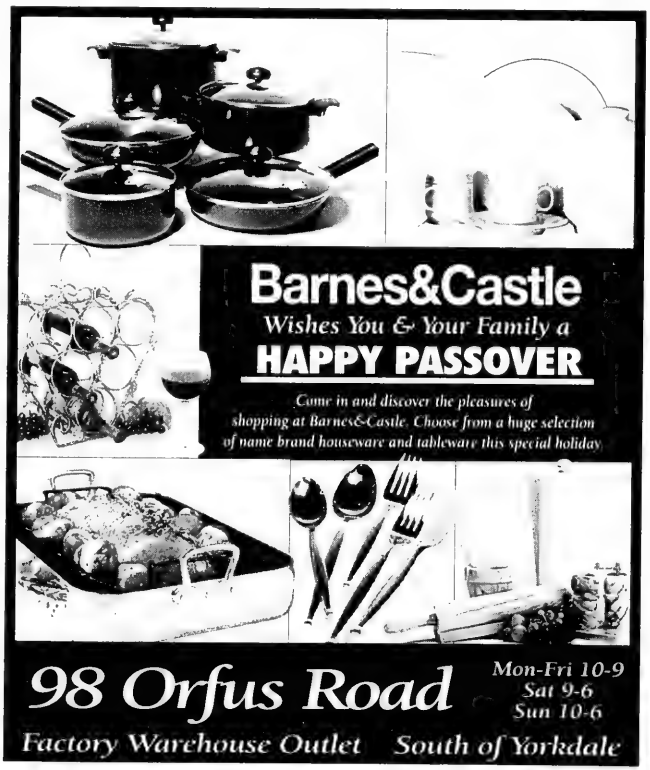
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A WONDERFUL DREAM

Mid of night…
Images from my youth
Vividly parade
Under my closed eyelids.

I see
Through two candle flames
My mother, praying…
Her head covered with lace
Light radiating from her face.
Her delicate appearance
Inspiring saintly respect.

Again I see
China plates
Speckled with gold
Ringing an immaculate linen cloth
Awaiting the blessing
Of food my mother served…
Fish, chicken soup,
Meat, kugel and more
We savoured all.
My father
At the head of the table

Solemnly blessing the wine,
The food,
His vigorous voice
Intoning songs,
Prayers, from ancient times.

The holidays!
The remembrance of bliss
And celebration
Rises above the deep regret
Of the passing
Of all I loved so well
Even in dreams
My heart's eye
Cannot let go my tears.

by Judith Shaha

ARRIVAL IN THE HOLY LAND

When the virginal spring arrived
And the zephyrs caressed the buds
I came to thee my Holy land
With trembling lips of yearning.

The air was full of sweet scents
From vineyards and golden orchards
I was embraced by a dizzying spell
When I touched your ancient earth.

The sun penetrated my body
With warm, gentle affections
My cheeks were moistened by tears
I felt the joy of happiness.

O Land! Laden with milk and honey
Illuminated by beams of wisdom
How much I wanted in my dreams
To float above the great oceans.

To make to thee, humbly to kneel
To kiss your ground with passion
With the desire of five thousand years
My soul to be, enslaved and free.

by Judith Shaha

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HERE IS THE BREAD OF MISERY

It is an old story and an early story
and a story we are told to retell
of a telling that lies in the beginning,
spores fathomed out of time
to celebrate a mystery.
And so to you my children,
stranger from home, stranger to his flesh,
stranger only beginning to be
at home in his own strangeness,
I tell this story.
We are Hebrew,
and in a pasture transformed into sand
once beat brick into royal tombs
until a man with a staff and a tale
roused promise from whiplashed memory.
So many sides to the story:
half-brothers fighting over diamonds,
a burning bush and a throne,
modes of production clashing,
modes of lamentation rising,
strangers seeking permits from strangers
to leave on equal terms,
and the angel of death of little surety.
"A sea swallowed a people, another was set free."
A story older than I thought,
and the Paris boulevards glitter cold;
better the bread of misery,
better the singing of bitter herbs
and a drunken seer bearing kindness over portals.
My children, I would fain you be mindful,
for the desert is wide and long
and many a people have gone crazy
looking for the whirlwind.
Be gentle therefore to the stranger,
and to the stranger in yourselves be kind,
and to the stranger beyond your gates
offer food and drink,
and to the stranger whom you love
offer love,
and to those with names and to those without names
offer comfort,
for this I wish to you:
candles and light, a full table,
pillows to lean on as you need them,
strong memories all the days of your lives;
and as coda to this poem,
send my love to your mother.

by Stephen Schechter

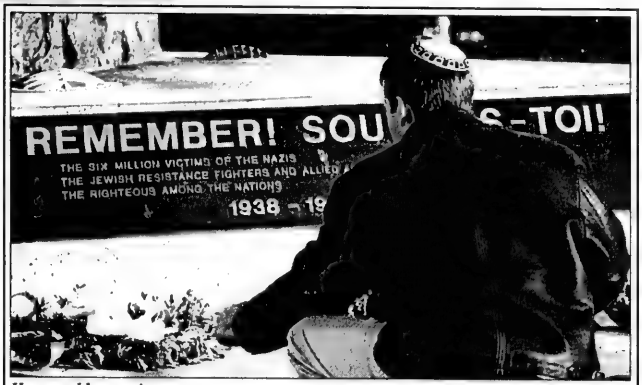
THE PARTNERS RETIRE

That one grocery store
could support two partners
for thirty-five years
despite floods, spoilt fruit,
hold-ups and inspectors
was more amazing than they imagined

They worked without a fight
and retired with the same old face.

No longer driven before lunch
to deposit the cash,
no longer concerned with rotating old stock,
they forgot each other
until in a dream, with one woken eye
on order from death,
they began to worry
whether the other had locked the door
on the very last night.

by Lazar Sarna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2000 Literary Supplement

Passover Greetings

The Making of a Dog Lover

By SORIN FINCHELSTEIN

Believe me, you will not find a more beautiful thing on this planet than spring in Minsk! Especially when you were born there, when your first attempted – and reciprocated – kiss happened in an unforgettable Minsk spring, when you got married in Minsk, right after Pesach, and, especially, when you hardly had a chance to see much of this planet but Minsk.

Just feel the warm southern wind gently playing with the newly born maple and oak leaves; breathe the unique sweet-and-sour aroma of the fully blossomed linden trees; let the sun's rays – elaborately sieved by the picturesque birch forest – reach your tired forehead; look at these tiny, ephemeral flies in their perennial wandering; listen to the divine harmony of the birds' song, and rejoice!

I am not a mind reader, yet there is a fair probability that these were the intimate thoughts Nathan Katzenberg was entertaining, while enjoying a Sunday hike on the outskirts of (guess!) Minsk, in a really gorgeous late May day, 1950-something…

For Nathan, a humble accountant in a humble office in humble downtown Minsk, this is the only bright spot in his cheerless, eventless, almost pointless life, a most dull Monday-to-Saturday routine; a routine that starts every morning at 7 a.m. sharp, with Nathan entering his dreary workplace.

Upon his arrival, our hero greets his sullen colleague listens to their morose answers, salutes his moody (on t hysterical side) supervisor, waits for a never-coming repl and, eventually, settles down behind his shabby desk.

Until four o'clock in the afternoon – save for t lunchtime hour – Nathan leafs through receipts, bill ledgers, accounts, reading some, throwing some in the rus garbage bin; punches in figures on the antique, painful noisy, mechanical calculating machine; writes sound, doc mented reports, which usually land – hardly looked at – his boss's trash basket; and, in between, stares aimlessly the grey wall whose cracked painting patterns – disappea ing upwards under the customary poster of Lenin, fro which the Father of the Revolution observes, rather apathe cally, the slow-moving operation of the Financial Office Minsk's Veterinary Authority — he has come to know heart.

In the evening, the mandatory, mostly fruitless tour of t vacant downtown stores, some long and equally futi lineups, and the boarding of the dilapidated, overcrowde terribly odorous, dangerously shaking, never-to-be-di posed-of, public bus, which has faithfully served Nathan neighbourhood over the last 15 years.

Lastly, Nathan is back home, inasmuch as one could c home a meagre attic-converted-to-flat flat which three fan lies are sharing. Nathan, his wife, and his two teenage so have been allotted two "bedrooms" facing the always ove flowing garbage bins in the backyard, the other two clos size rooms being occupied by a couple of couples: the fir in their late 20s, the second, in their early 80s.

The living room, the kitchen, and the makesh wash/shower room are jointly used by all of the abo tenants, and possessively patrolled by their two pets: an e ergetic, loudly barking puppy, belonging to the elder people, and an old, gloomy, lethargic, abundantly hair-she ding cat, owned – and inordinately spoiled – by the you pair.

Nathan's wife, embittered and hardened by the dai chores and the frequent fights with both her rebellious o spring and her much-too-close neighbours, turned into a d spicable shrew early in her marriage; as the years passed h she has drifted even further in that direction. As for Natha from the hobbies he used to enjoy during his distant yout such as violin playing, stamp collecting, and hiking, it only the latter which has endured and become his sole for of escape.

Every Sunday morning, Nathan boards the suburban tra hauled by a venerable, though surprisingly in working co dition, steam engine. Along with his travelling companions fishermen, hunters, painters and other odd kinds of people our accountant attempts to get a break from the city's smok noise, stress and soul-killing routine.

Getting off the train 45 minutes later, Nathan takes t gravelled path cutting through the birch forest, proceed under the viaduct carrying the railway, returns by the rive and finally, moves up the country road which brings hi back to the station. The entire circuit is about 20 kilometr long, and it takes our steady hiker around six hours to co plete, six hours during which he hardly meets another sou never mind a car, bus, truck or other manmade, self-pr pelled contrivance.

That is why today our outdoors-fond accountant is sligh ly surprised to hear the coughing of a car engine badly need of a tune-up, which approaches fast from behind, the dirt road under the viaduct. Afraid of being run over the middle of nowhere, Nathan takes cover behind t bushes. The car turns the bend down the road, a eventually comes into Nathan's sight. It is a frightfully ug Black Maria and stops (oy vay!) just 20 metres fro Nathan's hiding place. Under his startled eyes, the back do opens and a sizable sack is swiftly thrown to the ground. Im mediately, the car speeds away and quickly disappea

Continued on Page B

Councillor Joe Mihevc and family

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Canada

'There is something familiar in this haggard face'

Continued from Page B8

behind a cloud of ground mud, pulverized by its all-season worn tires.

Scared to death, Nathan needs quite a while to come to his senses, but finally manages to draw nearer to the object, which obviously has been deemed too heavy a burden for the fragile eight-seat station-wagon. To Nathan's astonishment, "the object" starts shaking and emitting strange noises. Eventually regaining his wits, after carefully taking stock of the surroundings, Nathan pulls out his penknife and carefully rips the coarse outer cloth. Inside it, tightly and artfully bound, there is a man. Or is that the ghost of a man? For the prisoner has evidently been beaten up and, judging from the cigarette marks on his hands and torso, methodically tortured.

Without much help from the paddy-wagon's castaway, Nathan drags him away from the road. Eventually, he has his protégé sitting on a felled log and drinking some leftover tea. While the escapee gluttonously swallows the last tea drips from Nathan's old, wartime canteen, still continuously trembling, his saviour stands by and watches attentively.

There is something familiar in this haggard face, in these convulsive movements! When and where did he meet this poor man? The hapless stranger definitely reminds him of somebody! Oh, mein Got, but this is Hersh, Hersh Blumenthal! They really did a helluva job on him!

Following this realization, Nathan tries to initiate some sort of contact. However, since he had formal training just as an accountant, his attempts at acting as a psychologist are highly empirical.

"Hersh, can you hear me? It's me, Nathan! Would you tell me, please, what happened to you?"

The man on the stump makes a swift attempt to get up, but this effort is hindered by his weakened legs. He shudders miserably, while desperately looking around for illusive help. Extremely impressed, and by now positive about the other's identity, Nathan decides to go on.

"Hersh, look at me, please! Can't you see? I'm Nathan, Nathan Katzenberg! Don't you remember me? We attended the same school, the Public School Joseph Vissarionovitch Stalin, may the earth spit him out! You even used to call me Natkatz! And the nickname stuck for all my school years."

The man loses his grip on the canteen, flinches as it bangs to the ground, looks up in terror, and eventually breaks into a hardly coherent babbling.

"I was well treated...! I know no more than I stated in the declaration I signed...! I respectfully ask to be taken back to my cell!"

"Listen, Hersh, you have to remember me! We once fell in love with the same girl, Liuba, the one with long, braided, sandy-blonde hair and wonderful, deep-blue eyes. She used to live right across the street from the old bathhouse."

"I was well treated...! I know no more than I stated in the declaration I signed...! I respectfully ask to be taken back to my cell!"

'All things considered ...they weren't that bad'

"How about the army, Hersh? We fought the Germans together, almost three years in the same platoon. Moscow, Stalingrad, Kursk... 'Death to the fascist invaders!' 'Towards Berlin, in high gear!' 'Long live our glorious Red Army!'"

"I was well treated...! I know no more than I stated in the declaration I signed...! I respectfully ask to be taken back to my cell!"

"Hersh, Hershale, please try speaking to me! It's all over! There is no reason for you to be frightened anymore! You are free now! I am Nathan, your old friend! You have to remember me! We both fell prisoners to the Germans. Don't you have any recollection of the camp? The decrepit shacks swept over by the gusty, harsh wind, the searching lights blinding us in our tormented sleep, the always busy gallows creaking lugubriously under their unfortunate load; and then, the dogs, the savage German Shepherds trained to attack, jumping on us, tearing at our tattered clothes, at our parched flesh, at our skeletal limbs, the dogs that were just about to catch us in every nightmare we had. Those beastly dogs, barking and barking, forever?"

Finally, there is a slight, almost imperceptible change in the bearing of the battered man. Could it be the start of his coming back to his senses? The deepening of wrinkles on his forehead reveals an excruciating effort to penetrate his blurred memory. His terrified eyes are frantically struggling to focus. And, eventually, his will winning over his prostration, he speaks barely audibly, in a still quivering voice, his head nodding endlessly, beyond any control.

"The dogs..., yes..., the ever barking dogs...! Of course. I do remember those beastly dogs! Though..., all things considered..., they weren't *that* bad...!"

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SACRIFICE

And he took in his hand the fire and the consuming knife, and they walked together – Genesis 22:6

Yes, I can see how
with God's voice echoing in your ears
you could pick up the fire in your hand
and not flinch
not even feel the searing heat
burning your flesh
After all, what is flesh
when your business is with God?

Maybe, even the pain was a welcome reminder
that we all go down
to numb silence and dust
that our souls bear their bodies as souvenirs of this world
Yours tethered you as you flew
like a kite
seeking its prey

But your boy
Didn't he shout no
try to grab your hand
look for water or sand
to douse that awful undying flame
eating your hand
your knife would soon eat his throat
although he didn't know that
and walked along beside you
no god-voice burning inside his head
trusting

And maybe your child forgot and
reaching to take your hand
singed himself on your red-hot zeal
and, crying out in his pain,
reminded you of yours
wrenched your eyes from the mountaintop at the horizon
to his poor blistered hand
and you soothed it with oil and thought
Well, I must be more careful now with him,
he has been too dear to us to overlook him now

And thinking us, you thought too of her
sitting by the hearth
and listening for dim rumours
at dusk among the tents
of where you had gone with him
she keeping the oil-lamps lit
and filling the tent with the smell of bread
teaching the other women how
to tame the god-fire and share it
a defence against the cold desert night
the furious and indifferent blaze of stars

And you thought of the nights
you each warmed against the other
and how her heat had comforted you
in your despair
and you thought
how ordinary that was among husbands and wives
that softness in the midst of boulders and thorny scrub
and wished maybe
that you had been content with that
never heard God nor demanded miracles
and not been about to purchase prophecy with your son's blood

Or maybe that wasn't a price you had to pay
your future for the ever-deepening now
because nothing fuels the god-fire
it burns nothing
it singes nothing
and you and the boy were all right
not consumed
and your hand was fine when you picked up the fire
the flame rested in your palm
like a fluttering bird
and you and the boy sang
as you walked toward that distant height together
enjoying the fine day

And he didn't wonder about the fire at all
because, really, the world was filled with miracles
and there would be another one along at any moment
and so he wasn't worried about
the ropes
and the wood
and the knife
and the loneliness
and the rocky trail you climbed together
and calmly he lay on the altar
and let you, weeping, tie him down and raise the knife
and he looked past you into god
and was blindly happy
to think that his future might end here or go on
and that death and life were equally astonishing
so whichever way the blade fell
he would be grateful.

by Shayna Kravetz

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MOMMY, WHY DID YOU LEAVE ME?

I was only four years old when I saw you last
But your kind and lovely face
Is still in front of my eyes.
You said many times how much you loved me
Then why? Why did you leave me?

We had many lovely times together
You took me in the park to play
You read my favourite books to me every day
And you said that you always,
Always wanted me close to you.
You held me tight and kissed me
Then why? Why did you leave me?

It's been three years already
I'm a big girl by now, over seven
But every night when I close my eyes
And before I go to sleep, I still think of you Mommy
Why? Why did you leave me?

I'm in a children's home now
With many other orphaned children
And I have friends and nannies I like.
But one day I was told that evil men had killed you
Because there was a war.
But what did you do? What was your sin Mommy?
Why? Why did you have to leave me?

You should have told those evil men
That you had a little girl at home,
You should have told those bad people
To leave you alone.
If you loved me and you had told them about me...
Then why? Why did you have to leave me?

I believed you when you said you loved me.
I loved you too, I still do.
But I wish somebody would tell me
Why? Oh why did you have to leave me?

***

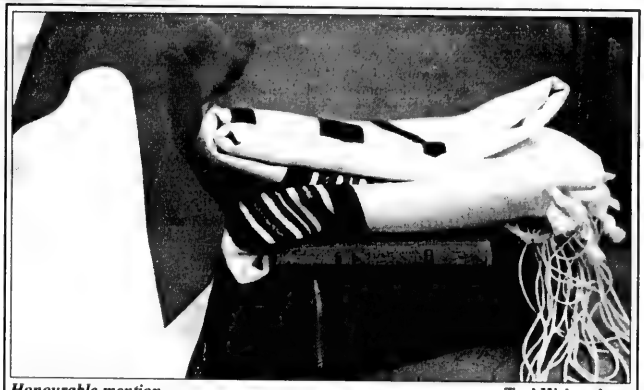
After World War II, I worked as a nanny in a Jewish orphanage in Budapest. This little girl's parents were killed by the Nazis in 1944. My poem is this child's point of view.

by Ibolya Grossman

JANUSZ KORCZAK

he chose to go with them
to showers
waiting
poison dry
he held them
to his breast
falling
as one
into fading footsteps
and he held them
to his breast
with a love
humanity knows so
little of

by Sandra Cohen Schachter



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Matzah Blues

By RONALD RUSKIN

In 1954, I was the only Jew in my public school in Toronto.

We lived over my father's drugstore in the west end. There were farms, a few stores, churches and lots of goyim. You could not see a Jew for miles.

"Bubba? How come we don't believe in Good Friday?"

"Good Friday is for goyim."

"Why can't I have a Easter egg? A bunny maybe?"

"No eggs. No bunny. They are chametz, Reuben."

"Can I have bubble gum? Chips?"

"No bubble gum. No chips. They are chametz too."

"Bubba, why is everything that tastes good chametz?"

"*Freg mir nisht.* Eat an egg."

My schoolmates had bubble gum, chips and hotlips. They munched chocolate Easter eggs at recess. The goyim developed a white bread without seeds that came in a coloured balloon package. Wonder bread it was called – perfect for sandwiches.

"Bubba, if goyim have Wonder bread, what do Jews have?"

"Matzah is what Jews have. *Genug shein.*"

* * *

Bubba made sandwiches – two pieces of matzah with lettuce and gefilte fish and *chrain* to hold everything together. She wrapped the sandwich in wax paper, put napkins around it and tied it with elastic bands. In a bag she threw dills, boiled eggs. When I took the sandwiches to school and removed the elastic bands, crowds of goyim watched.

"What's that?" they asked.

Carefully I undid the waxed paper. "Matzah sandwiches."

Once I reached the *chrain* I cried. My nose ran.

"Poor Reuben," the kids said. "No wonder he's depressed."

"My bubba made the *chrain*," I said. "Try it. Go ahead."

The goyim had never seen matzah sandwiches. One hero took a look, had a bite, turned red, then choked. We dragged him to the bathroom and poured water into his mouth.

Fortunately for the Jews, he survived.

* * *

For six months from Passover until Rosh Hashanah, my bubba ate matzah. She ate it for breakfast. She ate it as a snack at night. Plain. I figured for health reasons, or she was guilty for sins. Perhaps it was a secret ritual.

Who in their right mind ate matzah after Pesach?

In those days, you went back to Egypt to celebrate Pesach. My family had no hired help. I was their slave.

With Bubba and my mother, I put chametz into boxes. They gave me a shmatte to wash shelves. I lugged *Pesachdicke shissels* and *teppels* from the drugstore basement.

Bubba spread newspaper over the kitchen. My job was silverware: cutlery, candlesticks, cups, serving spoons.

"*Tateleh*, I want you should see your face in each spoon."

"And forks and big knives?" I asked.

"Keep them from your *ponim*. You'll lose *eigelach*."

Each year, tarnish grew on silver. When I rubbed it with polish, my fingers turned coal-black. Afterwards everything sparkled. Cutlery, silver cups, candlesticks, all gleamed like jewels.

"Reuben. Wash. Take that *shmoot* off. I can't have you touch clean fis with poison on your fingers."

Bubba was a scary boss in th kitchen. She warned about goring, pierc ing eyes, slicing fingers, igniting schmaltz fire and burning down th drugstore.

I figured why she ate matzah half th year. It was like gum. To calm he nerves.

* * *

My earliest Pesach memory was carp swimming in a tank. Bubb shlepped me to Cohen's Fish store a College and Clinton. I could look at th carp for hours.

"Which one should we get, Reuben?

"Him." I pointed. "*Der gross schwartze.*"

Cohen pulled the carp out, *knucke* his *kop*, wrapped him in paper. We too the carp home on the streetcar.

Whitefish. Carp. Pickerel. Sometime a piece of salmon, went into gefilte fis I had sharp eyes and quick fingers, an I worked the *mashinka.*

"Watch *fingerlach* don't get *chuppe* inside. Careful."

A *mashinka* was a heavy meta mincer you hooked to the table. Poo Jewish families had them.

You had to be a soldier to mak gefilte fish. Inside the *mashinka* was metal screw. The fish and onions wer *areingeshtupped* into the *mashinka* wit one hand, but not too hard, while yo turned the screw handle with your othe hand.

"Turn."

"I can't see. Onions. I'm blind."

Continued on page B1

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'I *hucked* in time to radio music'

Continued from page B12

"Reuben. Don't panic."

"I can't breathe. I can't see."

"Get used to it." Bubba said.

Bubba said to keep your eyes open with onions. Never talk when you work the *mashinka* or the *ribeisen* in case you got distracted and lost *fingerlach*.

On the other side of the *mashinka* was a wooden chopping bowl. I worked fish and onions with a *huckmesser*; Bubba threw in eggs, matzah meal, salt, sugar, pepper.

With the *ribeisen* I grated carrots.

People collapsed making gefilte fish. If you didn't catch fingers in the *mashinka*, you went blind or you left skin on the *ribeisen*. And you could maim your entire body with the *huckmesser*, a weapon from the Crusades, a huge blade that curved on your hand like on brass knuckles.

Bubba sat me a stool with the wooden bowl on my thighs. I *hucked* in time to radio music.

"Reuben. Stop with the music. You'll *huck* your *polkes* off."

After the gefilte fish, I *tzeklapped* eggs. I plucked feathers from dead chickens. I cut onions for chicken soup. I washed the *mashinka*. I took it apart – the screw, the metal plate at the end with the locknut and rinsed it. We used the *mashinka* for chickenballs and chopped liver.

Bubba fried chicken fat for *griebenes*. Bottles of schmaltz she made for frying: eggs, onions, matzah-brei.

In those days, people threw schmaltz into everything.

My mother cooked, but she worked in the drugstore. Aunt Leah lived with Uncle Ellis and Bubba in the clothing store down the street. Together they made *tzimmes, knaidlach, kishke, flumen, bobelach, potatonik*.

I was apprenticed to the women in the kitchen, while downstairs my father served customers, counted pills and filled prescriptions in the dispensary. Upstairs, I chopped, sliced, washed and bled to death in the kitchen.

In school I learned English.

But I was a Jewish *boychik* who could not read Hebrew.

* * *

Bubba asked. "*Reuben, du kenst fregen di fir kashas*?

"A *tateh* must teach his *zin*."

After supper we had civil war. Walls shook. Bubba yelled. Who led us to farmers' fields? Why hadn't we stayed in Toronto? Who surrounded us with goyim? She pointed out the window. "*Gib a kik*. A shul, a cheder?" Bubba went berserk.

"Don't push me," Father warned. Mother went pale.

"Reuben will turn into a *vilde chaye*." Bubba shrieked.

That did it. My father crashed a plate to the floor. Didn't they understand? He had moved for business. A Jew had to make a living! One day we would return to live with other Jews in a house with a car and a garden.

I bent to pick up the pieces but my mother sent me to bed.

* * *

That night I had a terrifying dream.

I stood before my aunts and uncles. A Haggadah was put in my hands. What side was up? I turned it around. There were no pictures. When it was up, it was Hebrew. When it was down, it was Yiddish.

Continued on page B14

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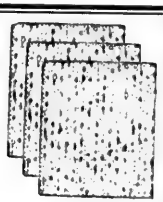

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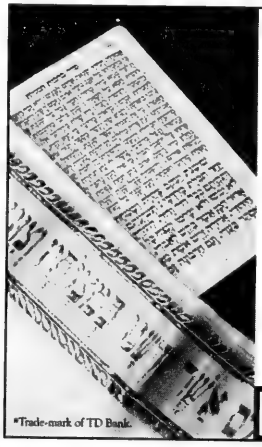

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'How small was my universe as a child

Continued from page B13

Sideways, it was Chinese. Who knew? My father's brother, Uncle Morris, a radiologist, came over. Morris had white hair like Einstein.

"*Reuben.* The *fir kashas.*"

I opened my mouth.

Nothing.

* * *

The dreaded evening of the first seder approached.

The living-room chandelier radiated a golden glow. The white tablecloth sparkled with silverware and crystal. I stared with terror at destiny – the seder table and Haggadot.

My father practised the questions with me, in Yiddish, then Hebrew, then English. I was hopeless.

The strange words did not stay in my head.

How small was my universe as a child! Heaven contained the mysteries of existence. I could hardly read English. Why had we moved? Where was home?

Bubba told me a sad story. My father smoked and worked on Shabbes. He did not get along with Zayde Note.

Once my father had been a *vilde chaye* too.

"Bubba? Tell me more."

In Yiddish she whispered. I did not understand.

"Bubba. Why do you eat matzah after Pesach?"

Bubba shrugged.

* * *

Zayde Note, my father's father had yellow beard and beady dark eyes. Zayde at the head of the seder table, propped by pillow, wearing a pillbox yarmulke, a rab from Riga who knew Torah backwards. make money, he worked as a *shoichet.* Ever body was scared of him.

"Reuben." Zayde Note said. "A kiss."

His bristly beard scoured my cheek. H smiled. For the next half-hour I lived in terr My eyes bulged behind a Haggadah. The *kashas* flew through my skull like birds could never catch them. Finally, cousin Dav stood and sang them. Afterwards, to cal down, I drank four glasses of wine.

The evening passed as a dream. Fac floated in golden twilight, my father besi his father, Bubba, Aunt Leah, carrying steam ing food, my mother flushed, her stoma stretched with Daniel, my brother, waiting get out.

* * *

Years later, many of them have passed in blessed memory.

The chairs around the seder shift. A tab is set; Pesach returns; our faces age.

We move in life's order, taking the pla of others.

In the centre of the seder lies the matz that I ate as a child. And beside it all the tast of life.

Sweet. Bitter. Sour. Salt.

My mouth is a memory of fond childhoo

2000 Literary Supplement

Passover Greetings

JERUSALEM DREAMING

Oh, Jerusalem!
Though I have never laid my naked eyes
upon you,
I have heard about your splendour,
and see it in the photographs
through eyes of my Jew essence,
the lender of sight and insight.
Anti-matter to the anti-Semite.

Oh, Jerusalem!
The sun dropped a smile upon your face
and left it there.
The moon brought to you on a gilded platter
a confetti of stars
in moon-glow jars
for the sky to splatter, as evidence
your beauty was birthed in holiness.

Oh, Jerusalem!
Even the sound of your name
is enchantment.
Like a lullaby, it swims upon the tongue
and makes the sayer thirst among
its syllables.
Even the sound of your name
they envied,
as cities, ghettos, gas chambers they emptied.

Auschwitz, Bergen-Belsen, Birkenau, Gunskirchen.
Black letters in a row, rows side by side.
In darkness and in light.
The manifestation of a madman's lust
for his evil inclination.
Oh, Jerusalem!
I am a grandchild of the Holocaust.
My mother, my protector,
who never spoke of the camps.
Who left it up to me to find out
about the ovens and the experiments.
Who dreamt of you, Jerusalem,
Sweet dreams that kept her alive,
Whispering: for my sake, you shall survive.
And thanks to you, now I, too, am here.
Here, somewhere,
though in fact nowhere.
For the only here and the only where is you, Jerusalem.

Oh, Jerusalem!
Beauty and holiness and truth.
The poultice for every wound on every Jew
through three thousand years,
inflicted in anticipation and arrears.

You are the hope forever sweet.
Next year, Jerusalem.
Next year, B'ezrat Hashem. We meet.

by Aniko Galambos

THE KINNERET

At summer's edge,
By the sands of the Kinneret,
I found a stream of sun-lit rock
And saw myself becoming history
With her movements, richly playing
Like a harp to a fine cup of pebbles
Travelling the lines of my hands.
Crystal-clear under water, I ran
The fine stones through my fingers,
As another atom of loosened grain
Sparked to each new pull of strand.
Watching this evolution surface,
I touched the soft erosion of the waves
Breathing the morning sands.
Back and forth, the shore hugged me
Like the cradle of a well-worn love
Until quieted, one spark,
Shimmering, stayed
Just as the Kinneret kissed my arm.

by Marina Mashaal

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A Passover Dream

By JUDITH UNGAR WEINRYB

Waiting for her doctor's appointment on the ninth floor of the Toronto Hospital, Francine felt herself dozing off as one hour turned into two. Of all days to get a cancellation with the dermatologist – erev Pesach, and on a Friday no less!

When she was finally done, Francine was able to escape the long maze of halls leading to the University Avenue doors of the hospital, and she breathed a tremendous sigh of relief at being outdoors.

After spending three hours in the building, she felt a sense of liberation and found pleasure in the early spring breeze as she began to walk down University Avenue towards Elm Street. At first, she walked at a brisk pace, but then she stopped for a moment to take a long, hard look at the Mount Sinai Hospital across the street. Joshua and Ilana had been born there not much more than a decade ago. It seemed, thought Francine, just like yesterday.

'Perhaps someone is filming a TV show'

Glancing around her, she could see only more hospitals and office buildings, an endless flow of concrete and glass divided by the road that ran between them.

It was almost noon. Francine picked up her pace and headed towards her car, which was parked near her husband's office on Dundas Street. As she walked along Elizabeth Street towards her destination, Francine noticed a sign for Hayter Street, a street that appeared to be so short and nondescript that she was surprised someone had actually bothered to name it.

"It's so bleak and lifeless," she thought to herself, "just the backs of tall buildings and not a sign of life, not even a pigeon or a stray seagull in sight."

Francine was looking down at her watch to check the time when she was startled to hear a voice call out, as if from nowhere, "Lady, watch out!"

By the time she realized that she was in danger of being hit by a passing car, she had jumped onto the curb and fallen to the pavement.

"Madam, are you all right?" were the next words Francine heard, as she lay staring up at the clear blue April sky.

A small, dainty arm reached down and touched her brow, as a sweet looking young face appeared before her eyes.

"You must move from here at once or you'll be trampled for sure," the youngster cried in a soft but insistent tone.

"Trampled, by what? A team of horses?" laughed Francine, wondering if the girl was having fun pulling her leg.

As she lifted her head to look around, she was amazed to see what appeared to be an old-fashioned delivery wagon pulled by two grey horses, moving slowly along the road.

"How odd" she thought. "There must be an explanation, perhaps someone is filming a TV show or a film?"

The girl seemed just as out of place as the wagon, dressed as she was in a long, navy blue smock with ruffles at the bottom, a light cotton cape draped over her shoulders. She seemed to be no more than 12, but did not seem at all child-like in her manner.

Where was she? Was this a dream? A hallucination, perhaps?

She looked down and noticed that the pavement had disappeared; in its place was a dusty road. A simple cottage with a thatched roof and a chimney sticking up through it stood across the path. There were planks leading to what appeared to be a doorway surrounded by a variety of colourful weeds.

"Come," the girl begged in a warm, caring voice. "You have had quite a fall and need to rest. I am sure that Mama will be pleased to make you a cup of tea. She will be home soon after she returns from meeting Papa at the train from Halifax. We are all so happy that he has finally come!

"Oh, by the way," she said, "I am Sarah Granatstein from Minsk and I am pleased to make your acquaintance."

Francine was confused but enthralled by the situation in which she found herself. She could see all around her simple cottages like the one where Sarah lived with her family.

A disheveled-looking peddler was sharpening knives just down the road, surrounded by a curious group of children. The children were dressed quite shabbily, and most had no shoes on their feet. Nearby, three ladies, wearing long cotton dresses and shawls on their heads, were having an animated conversation.

Continued on page B17

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'Is this why I came to Canada?'

Continued from page B16

"The Rebbe is coming," she heard one say. "He is arriving today at Union Station and Malka has gone to meet him."

A mother pushing a wooden baby carriage strolled past a cottage that served as a butcher shop as well. A drawing of a chicken hung at the entrance with the words "Kosher Butcher" carved into the wood.

Farther down the street, ladies were leaning over crates of fruit and vegetables lined up on the porch of another cottage. A man appeared to be in charge, as his customers selected produce to be used, most likely, for the seder that evening.

"Mr. Myerovitz," she heard someone say, "can I pay you next week after Mendel gets back from selling fish at the St. Lawrence Market?"

A kind voice answered, "I can't say no to you, Blima my dear, but if no one pays me today, how will my wife Faygl be able to buy matzah for the seder?"

In spite of their apparent hardship, the two laughed heartily as they wished each other a "gut yontif."

"What a wonderful dream," thought Francine, "When will I awaken?"

As she held Sarah's arm and walked into the house, she saw that it was just a room with a dirt floor. In the centre stood a wooden stove, and nearby was a large metal basin. There were two beds in one corner; in another was a small table, covered with a lovely lace tablecloth and elegant, gold-rimmed china plates. The table shone in contrast to the shabbiness around it.

'In the year 1915'

"These belonged to my grandparents in Minsk," Said Sarah. "They are all that we have from home. Papa buried them so the Cossacks could not find them. It is truly a miracle that they did not break on our journey to Canada. Now, we use them only for Pesach."

"Pesach, did she say Pesach?" thought Francine, remembering that she was in a hurry to get home to prepare for the holiday.

"Please Sara, I must go now," she said, still not realizing that this was no longer the Toronto she knew, but a smaller, simpler community in the year 1915.

At that moment, the door opened and a short, bearded man stepped into the cottage. He looked weary, having just arrived from his journey across the ocean. He walked towards Sarah, clutching the hands of his two younger children, whom he had not seen for a long time, and looked as though he might collapse from exhaustion.

"Papa" cried Sarah, as she looked up at her father's face. "You have arrived, Baruch HaShem," she said, tears flowing down her face. "Where is Mama? Did she take a chicken to the shochet to slaughter for the seder tonight?

"Oh, Papa," she added, "I don't mind if we just eat potatoes, as long as you are here with us!"

Reb Moshe looked at Sarah and then turned towards the two smaller children standing next to him, barefoot and wearing rags.

"Is this why I came to Canada?" he shouted, "to see my children go without shoes and hope that there will be food for today and maybe for tomorrow? Is this freedom? Who needs this freedom if we must suffer here as we did in Russia?" he cried, before falling helplessly onto a small wooden chair.

Then, looking at Francine, a stranger in this strange new place, Reb Moshe asked, with a look of sadness and confusion in his eyes, "Why do my children have no shoes?"

"Reb Moshe," said Francine, uncertain herself about where she was, but speaking with deep conviction, "Do not despair. You will see that your children will soon have shoes and that there will be food on your table."

As Reb Moshe tried to muster a faint smile of gratitude for her kind words, Francine felt a warm hand on her shoulder and turned to see her husband Sam calling her name.

"Are you all right?" he asked, in a concerned tone of voice. "You've been asleep all afternoon and I was so worried about you."

As he held her in his arms, Francine wondered what had been real and what had been a dream. In spite of this uncertainty, she felt a renewed sense of hope, knowing that, in that brief moment of her life, she had welcomed Reb Moshe to Canada.

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Passover Greetings

The enclosed poem was written by me in London, Dec. 20, 1942, the city I fled to with the Kindertransport from Nuremberg, Bavaria, Germany.

I sent the poem to my brother Joseph Faust in Canada. A few weeks ago he brought me the original version, all yellow from age. When I wrote the poem, my parents had already perished in the concentration camp in Riga.

Sincerely,
Hanna Tennenhaus

P.S. I left for London May 16, 1939, when I was 18.

TO MY PARENTS' SILVER WEDDING
(Dec. 20th 1942)

I close my eyes
So that within my mind
Your images become so vivid and so clear
Till suddenly I realize
It's only pain which I thus find
And with a sigh, I shed a bitter tear.

My thoughts are travelling many miles,
Across unhappy, conquered land
Not even knowing where to halt
To be with you, my so beloved ones, exiles
And victims of a ruthless, brutal hand
Enduring hardships unequalled.

You wanted us three children to be safe
And tried with all your strength,
To get us where we would be unperturbed again
Out of that so much hated Nazi cave;
When of yourselves you thought at length
It was too late, so you had to remain.

Your silver wedding is approaching swiftly
It was to have been a memorable event,
So full of joy and happiness.
But now I can but whisper sadly:
Oh God, bring all this to an end
And help all those innocently in distress,

by Hanna Tennenhaus

HURRICANE

Like an angry wind
blowing dark clouds
memories are pushing
fighting under my skull.

They keep asking
do you remember me?
I was your grandfather
your uncle, aunt, cousin.

I'm Pepi your neighbour
Henia your friend
Thaler your baker
Etcia your dressmaker

Malka, Leah's sister
you always wanted me to sing
raindrops on the window
like teardrops on eyelashes shine

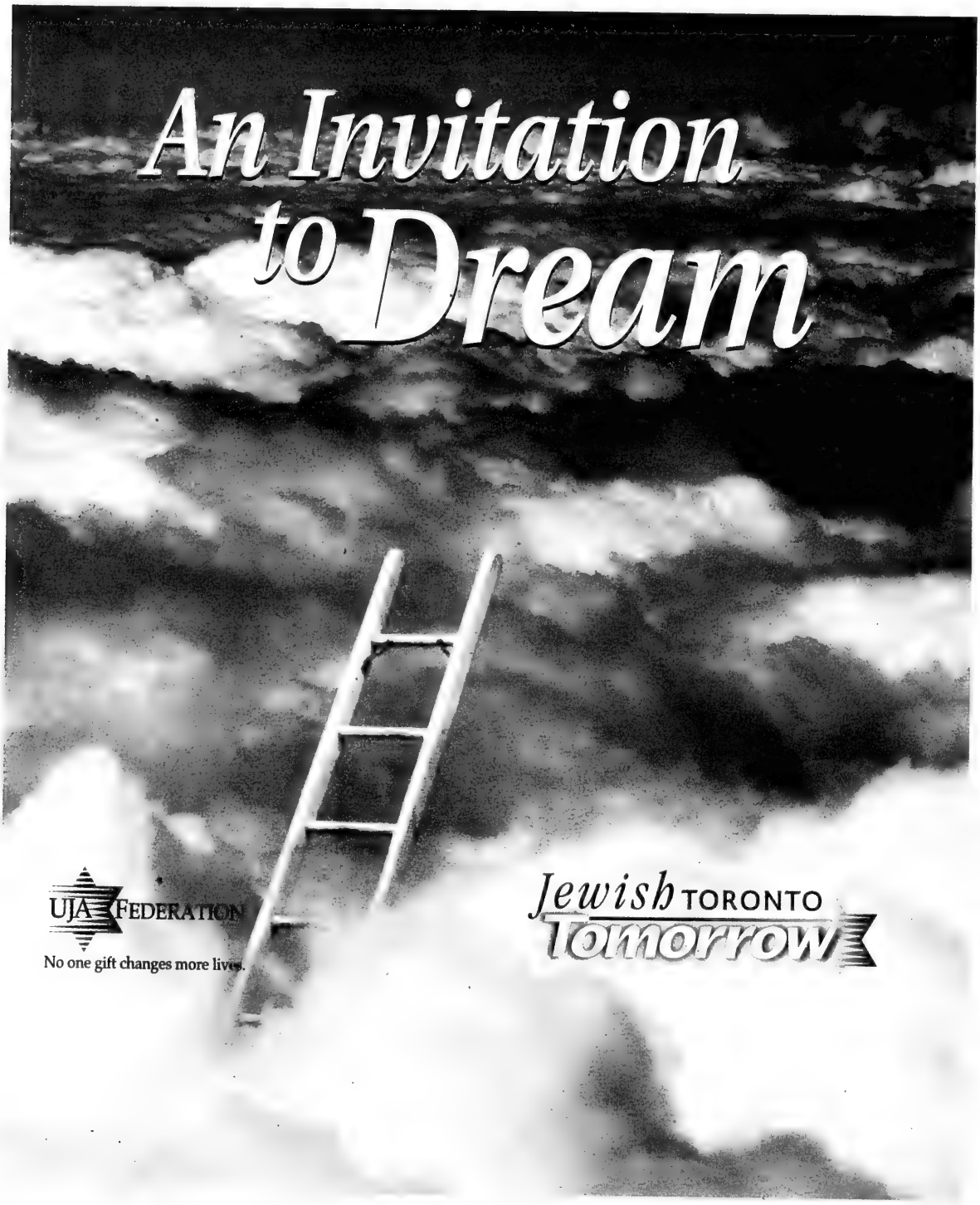
I'm Chana, Mendel's mother
the one that saved you
and other people
from the burning theatre.

I'm Chaim your father's friend
my Sally was your friend
as a child whenever I visited
you stood near me and played
with the veins on my hands

I hear so many more voices
calling out remember me?

Do not forget
N'oublie pas
Nie Zapomnij
Nie Zabuwai
Al Tishkach
Farges mir nisht.

by Hannah Mercer


An Invitation to Dream
UJA FEDERATION
No one gift changes more lives.
Jewish TORONTO Tomorrow

Inside

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Jewish Toronto Tomorrow is a new plateau in our community's rich history.

4 Three campuses
JTT envisions three campuses for Jewish life — downtown, the northern Bathurst Street corridor and York Region, Canada's third largest Jewish community.

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The organizations and individuals who are making JTT happen

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Jewish Toronto Tomorrow is creating dynamic new partnerships.

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What is Jewish Toronto Tomorrow?

When individuals plan for the future they come up with ideas. When an entire community is inspired to dream about the future a shared vision emerges. That vision is Jewish Toronto Tomorrow.

When UJA FEDERATION launched Jewish Toronto Tomorrow (JTT) on April 16, it also inaugurated a new era of community planning and development. This groundbreaking initiative will significantly alter the physical landscape of our community and change the way our community cares for its needs from now on.

Jewish Toronto Tomorrow represents the largest development program in our community's history, focusing on three campuses — downtown, the Bathurst-Sheppard corridor and York Region, Canada's third largest Jewish community.

Jewish Toronto Tomorrow is also a new way of creating community partnerships to meet current, emerging and future needs. "It's about creating strong links between agencies and donors through innovative, cooperative efforts," explains UJA FEDERATION President Alan Sandler. "It's being proactive instead of reactive in dealing with our community's expansion."

In the past, many community agencies have looked to UJA FEDERATION to provide funding through the annual campaign and endowments. Yet available UJA FEDERATION resources, derived from the traditional fundraising and allocation process, cannot always satisfy funding needs in the wake of dramatic government spending cuts and the community's rapid growth.

Under Jewish Toronto Tomorrow, UJA FEDERATION will go beyond its traditional scope of fundraising, which includes the annual campaign, endowments and capital contributions, to seek out philanthropists whose own personal interests can be matched with specific community projects undertaken by schools and agencies. These

Dr. Barry Sherman and Leslie Gales, co-Chairs of the Jewish Toronto Tomorrow Steering Committee.

partnerships will not only open doors for innovative solutions to community challenges, they will also provide new avenues for individuals to become involved in all levels of community building.

"The annual campaign supports core community services and will remain a central component of Jewish Toronto Tomorrow," asserts Ed Sonshine, who is chairing UJA FEDERATION Campaign 2001 with Ron Frisch. "One of the biggest advantages of Jewish Toronto Tomorrow's broad scope is to open new avenues for community members to support the annual campaign," adds Frisch.

"Jewish Toronto Tomorrow represents a whole new way of doing business and a new era in Jewish philanthropy," explains Leslie Gales, co-Chair, with Barry Sherman, of the Jewish Toronto Tomorrow Steering Committee.

The dramatic growth of Toronto's Jewish population, now exceeding 180,000, says Gales, is a tribute to the high quality of life our community offers. "It's no wonder nearly one out of every two Canadian Jews lives in the Greater Toronto Area and that second and third generations are choosing to remain in the community in which they were raised."

But, along with growth, come challenges. "Community agencies and organizations are struggling to secure the resources they need to meet rising demands for programs and services," explains Barry Sherman, one of JTT's founders. "These challenges are so critical to the future well-being of our community that they require a fundamental change in approach — a distinct departure from traditional tactics. We have an unprecedented opportunity through Jewish Toronto Tomorrow, not to mention an obligation to our children, to act now."

"JTT is about going beyond simply maintaining what we have," adds Gales. "It's about building a community that until now, people have only dared to dream of."

Initial Agenda: ***Jewish Toronto Tomorrow represents an ambitious coordinated effort to increase Annual UJA Federation Campaign contributions, develop a huge reserve of endowment funds for future generations and expand our capital infrastructure to meet the needs of a growing and thriving Jewish community. Here's a brief outline of JTT projects that are envisioned for phase one of this initiative:***

THE ANNUAL UJA FEDERATION CAMPAIGN:
Meeting The Challenges Of A Caring Jewish Community Today

An integral part of the vision for Jewish Toronto Tomorrow, the Annual UJA Federation Campaign will grow to $50 million and beyond in yearly giving in order to meet the needs of our dynamic Jewish community, both at home and abroad. The Annual Campaign — the life blood of our institutions — will continue to deliver vital services that assist the vulnerable, strengthen Jewish identity and rescue Jews in danger.

ENDOWMENT FUNDS:
Our Gift For Future Generations

Endowment funds will become growing sources of strategic communal philanthropy and assist in expanding our community's ability to build and shape its future. Their growth, so essential to sustaining the vitality of this great Jewish community, will ensure a legacy of caring and inspiration for our children, here and around the world. Under the Jewish Toronto Tomorrow tent, vast amounts of new funds will be invested and built up for future generations to come.

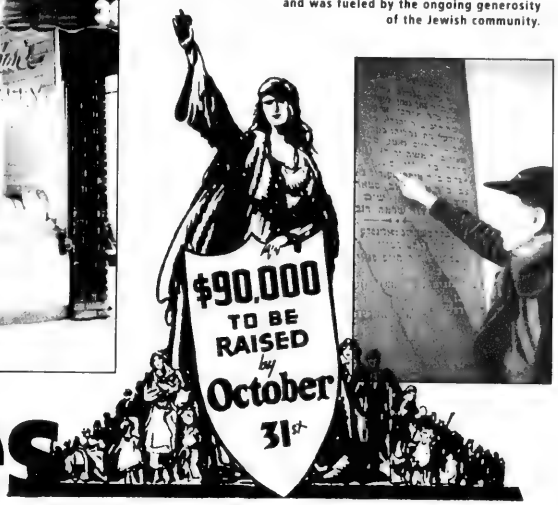
CO-ORDINATED CAPITAL CAMPAIGNS:
Building Centres For Jewish Life Throughout Our Community

- **Downtown Campus:** Nadal Jewish Community Centre — Bloor & Spadina, Green Family Cultural Centre — Bloor & Spadina, Wolfond Centre for Jewish Campus Life — Harbord & Huron.
- **Central Campus:** Bathurst Jewish Centre/Lipa Green Complex, Koffler Centre for the Arts, Leah Posluns Theatre, My Jewish Discovery Place Children's Museum, Holocaust Education and Memorial Centre, Limud: The Centre for Jewish Learning, The Dr. Abraham Shore Academy She'arim Hebrew Day School, and CHAT — The Anne and Max Tanenbaum Education Centre.
- **York Region Campus:** Jewish Community Family Centre, Jewish Day Schools, Assisted Housing, Elder Care Services, Summer Day Camp, Outdoor Education Facility, Cultural Centre, Amphitheatre.

OTHER SPECIAL PROJECTS:
Coordinated through Jewish Toronto Tomorrow (additional projects pending)

Ashkenaz, Birthright Israel, Camp George, Camp Ramah, Reena, Toronto Jewish Free Loan Cassa, Jewish Russian Community Centre, Zareinu.

The journey to Jewish Toronto Tomorrow began downtown and was fueled by the ongoing generosity of the Jewish community.



Milestones *along the way*

AS WITH ALL modern North American Jewish communities, the history of Jewish Toronto is marked by incremental changes as well as monumental movements forward. The milestones along the way are the measure of a mature community — one that has collectively mastered the mechanisms necessary to respond to growing needs. Jewish Toronto Tomorrow is the latest expression of the determination and ability of Toronto's Jewish community to marshal all of its collective resources toward a common purpose — meeting future needs.

From the early explosion of Jewish social welfare agencies, schools and synagogues during the turn of the 20th century to the carefully planned construction of large centralized institutions over the last 50 years, Jewish Toronto has pursued a steady pace of progress.

When a growing number of European immigrants swelled an already struggling community during the first decades of the 1900s, the first centralized community fundraising campaign began to evolve. The United Jewish Welfare Fund, UJA FEDERATION's predecessor, helped agencies to meet growing demands for assistance and decreased competition for scarce funds.

The historic Kiever Synagogue, above, was the site of the JTT launch on April 16, 2000.

Like previous milestones that have shaped the unique character of our thriving community, Jewish Toronto Tomorrow symbolizes the fulfillment of a new shared vision

Breaking ground for the Lipa Green Building in the early '80s.

As World War II ended and the impact of the Holocaust sank in, Toronto Jewry helped to finance the establishment of a Jewish state. And Jewish Toronto has been internationally recognized ever since for strongly supporting Israel during war and peace.

By the 1950s, a highly organized community began to build more structures to provide the local Jewish population with the necessary infrastructure to grow and thrive. In 1952, the Bloor Jewish Community Centre opened its doors and quickly became a magnet for Jews seeking a connection to their community.

The community's expansion northward during the '50s and '60s increased demand for Jewish services and infrastructure, as families began to settle in the city's northern residential areas along the Bathurst Street corridor. This stage of development was marked by the construction of a northern branch of the JCC, a Jewish centre for the arts, Baycrest, as well as several schools and synagogues.

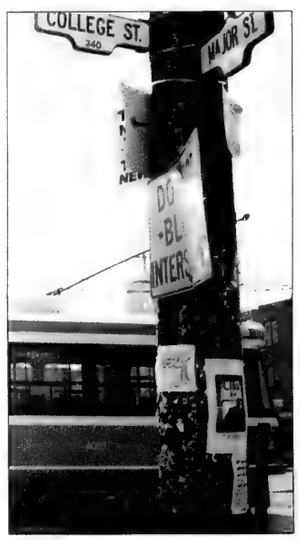
Now Toronto's Jewish community is once again experiencing such explosive growth. In York Region alone, the Jewish population is expected to reach over 75,000 in the next ten years. But growth is not confined to York Region. Toronto is the only North American Jewish community exhibiting a rise in Jewish urban migration. Over 25,000 Jews, living and working in the city centre, are contributing to a revival of downtown Jewish life.

Jewish Toronto Tomorrow represents a new phase of development. Like previous milestones that have shaped the unique character of our thriving community, Jewish Toronto Tomorrow symbolizes the fulfillment of a shared vision — a new plan of action to meet future needs.

Jewish TORONTO tomorrow

Blueprints *for success*

A key component of Jewish Toronto Tomorrow represents the largest infrastructure program in our community's history. It will focus on three campuses for Jewish life — downtown, the Bathurst-Sheppard corridor and York Region, Canada's third largest Jewish community. Here is how this initiative is dramatically improving existing facilities and developing new ones



Jewish families are returning to this downtown district — once the heart of Jewish Toronto.

The Downtown Campus

Once the heart of Jewish Toronto, the downtown core continues to be a vital focus of Jewish communal life. Today, more than 25,000 Jews live and work in the downtown area, in addition to thousands of Jews who travel south regularly for everything from schooling to culture.

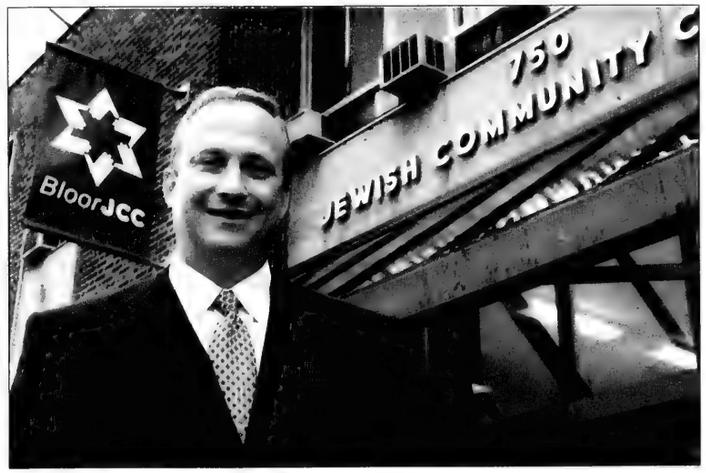
The sustenance of Jewish life in the city centre is an important component of Jewish Toronto Tomorrow. After all, it's where Jewish Toronto began. Aside from its nostalgic appeal, the distinct downtown community has become a magnet for newcomers attracted to its cosmopolitan character and diversity. In fact, Toronto is one of the only downtowns in North America with a steadily increasing Jewish population, paying tribute to Toronto's quality of life, which Jewish Toronto Tomorrow will nurture and preserve.

Thriving on its own unique brand of urban Jewish living and an increasingly diverse population, the downtown Jewish community remains deeply rooted in its historical surroundings — most notably the landmark Bloor Jewish Community Centre, now over 50 years old. The Bloor JCC will be the centrepiece of the new **Nadal Jewish Community Centre,** to be built through the generosity of Miles Nadal, which will include the **Green Family Cultural Centre,** a project of Al Green, David Y. Green and their families.

Situated at the bustling southwest corner of Spadina and Bloor, the Bloor JCC is literally bursting at the seams from dawn till dusk. Every square inch of space is in constant use by a growing number of members, as well as neighbourhood groups engaged in a wide range of activities. In addition to serving as headquarters for the 23 member Downtown Jewish Community Council, the Bloor building also houses a Jewish day school, a supplementary school, a day care centre, a nursery and a branch of Jewish Family & Child Service.

A major infrastructure revitalization project, which will maintain the heritage and tradition of Toronto's original Jewish community, is slated to begin next fall. It will include physical expansion, storefront commercial space, new health and fitness facilities, modern sports and recreation equipment and a state-of-the-art theatre. The creation of a new modern Jewish community centre, made possible through a partnership between UJA FEDERATION, the Bloor JCC and key community donors, will ensure that dramatically increased demand for programs and services can be met well into the future.

Breathing new life into a community icon is just one exciting element of Jewish Toronto Tomorrow's vision for the future. Another important initiative is the **Wolfond Centre for Jewish Campus Life** at Harbord and Huron to serve University of Toronto students who currently lack a location for Jewish programs and activities.



A capital contribution from Miles Nadal, above, will help finance the renewal of the Bloor Jewish Community Centre.

Near left: JTT helped to build the new Anne and Max Tanenbaum Education Centre at CHAT.

Centre: The Bathurst Jewish Centre is an important part of JTT's central campus.

The Central Campus

As more and more Jews began to settle in neighbourhoods scattered north along the Bathurst Street corridor during the 1950s, an extensive network of Jewish communal buildings and services emerged to meet the needs of a growing community. Synagogues, schools and Jewish organizations were located close to Jewish residents and each other, creating a tightly woven community fabric.

In 1960, the building of the **Bathurst Jewish Centre (BJC),** nestled in the rugged ravine north of Sheppard Avenue, created a focal point for community development, eventually growing to symbolize the vitality and vibrancy of modern Jewish Toronto. Today, the BJC and the adjacent Lipa Green Building, which houses key communal agencies, including UJA FEDERATION, continue to be the hub of Jewish activity serving the city's highest concentration of Jews.

"We want to turn the BJC into a place where people will come and stay," says BJC President Bruce Leboff. "Our goal for the future is to improve our infrastructure and further integrate our programs, services and facilities to create an even more vital hub of Jewish activity at the BJC," adds Helen Finder Guttman, a member of Jewish Toronto Tomorrow's Central Campus Steering Committee.

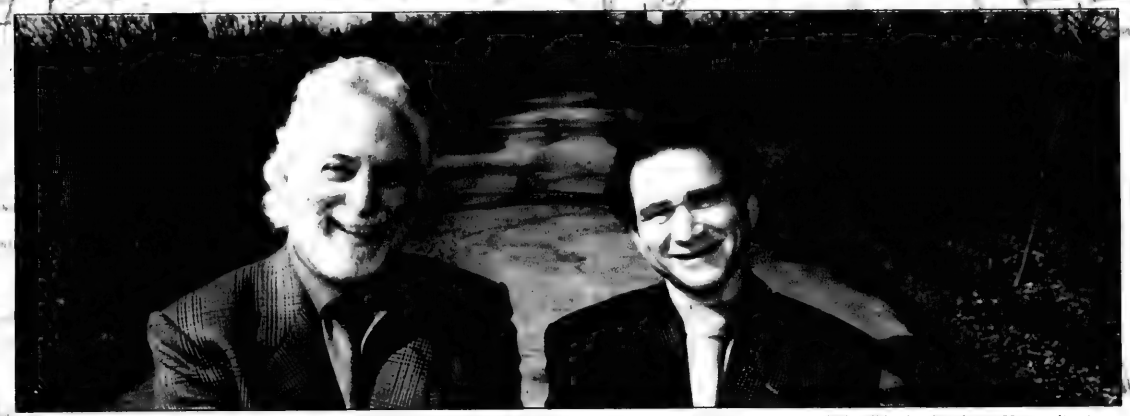
Key Jewish Toronto Tomorrow **Central Campus** projects include:

- Transformation of the **Community Hebrew Academy of Toronto (CHAT)** on Wilmington Avenue into the new Anne and Max Tanenbaum Education Centre which now accommodates 1,100 high school students. CHAT is North America's most successful Jewish community high school with an expected enrollment of 1,300 students next year;
- The expansion of UJA FEDERATION'S **Holocaust Education and Memorial Centre;**
- The re-location of **The Dr. Abraham Shore Academy She'arim Hebrew Day School,** Canada's only Jewish day school for children with learning disabilities;
- A traveling **My Jewish Discovery Place Children's Museum,** which is situated in the BJC, so that other children and their parents can enjoy this popular interactive display;
- Plans to open a **Centre for Advanced Jewish Learning.**

Jewish Toronto Tomorrow's central campus is an excellent example of how agencies and organizations are working toward shared objectives, through a growing number of joint ventures.

■ York Region, the third campus ➤

JTT's BLUEPRINT — *Three Campuses for Jewish Life*



Helping to take York Region down the right road are Leo Goldhar, left, and Lou Greenbaum. Plans for the York Region campus — which will be developed on a 50-acre site at Bathurst and Weldrick — include schools, day care, an auditorium, cafeteria, resource library, elder centre, a cultural centre and green parks.

The York Region Campus

YORK REGION is currently home to nearly 50,000 Jews, and as Canada's third largest Jewish community, the region's Jewish population is expected to reach over 75,000 in ten years.

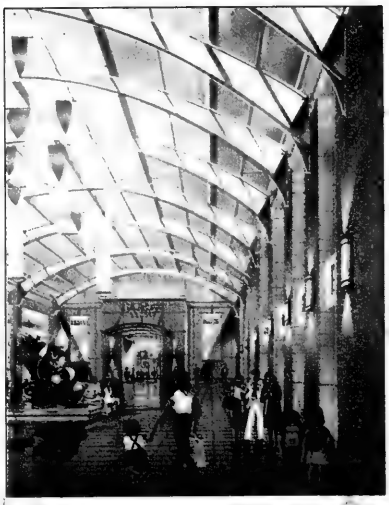
This dramatic northern expansion reveals a vibrant, industrious and well entrenched community with a bright future. Jewish schools, synagogues, businesses and community agencies figure prominently in the suburban scenery stretching east and west of Bathurst Street north of Steeles.

Yet absent from this rapidly developing community is a central Jewish campus — a fully integrated network of facilities and services capable of sustaining a high quality of Jewish life for generations to come.

Jewish Toronto Tomorrow's vision for York Region revolves around the creation of this central core. To this end a 50-acre property at Bathurst and Weldrick, just south of Major Mackenzie, has been acquired by UJA FEDERATION for the development. "Nothing of this scale has ever been done in the history of our community," notes Morris Perlis, a member of JTT's York Region Planning Committee. "This project represents a completely new and unique approach to community planning that will result in the creation of a modern Jewish environment second to none."

The master plan for the massive development is based on grouping key community facilities together, such as schools, in order to maximize the sharing of resources and expertise. The complex, organized around common spaces and multi-use indoor and outdoor amenities, is designed to encourage interaction among those using the campus on a daily basis. "We want this to be a place where different groups of community members, such as young children and seniors, can come together in a natural setting," explains Perlis.

Plans for this new York Region Jewish campus, subject to community consultation and zoning approvals, include Jewish schools, day care with shared recreational space, a multi-purpose auditorium, a cafeteria, a resource library, community housing, an elder care centre, a cultural centre, green parks, common gathering places and commercial space. In addition, the northern campus will house a wide variety of partner agencies, along with UJA FEDERATION, to meet the needs of this growing community.



Architects are applying a community concept to their designs of the new northern campus, which will house a variety of community agencies.

Looking for Dreamers

Visionaries urge everyone to get involved

BARRY SHERMAN believes the biggest challenge facing the Jewish community today is maintaining the resources needed to ensure a bright tomorrow.

That's why Sherman, one of Jewish Toronto's pre-eminent philanthropists, is leading by example. As co-Chair of the Jewish Toronto Tomorrow Steering Committee and a driving force behind the conception of the Jewish Toronto Tomorrow initiative, Sherman is committed to encouraging others to think long term while setting a new personal standard for community giving.

By creating a Perpetual Annual Campaign Endowment, which generates income to ensure a generous yearly UJA FEDERATION campaign gift, Sherman is helping to make it possible for the community to meet its growing needs.

"We are faced with unparalleled needs today but, at the same time, we are presented with an equally unparalleled opportunity to ensure continuity like never before."

Jewish Toronto Tomorrow Steering Committee members are (L to R) Alan Sandler, Shoel Silver, Sandra Brown, Leslie Gales, David Goldstein and Barry Sherman. (Not pictured here: Paul Morton.)

LESLIE GALES has 20/20 vision when it comes to the future. She not only knows what kind of Jewish community she wants her children to inherit, she's found a way to make it happen.

As co-Chair of the Jewish Toronto Tomorrow Steering Committee, her enthusiasm is inspiring and infectious. "Jewish Toronto Tomorrow is a dream come true for anyone who takes pride in our incredible community," says Gales, who together with her family, has set up a Jewish Toronto Tomorrow endowment fund.

"Being involved in this JTT partnership in York Region has allowed my family and I to go beyond our own immediate interests and be a part of the big picture in a truly meaningful way."

"The time to make a difference is now," says **MILES NADAL** whose capital contribution to Jewish Toronto Tomorrow will help finance the renewal of the Bloor Jewish Community Centre.

For many community members, including Nadal, the Bloor JCC, with its rich heritage, is as much a symbol of the future as it is of the past.

"My family has had a close connection with Bloor for many years," explains Nadal, who recalls summers spent at the facility's community run day camp. "I'm proud to be associated with an institution of such historical importance to our community."

LEO GOLDHAR is proud of the community he calls home and wants future generations to share his pride by joining the Jewish Toronto Tomorrow vision.

"Toronto is known as one of the greatest places in the world for Jews to live," asserts Goldhar, who has been channeling his enthusiasm and expertise into his chairmanship of the York Region Campus Committee.

Now that a future site for the project has been acquired with his help, Goldhar is focused on igniting the interest of other community members in making the dream a reality.

"JTT is the spark we need to generate the interest of our donors and doers in the future," says Goldhar.

Leo Goldhar

Lou Greenbaum

As President of Associated Hebrew Schools, **LOU GREENBAUM** has first hand knowledge of the challenges that arise from our community's extraordinary growth.

That's why he didn't hesitate to lend his expertise as a land developer to Jewish Toronto Tomorrow's dream of building a new York Region campus.

"It was a natural fit," explains Greenbaum, who was instrumental in helping to acquire the 50-acre property on Bathurst, south of Major Mackenzie, which will include a wide range of integrated community facilities.

"It's truly an historic endeavour. I'm very excited about getting in on the ground floor of a project of this magnitude and importance."

People working together for one cause. That's what draws **MORRIS PERLIS** to the Jewish Toronto Tomorrow initiative.

Through his active involvement with the development of JTT's York Region Campus, Perlis has discovered a new pride in the unprecedented cooperative efforts taking place under JTT.

"I'm proud to be a part of the kind of an initiative where people from different backgrounds and geographic corners are coming together under one umbrella," explains Perlis.

They say timing is everything. So when **GREG, CHAD AND HENRY WOLFOND,** the sons of UJA FEDERATION Campaign 2000 Chair Mel Wolfond and his wife Pedie, were searching for a way to honour their parents' commitment to community, they seized the opportunity to do so through Jewish Toronto Tomorrow.

The Wolfond gift will be used to build a new Centre for Jewish Campus Life near the University of Toronto, at the corner of Huron and Harbord.

"We feel it's very important for Jewish students to have a place to call their own where they can feel comfortable exploring and expressing their Jewish identities. Jewish students already have a strong presence at U of T. This will help make that presence even stronger," says Greg Wolfond.

FRANK AND ANITA EKSTEIN are helping thousands to remember, through their generous support for the expansion of UJA FEDERATION's Holocaust Education and Memorial Centre.

Their contribution, which will be used for the centre's new Resource Library, is being made by Frank to honour his wife, a survivor, who has been actively involved with the centre's Holocaust education activities for many years.

"The centre is something that is close to our hearts. I'm glad that we can be a part of helping to make it grow so that future generation can learn important lessons from the past," explains Ekstein.

Frank Ekstein is honouring his wife Anita with a contribution to build a Resource Library at the Holocaust Education and Memorial Centre.

Al and David Y. Green inside the Bloor Jewish Community Centre. David says the renovation and expansion of the Bloor JCC "symbolizes the kind of community-wide partnership JTT is all about."

THE RENOVATION AND EXPANSION of the Bloor Jewish Community Centre demonstrates how JTT partnerships are building for the future by preserving and enhancing precious elements of the past.

"This project symbolizes the kind of community-wide partnership JTT is all about," explains David Y. Green, a member of JTT's downtown Toronto Planning Committee for the Bloor Jewish Community Centre site. Together UJA FEDERATION and the Bloor Jewish Community Centre devised a strong development plan for the long-awaited project which included a strategy for raising the necessary capital to fund the venture and acquiring expert advice on architectural design.

The enlargement and upgrading of the popular historic site, a joint effort of UJA FEDERATION, the Bloor Jewish Community Centre and key community leaders, is part of Jewish Toronto Tomorrow's downtown campus initiative. Professionals and lay leaders have been working closely to develop a sound plan for the site's development as well as fundraising strategies that have already yielded the support of major donors.

"When I first got involved I considered myself both a member of the community and a downtowner," adds Green. "Then, when I saw so many different people sitting around the table for one cause I realized there is no such thing as *them* and *us* when it comes to community."

Jewish TORONTO Tomorrow

PARTNERSHIPS *here & abroad*

JEWISH TORONTO TOMORROW is not only creating closer community ties at home but also in Israel, through Partnership 2000.

One exciting Partnership 2000 (P2K) initiative, among many, is a new Teachers Centre in Israel's southern Eilat/Eilot region, which is twinned with Toronto's Jewish community. The centre is the latest example of joint ventures benefiting both Toronto and the Eilat area.

The project's goal is to provide approximately 800 educators working in Eilat/Eilot, who currently must travel north for their professional development needs, with a local training centre. The new facility is also designed to encourage educators to continue working in the desert region outside Eilat.

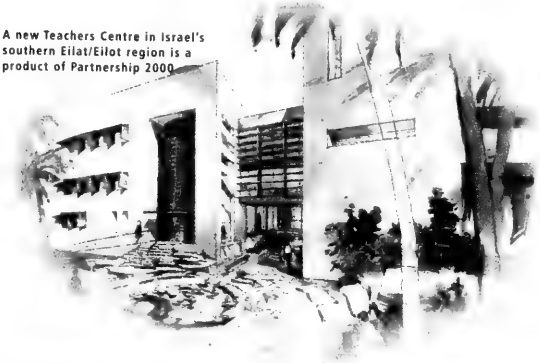
"This type of facility would provide a greater incentive for teachers in the area to remain, in addition to attracting educators from other parts of the country," explains Randy Shiff, co-Chair with Warren Kimel, of UJA FEDERATION's P2K project.

The initiative will also expand educational links between Eilat/Eilot and Toronto through programs such as teacher exchanges.

"Our teachers from Toronto were absolutely exhilarated after they visited Eilat," notes Shiff. "They felt their Israeli counterparts had a great deal to offer in educating our community about the region's unique character. The mutual benefits of this kind of venture are limitless."

CHAT President Baila Lubek, says partnerships secured "the financial resources we needed to accomplish our objective ..."

A new Teachers Centre in Israel's southern Eilat/Eilot region is a product of Partnership 2000.



A PIONEERING PARTNERSHIP between UJA FEDERATION and the Community Hebrew Academy of Toronto is setting new standards in education and community planning.

The joint venture, which created the new Anne and Max Tanenbaum Education Centre on CHAT's Wilmington-Overbrook campus, is one of Jewish Toronto Tomorrow's first forays toward meeting the community's future needs through innovative partnerships.

A joint management committee got the project off to a quick start by securing an immediate capital investment to improve school facilities.

"Professionals and lay people provided leadership and support at a very critical time in our development," explains CHAT President Baila Lubek. "Together we came up with a plan of action to secure the financial resources we needed to accomplish our objective while laying the foundations for a long-term cooperative relationship."

The new campus, which includes upgraded educational and recreational amenities, can now accommodate an expected 1,300 students next year, making it one of the largest Jewish high schools in North America.

"Having UJA FEDERATION as a partner gave us confidence and know-how to plan for the future," adds Lubek. "We achieved a level of trust that I hope will serve as a model for other community agencies and organizations to follow."

We're Looking for Dreamers: *Want to get involved? Want to learn more about JTT?* Visit our website: www.jewishtorontotomorrow.net E-mail: tomorrow@jewishtoronto.net Or call us at (416) 631-5828

Passover Greetings

Honourable mentions **Henri Cohen photos**

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2000 Literary Supplement

Passover Greetings

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

יידישע קינדערלעך לייענען אין שרייבן יידיש

א צאָל קינדער אין עלטער פון 4 ביז 12 יאָרן לערנען מאָמע־לשון אין ספעציעלע יידיש־קלאַסן, אַראַנזשירט דורכן „קאָמיטעט פאַר יידיש" אין טאָראָנטאָ. מיר ברענגען דאָ עטלעכע ביישפילן פון זייער לערע. ־ רעד.

מיר זיינען די קינדער פון דער יידישער זונטיק־שול. מיר זיינען אין דעם אַנהייב־קלאַס. יידיש איז 1000 יאָר אַלט דאָס יאָר. יידיש איז אַ שפראַך, וואָס איז זייער וויכ־טיק. אונדזערע באָבעס און זיידעס רעדן יידיש און אין אַ צאָל היימען רעדן אונדזערע עלטערן אויך יידיש. מיר טראַכטן, אז אַלע יידישע קינדער דאַרפן קענען רעדן יידיש, אַזוי וועט די יידישע שפראַך לעבן.

אין אונדזער יידיש־קלאַס לערנען מיר זיך רעדן, לייע־נען און שרייבן יידיש. מיר מאַכן שיינע האַנט־אַרבעט פאַר די יידישע יום־טובים. אונדזערע לערערס לערנען אונדז זינגען אַ סך יידישע לידער. מיר האָבן ספעציעלע קאַנצערטן פאַר אונדזערע משפחות און פריינד, ווען חנוכּה און פורים קומען. ווען פסח קומט, מאַכן מיר אַ סדר אין אונדזער קלאַס אויף יידיש. צו גרייטן זיך פאַר אונדזער סדר מאַכן מיר סדר־טעלערס און וויך־בעכערס. מיר מאַכן מצה־זעקלעך און שיינע בלומען צו באַפּוצן אונדזער טיש.

אַ פאָר וואָכן פריער לערנען מיר זיך אויס די פסח־ לידער אַז מיר לייענען פון אונדזערע הגדות. פאַר אונ־ זער סדר לייענען מיר פון אַ יידישער הגדה אַז מיר פרעגן די פיר קשיות אויף יידיש. מיר עסן מצה, אייער, חרוסת, גרימזן אַז מיר טרינקען ווייַנטרויבן־זאַפט. מיר מאַכן אַ פסח שפּיל. מיר עסן מאַקאַראָנדלעך אַז פאַר־ ברענגען גוט. אונדזערע עלטערן אַז באָבעס אַז זיידעס קוועלן ווען מיר פרעגן די פיר קשיות אויף יידיש אַז מיר זינגען יידישע לידער די צוויי נעכט פון פסח.

אַ פריילעכן פסח!

* * *

יידיש לעבט! דאָס קען מען פילן יעדן זונטיק אין־ דערפרי, ווען אַ צאָל שול־קינדער פון אַלע שול־סיסטע־ מען (צי פון די העברעישע טאָג־שולן, צי פון די פובליק שולן) טרעפן זיך מיט די לערערס צו לערנען די יידישע שפּראַך, די קולטור אַז די געשיכטע פון דער אַלטער אַז תּמיד־ניייער יידישער וועלט.

מיר, אין דעם צווייטן קלאַס, לערנען איצט, למשל, וועגן דעם שיינעם יום־טוב פסח. מיר זינגען אויף די שיינע יידישע לידער אַז פסחדיקע ניגונים, וועלכע פרוי בערמאַן לערנט אַלע שילער אין שול. עטלעכע שילער שרייבן וואָס פסח באַטייט פאַר זיי אַז דערציילן וועגן אַפּריכטן דעם סדר מיט זייערע משפחות.

מרים זאָגט, אז אַלע יאָר פראָווען איר משפּחה דעם סדר צוזאַמען מיט איר פעטערס משפּחה אַז זיי לייענען אַז זינגען פון דער הגדה אויף העברעיש, אַבער דאָס יאָר וועלן איר ברודער אַז זי קענען אויך זינגען אַז פרעגן די פיר קשיות אויף יידיש.

יהושע זאָגט, אז ער פאַרשטייט אַ ביסל, וואָס מען לייענט אין דער הגדה. מען דערציילט פון משה רבינו אַז די באַפרייונג פון בני־ישראל פון קנעכטשאַפט בי פּרעהן אין מצרים. ער קען זיך אַבער קוים פאַרשטעלן, אז די יידן זיינען געווען אַמאָל שקלאַפן. צו זיין פריי אַז טאָן וואָס מען וויל, מח זיין אַ גוט געפּל. דאָס פסחדיקע עסן איז זייער גוט.

משה דערציילט, אז ער לייענט ווי די יידן זיינען אַנט־ לאָפן פון פּרעהן אַז ווי משה האָט געשפּאָלטן דעם ים אַז באָווין דעם גרויסן גם אַז ווי אזוי די יידן האָבן גע־ מאַכט מצה אויף זיכ. עסן די מצה־קניידלעך בייַם סדר איז געשמאַק.

יוכבד זאָגט, אז גאָט האָט געהייסן משהן באַפרייען די יידן פון מצרים אַז דאָס איז דער גרויסער גם, ווייל אַלע יידן פון דער גאַנצער וועלט איבער אַלע דורות זיי־ נען פריי. אזוי דיסקוטירן מיר אין קלאַס.

מיר ווינטשן אַלעמען א פריילעכן פּסח!

GUERRES

Des deux côtés
des barbelés d'intransigeance
la solennité des morts
pour la patrie
pour la cause
et la réalité
des veuves
des orphelins
des estropiés de l'âme.

Au velours des allocutions
à la berne des pavillons
symboles
médailles
n'ont pas la taille
du geste du regard des passions
des espoirs perdus.
Vengeance représailles
châtiment punition
O cris intempestifs
d'un cycle de violence
quand vous changerez-vous
en négociations
sans insultes
vexations
sans clichés
sans qu'on s'acharne à faire
des lendemains
l'ineffaçable de l'enfer

by Jean Vegman

MASADA

The sun beat the brown rock
to crumble in a haze of heat.
The tourist gawks.

Snake path winds history
Toil to the top
Time is dirt.

The cable car interrupts…
intruders, we must not let *Masada* fall.
Tourists wipe tears into sweat
while the zealots watch.

The rock rolls history to a hot lady
wearing red, white and blue,
a straw hat and saddle shoes.

A child collects bottle caps with Hebrew letters,
he waves an Israeli flag,
defies the bobby soxer,
almost sixty,
sipping coke constantly,
while the martyrs look down from the top of the mountain.

I cringe in the corner where the child sits
stare at salt slopes where sea once stood
while Lot's lady
fanning flies
looks back on *S'dom.*

The last of the redeemed is free to fall.
The cable car comes down.

by Sharon Abron Drache

THE FOUR CUPS

Like a holy court
We sat, serious and judicial

Till someone opened the wine
And our collective head lifted
Sniffed

After one cup
I was like a child
Curious

After two
I was an adolescent
Deep in mischief
And the business of others

After three
I grew wicked, greedy
Slapping the table
Poking at others

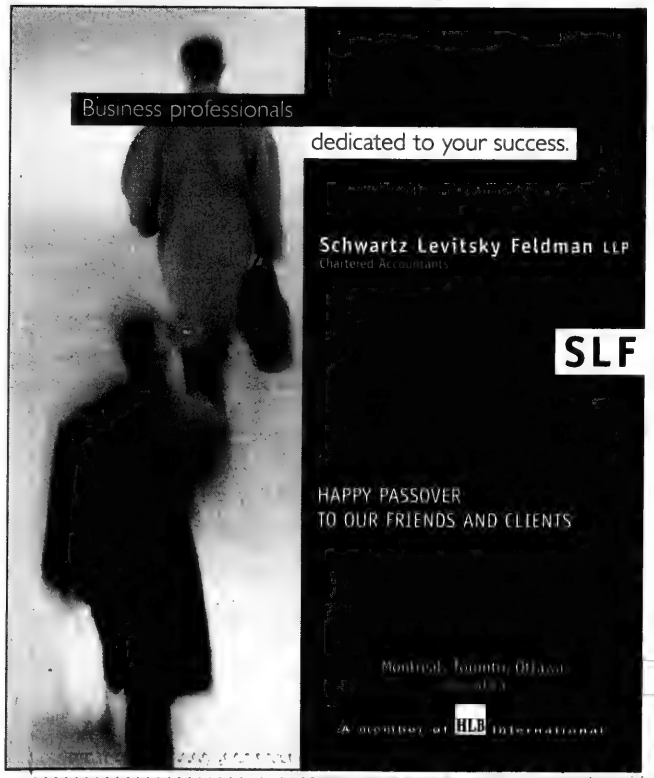
The fourth, I imbibed only half
Having become an old man
Gentle and content
And given to singing

So I passed it to my brethren
And scanned the room
for signs of Eliyahu

May his wisdom seep unto me

Through me
Stay with me throughout the long year

by Pon Fromstein



The Store

By MAUREEN ESTELLE RAPPAPORT

They say that love can't be bought, but I remember finding love in a store many years ago. It was a chilly, Montreal winter's evening. My boyfriend, Max, was moving to Hamilton, to a great job, and asked me to come with him. He was asking me to leave my family, the city I was born in, all the places that knew my youth.

He had the irritating habit of chewing loudly with his mouth open; he also chewed his moustache. He wasn't perfect... was anybody?

That evening I felt betrayed. I had wasted a whole afternoon, sitting by the phone, waiting for his call. He promised to call me after his lunch with Barney.

He was leaving tonight for three weeks and he didn't care enough to call to say goodbye. The urge to escape saved me from my lethargy so I dug my winter coat out from the messy closet.

The snow had been falling all day, leaving the sidewalks slushy and slippery; it was hat, gloves and boots weather. A red woolen scarf wound around my neck and face left only my eyes exposed to the night as I wandered aimlessly through the deserted streets.

The snowflakes filled the darkness, blurring my vision, surrounding me in a white fog. A sudden gust of wind cleared the air and in the distance I noticed a little light proclaiming: Gittel's Goodies and Groceries.

My boots were the first to step into the snowdrift in front of the store. I pushed the dirty glass door, left a cold Montreal night, and entered another world.

"Please, miss, vipe your boots."

As I stomped my feet on layers of damp, old newspapers, my eyes sought the owner of that deep, hoarse voice. A little old man, in a grey herring-bone overcoat stood behind the counter, holding a photograph. He gently slid the photo into his pocket.

I smiled as I looked around the store. Boxes and bags cluttered the shelves; sacks of onions and potatoes spilled onto the floor. Before me, on the counter, lay boxes of chocolate-covered orange peel and marzipan stuffed dates.

"You vant to buy somesing?"

I nodded slowly, but didn't know what to say. He looked at me patiently, as if he were trying to coax a confession out of a shy child, and then continued, "Cigarettes, maybe?"

He turned towards the back of the store and shouted, "Gittel, Gittel, come upstairs. Ve have a customer..."

His false teeth danced around his mouth as he spoke.

"No, that's not it," I said, and added stupidly, "I don't even smoke."

"Dat's good because it's a stinky habit, can give you lung cancer, and if dat's not bad enough," he leaned over the jumble on the counter, resting his elbows on a box of sesame snaps, to whisper in my ear, "it's very expensive. Two-fifty a pack. Me and Gitti, we used to share a cigarette between us, after lunch and after supper."

He paused for a moment and looked up at the cracked ceiling. "Ah ... vomen! Gittel, my Gitti, ve need you," he said in a singsong voice.

"My Gittel! Did you know Gittel means Good One in Yiddish?" His eyes then dropped to the floor as he whispered, "but even saints have their faults."

"Um... excuse me, sir...?"

His large ears reddened and his big nose pulled his thin lips into a bashful smile in spite of himself. "It will be our 31st vedding anniversary this March," he said.

My attention drifted to Max, on what it would be like living with him for almost half a century.

"Nu? Tell me, young lady, you vant to buy somesing, or no. I'm a very busy man," and with that he pushed his weight off the counter and turned towards the back of the store.

As I followed the old man down narrow aisles I saw jars of herring, pickled beets, and roasted peppers; boxes of matzah, kasha, egg noodles in the shape of bow-ties; jams of sour cherry, apricot and prune. All this old stuff from Eastern Europe reminded me of my grandmother. I felt inspired.

"Do you have any home-made apple strudel?" I asked capriciously, as if that had been my purpose all along.

His lips stretched his hollow face into that bashful grin again. He was so excited his teeth almost fell out of his mouth.

"Do we have any home-made apple strudel?! Gitti," he exclaimed to the back "did you hear that. Someone vants to know if we have strudel."

He turned his attention to me. "She bakes the sweetest apple strudel..." He dropped his words in midsentence and quickened his pace.

As we passed the barrels of pickles and olives, I saw him stop at the basement door.

"Gitteleh, I'm here..." he cooed gently in Yiddish as he poked his head through the door.

By this time, I was very curious to meet Gittel so I, too, poked my head down the dark staircase. I could barely see a dim light flickering in a far off corner.

Expecting to hear music, a horn and fiddle, or to smell the sweet scent of hot apples and

Continued on page B23

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'Ach...happy, shmappy?'

Continued from page B22

cinnamon, I leaned closer, but was suddenly stopped by a pinch on my arm and the bad smell of his breath.

"Be careful, you shouldn't fall," he shouted in my face.

His hands trembled as he pushed me away from the basement's door. He looked as startled as I was. "Eh ... excuse me, but only Gittel goes there," he pulled a hankie out of his pocket and wiped his bumpy nose and little colourful eyes.

When he was satisfied I was following him, he turned around and began the return journey to the front of the store.

"Ach... she'll be up when it's time," he offered in explanation. "It vill be ready when it's ready."

Looking back on it now, I should have thought his behaviour odd, but I was comfortable there, among the barrels of pickles and olives; among the sacks of onions and potatoes. I picked up a dusty bottle of kosher Concord wine.

"This bottle reminds me of Passover, of the seders at my aunt Minnie's house," I said, trying to lighten things up. "She's been married three times already!"

"And you?" he asked. "You married?"

I shook my head and told him I was, sort of, thinking about it. Then the night's events led me to unburden some of my troubles with Max. "How did your marriage survive over all those years?"

"Ve are survivors. And ve do what ve have to do. To survive."

"How did you choose her? How did you know she was the right one?" My questions escaped, unbidden.

"Hah. 'How did I choose?' she asks." He stopped to rub a stubby pointy chin. "I was secretly engaged to her before we ever met, before I even knew anything about it!"

"What do you mean? How can that be?"

"At 18, she was in Auschwitz. The girl next to her on the hard wooden pallet vas my sister Bleema. Bleema filled Gitti's ears with stories of her smart and handsome brother. That's me." His cheeks and stuck-out ears flushed as he smiled, "and between those two, they cooked up a plan. In the camp, while they worked, through all those terrible days, they planned that Bleema would introduce Gittel to me, and we would marry."

"And that's what happened?"

"Yes, it happened just like that. Somehow, we did what we had to and we all survived. Bleema introduced us, here in Canada, and ve were married one month later, in May 1948."

"And she really married you, just like that?"

"Sure. Why not? I vasn't so ugly then."

I looked at him, to see if he was telling me the truth, if there was something he was hiding. "But were you happy together? Were you right for each other?"

"Ach... happy, shmappy? We had a life together, a family, a shop... We survived."

We were back at the front counter. I saw him remove a photo and lay it gently on the shelf. There, in between chocolate coins and apricot leather, I glimpsed a worn black and white photo of a laughing young woman leaning against a tree; Max had a similar one of me. Would it, too, be torn around the edges 30 years from now?

I put on my gloves and wound the scarf around my neck. I didn't think Gittel would be coming up that night. There would be no apple strudel, but I knew that I, somehow, got what I came for.

"I better be going back home. I'm expecting a call."

"Ach go. I don't want people loitering around my store." He turned and yelled to the back, "Gittel, never mind about the baking, she changed her mind."

He continued talking to her as I pushed the heavy glass door and left the store.

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The jewelled lights
the terraced hills
roads descending
ascending.

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The howling winds
and plaintive birds
mere variants of her laughter.
Last night, a star immense
mythological,
shone somewhere beyond Orion.

Into darkness I peer.
Past dwellings
reality?
divinity?

She belongs to everyone and no one.
Elusive is my Jerusalem
a love
a promise.

by Donia Blumenfeld Clenman

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Passover Greetings

RELATIVE TIME

Our six year old, then five, ran out of school onto the playground chasing a friend into a game with no rules except to be absorbed into the chase and the run.

Our eight year old touches my face while talking with fingers like twigs, smooth and fine. It reminds me she's younger than her first-born status permits.

These girls love to look at the family photo album and see themselves even younger than they are.
I look over their shoulders to pictures of us, years before them.
It seems we too were always younger than we seemed to ourselves at the time.

Your Bubby died in an almost unrecognizable old age.
We were relieved.
Only her friends Ray and Jenny, who knew her time, grieved deeply that she had run out of it.

CANTOR STEIN

He always wears what I assume to be
the costume of the Jewish Bourgeois Performer before the Destruction.
His broad silk tie is folded like a scarf onto a starched white shirt linked at the cuffs with gold and pearl.
And of course, he wears a proper black hat which sets off his neatly trimmed, but full white handlebar mustache and beard.

Ours is not the grand European Synagogue where he headlined – in fact we're in a basement with a ceiling that leaks.
Nevertheless, with the quiet pride and practised grasp of every detail of the diplomatic protocols,
he still sings the blessings to the Creator of the Universe, to the Lord of our World.

Only his hands seem unrehearsed, as if the training he received was silent on the matter, so that he never quite knew what to do with them.
They do not studiously ball up in fists or open palms upward to beseech mercy or invite the congregation to sing along.
Services begin with his arms by his side but soon his fingers reach up out of the cuffs and tighten on to the edge of the bimah, tighter now at every service.
He refuses to let go of us or of Him,
in spite of the Destruction and a basement in Golden America with a ceiling that leaks.
His hands have told me he is a human link to join onto.
I have to think this answers in part his prayers.

Both poems by Andrew Fainer

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COMMITMENT

Many words were spoken here this morning,
Another ceremony, another hour that slips away…
And so, we return to our lives,
to the lives we bear in our empty hands
As if nothing happened.

And again, we return to our lives;
and again we return to violent ways,
To self-centredness, into the shell in which we hide
As if nothing could harm us.

But can nothing harm us?

What have I, what have you understood from it all?
From the disgusting thing that happened to us
So long ago…
Was it only four years ago?
Does it all belong to the past?
Does it all belong to the present?
And to the future as well?

But the future is us.
I and you.

Will time simply cleanse the memories
Will we simply sit around holding hands
Because that's what there is?
Because there isn't anything more to do?
Because, in any event, the work is for others to do?

Will we be able, even for a tiny instant,
To arrest that time
Within our hearts
And try, at least try
To become better people,
Attentive, courteous,
Not berating, not demanding,
Compromising a bit, helping out a bit?

And don't answer: "Sure, but tomorrow."

There isn't time. The future has to begin today.
Right now. At this very moment.
Because tomorrow will be too late.

by Eugene Nacht
(Translated from the Hebrew by The CJN.*)*

התחייבות

מאת: יוג'ין נכט

הרבה מילים נאמרו כאן, הבוקר.
עוד טקס, עוד שעה שחולפת...
וכך חוזרים לחיים, לחיינו כוזיים ריקות,
כאילו שום דבר לא קרה.
ושוב חוזרים לחיים, ושוב חוזרים לאלימות,
ולאנוכיות, ולבועה שבה תמיד מסתתרים,
כאילו שום דבר לא יכול לפגוע בנו.
אכן שום דבר לא יכול לפגוע בנו?

מה אני ומה אתה, ואת ואתם
הבנו מכל זה?
מהזוועה שקרתה אז,
לפני הרבה זמן, לפני... ארבע שנים?
הכל שייך לעבר?
הכל שייך להווה?
ואם גם - אז גם לעתיד?

אך העתיד זה אנחנו.
אני ואתה, ואת ואתם.
האם ניתן לזמן לשטוף
את כל הזיכרונות
ואנו נשב כחיבוק ידיים
כי זה מה יש?
כי אין מה לעשות?
כי זוהי מלאכה של אחרים?

האם נוכל לרגע קט
לעצור את הזמן
בתוך ליבנו
ולנסות, רק לנסות,
להיות יותר טובים,
קשובים, ואדיבים
ולא לצעוק ולא לדרוש
קצת לותר, קצת לעזור?
ואל תגידו: "כן, מחר"
אין זמן. את העתיד
יש להתחיל כבר מהיום.
עכשיו, ברגע זה.
מחר יהיה כבר מאוחר.

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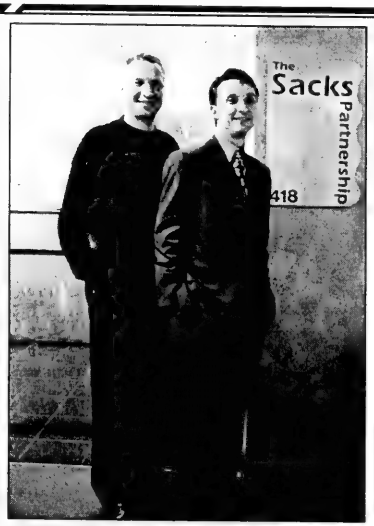

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Escape

By JOSEPH PERETZ

We were in the grip of winter. An icy wind shook our barrack. The wooden walls creaked with every gust that blew a fine granular snow across the bleak landscape.

Harry, with whom I shared a bunk-bed, and I were part of a crew transporting logs from the woods to the charcoal ovens. The Germans needed an alternative energy to propel their non-essential vehicles, thus saving precious fuel for the war effort.

After almost two years, this part of the French Ardennes lush forests were nearing depletion.

We held whispered talks about escaping since I planned to join my girlfriend, living safely under an assumed name, in northern France. Whenever I broached the subject with Harry, he would answer "soon", and so the days went by.

On Jan. 3, 1944, after rollcall we were ordered to pack our belongings and be ready to be re-assigned to another labour camp the next day, since the charcoal operation was coming to an end.

As we were not given any details about the impending change, everybody in the barrack started guessing and offered their own opinion as to what was in store for us. In the meantime they all started to bundle up their meagre belongings.

Starting with Harry, I went around the barrack, trying to convince everyone that this was a good time to make a break for it and escape in the night. Some of them looked at me as if I was out of my mind. I could envisage the consternation of the guards after we had all flown the coop.

I tried to counter every argument. Where would they run to? What if some got caught? Why take a chance? I talked and talked till lights out, but all my arguments and dire predictions fell on deaf ears. So, on the dark, I started packing too, making sure to put all the essentials in my pockets in case I had to leave my luggage behind.

Lying on my upper bunk, I stretched my legs upward to lift up one of the ceiling panels. I contemplated crawling up there and hide till everybody was gone. But I started thinking; what if I froze up there or worse, what if the Germans set fire to the barrack after it was emptied. No, I would go with the others and escape at the first opportunity.

At early rollcall I noticed at the gate two Volkswagens from which several civilians in long leather coats emerged. Gestapo! They checked our names off from a list.

An open truck was waiting for us. We climbed in the back, carrying our belongings. Two guards, armed with rifles and side arms joined us in the back of the truck.

As we drove out of the camp, I took a last look at the place where I spent the past 18 months. Somehow we had felt safe there.

Was it going to be another labour camp or one of the places our guard mentioned upon return from leave to his native Poland. He had told us that there were camps where Jews were being gassed and burned. Of course we did not believe him and thought it was just another way to demoralize us.

The Gestapo followed us till our truck pulled up in the railroad yard at Charleville. We were ordered off the truck, marched to a row of cattle cars and herded into one of them. Trapped!

My first thought was of my girlfriend. Would I ever see her again?

The sliding door was left open. A Feldgendarme, or military policeman, was guarding us. He cradled a machine gun in his arms. I saw a truck pull up on the platform and unload a number of older men, women and children, who, like us, wore the yellow Star of David on their chests. They were assigned the boxcar next to ours. Now I was convinced that our destination would not be another labour camp.

As we seemed to be waiting for the other cars to be filled, I walked up to the Feldgendarme and asked if he would allow us to come out and stretch our legs. He permitted us to walk up and down the platform as long as he could keep an eye on us.

Five or six platforms separated us from the station. Now and then a train pulled in. Passengers got off, some others on – before chugging out of the station. I could not help but envy those lucky people who could come and go as they pleased.

Every so often, trucks would disgorge more bewildered Jews who huddled together in their designated car.

Together with Harry, we strolled in silence back and forth on the platform, every time going a bit further. At one point we reached the end car of the train. As we stopped, I saw the Feldgendarme looking at us. Afraid that he might get suspicious since we stopped moving, I thought of an excuse to stand still.

I said quietly to Harry: "Let's stand here and pretend to pee."

I unbuttoned my coat and looked sideways at the Feldgendarme watching us. I waited till he turned his head to watch the people strolling on the other side of him.

At that moment I whispered: "Let's jump."

"Not now" were the last words I heard as I jumped down from the platform, my throat constricted, my heart thumping in my chest.

It was only about four feet from the platform to the tracks, yet I felt as if I had dived headlong into a bottomless abyss. Hoping that the railroad car would shield me from the guard's

Continued on page B27

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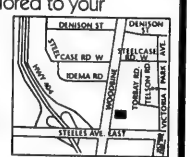

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'The interior of the station was dimly lit'

Continued from page B26

view, I subconsciously expected to hear the bark of his machine gun firing at my back. In a crouch, I ran as fast as I could, ripping off my yellow Star of David and stuffing it in my pocket.

I ran across at least a dozen tracks till I reached a low brick wall which I had no trouble scaling. I stopped running but walked at a brisk pace. I turned on the next side street and crossed a dimly lit underpass. I emerged on the main street of Charleville where the station fronted.

Acting nonchalant, I walked in, ambled to a wicket and bought a ticket for the next train out. I had an almost two-hour wait. Afraid to linger around the station, fearing that they may be out looking for me (being over six feet tall, I would be easily spotted) I went out, crossed the road and ducked into a barber shop. Anything to get off the street.

'I closed my eyes and said a silent goodbye'

Hiding behind a newspaper, I sat down and waited my turn. The barber wrapped a white cape around me, a perfect camouflage.

Soon my face was covered with a warm, fragrant lather. The shave, with hot towel treatment, was followed by a haircut and, since I had lots of time to kill, I treated myself to a scalp massage. I closed my eyes and avoided all conversation with the nosy and talkative barber.

I listened to the dialogue between the client in the chair next to mine and the barber giving him a haircut. They seemed to disagree on the chances of the local soccer team winning next Sunday's game against a visiting club. It sounded as if they had no other worries in the world, while I was running for my life.

Once in a while, I peered in the mirror, looking at the window behind me, somehow expecting to see a patrol scouring the neighbourhood, looking for the escapee.

A sudden panic took hold of me when I realized the enormity of my bold getaway. I firmly grasped the armrests of the chair to keep myself from shaking.

With a flourish the barber undraped me, snapping the cape to discard the residue of his handiwork. With leaden legs, I plodded back to the station, hunched down to make myself look shorter. A light snow had started to fall as dusk set in.

Thankfully, the interior of the station was dimly lit. My train was on time. I hastily climbed up into an empty compartment and slumped down in a seat by the window, trembling with fear.

In the twilight I saw, a few platforms away, people shuffling back and forth in front of a freight train.

I could distinguish the helmeted Feldgendarme guarding them. Tears sprang to my eyes as my train slowly started moving out of the station.

Sinking back in my seat, I closed my eyes and said a silent goodbye to my buddies. I thought I would never see them again. I was wrong.

Of those who made the journey, only one came back.

All the others died in Auschwitz.

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It's time for clarity.

Mendel's Trees

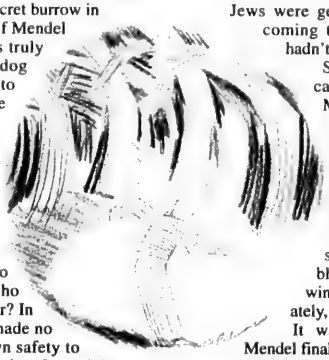
By RUTH STERN WARZECHA

At first glance, he looked absurd, running through the woods in striped pyjamas and oversized shoes. Both absurd and impractical, for the wind's chill was increasing as evening approached. Not even a fool should be running, dressed only in pyjamas, far from the nearest house.

However, this man seemed to find the cold, darkening woods comforting, for when he reached a place where the trees grew thickly, he finally stopped. He was panting from his exertions, his heart thumped within its bony cage and sweat trickled into the dirty hollows of his cheeks.

But Mendel was finally safe ... for now.

Poor Mendel in the striped pyjamas had nowhere to go and no one who wanted him. Even if he had known that just a short jog away, there was a neat little farmhouse, he could not go there. Its warm hearth was not for him. Not even a secret burrow in the hayloft was safe. If Mendel did go there, and was truly lucky, the farmer's dog would be set on him, to drive him away. In the topsy-turvy world inhabited by Mendel, this would be kindness.



Then again, the farmer might insist that he remain, at least until he or his body could be turned over to the authorities. And who could blame the farmer? In these crazy times, it made no sense to risk one's own safety to harbour a Jew. Turning in a Jew might be well rewarded, and everyone knew that the Jews were getting only what was coming to them, for after all hadn't they killed our Lord!

Such was the ecumenical weight carried by Mendel. But in his hunger, cold, fear and exhaustion, he was closer to animal than to man. Right there, like an animal, Mendel curled up on the ground where two stout tree trunks blocked the worst of the wind, and almost immediately, he was asleep.

It was very late before Mendel finally moaned and stirred. The night sky was clear, as the wind had blown away all the clouds and the full moon shone with an icy brilliance. Mendel clumsily got to his feet and looked at the night sky. The rich stars reminded him of his synagogue's chandelier.

Then Mendel's eyes began to fill with water and the night lights blurred. In the misery of remembrance, Mendel groaned. And then he spoke, his voice startling a sparrow sleeping in a branch just above his head.

"Master of the universe, I am grateful that You saved my life. Even though my existence is bitter, life is still sweet to me. In Your infinite kindness, You showed me how to escape. But now You show me the moon, so round and clear, to remind me that today is my father's yahrzeit and I need to recite the Kaddish. You mock me, Almighty. You have wiped out my shtetl, maybe even all the Jews

Continued on page B29

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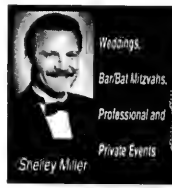

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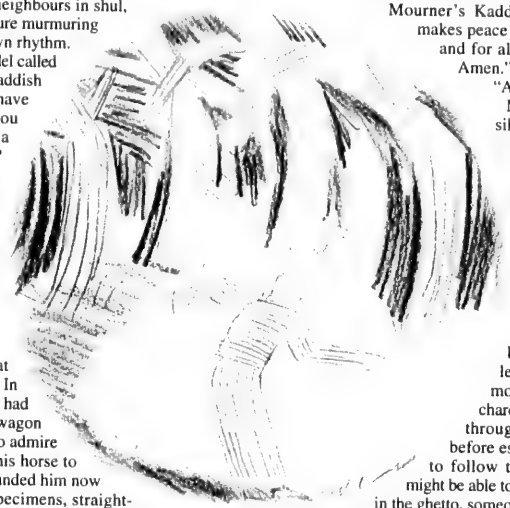
'The little sparrow... watched his rhythms'

Continued from page B28

in existence, but You leave me this impossible obligation. I cannot begin to understand the mystery of your ways, O Lord!"

A gust of wind blew hard, and in response, the oak trees around Mendel creaked and shook. Mendel was downcast, for the moaning of the wind as it blew among the trees parodied his own misery and the swaying of the trees reminded him of his old neighbours in shul, each prayer-shawled figure murmuring and undulating to his own rhythm.



In exasperation, Mendel called out, "Who will recite Kaddish for me, O Lord, after I have frozen to death? Will you spare the lives of even a quorum of Jewish men? Or perhaps You will convene a minyan of angels? Maybe You will establish minyanim of willows to pray day and night for the memory of the vanished Jewish people?"

Around Mendel thousands of leaves trembled. Mendel looked around at the oaks that circled him. In his previous life, Mendel had been known to stop his wagon for a moment, as much to admire the scenery as to allow his horse to rest. The oaks that surrounded him now were particularly fine specimens, straight-backed and fully leafed; but they swayed and creaked like a congregation of elders lost in God's words.

Mendel knew he had to leave the forest soon, but he couldn't move. How like a Jew to be concerned with problems of religious ritual when even survival was doubtful! Well, the Almighty had created this dilemma but Mendel would try his best to solve it.

Mendel stood straight, pointed his forefinger at the nearest oak and called aloud, "One." He pointed to the next one and called out, "Two." Then he counted each of the remaining trees until he had numbered nine in the circle.

He then closed his eyes, placed his feet together and began to sway with the trees. "*Yisgadal viyiskadash shmay raboh*," he began.

"Amen," the trees creaked. A sudden gust set them shaking passionately.

Mendel continued chanting and finished the Mourner's Kaddish with "May He who makes peace above, make peace for us and for all of Israel and let us say, Amen."

"Amen," the oaks responded. Mendel continued to sway silently.

The little sparrow who had been awakened by Mendel's voice watched his rhythms until her eyes began to close and she fell asleep again, safe and warm in her nest, at her breast four eggs holding the promise of eternity.

The Kaddish had blown away Mendel's lethargy. He remembered a monastery surrounded by orchards, which he had glimpsed through the boxcar slats just before escaping. If he did manage to follow the train tracks back, he might be able to find the place again. Back in the ghetto, someone had spoken of Catholic priests who had been arrested for hiding Jews. Imagine that!

Mendel looked up at the sky one last time, and by the moon's brightness, calculated the direction he must walk.

This was, of course, a crazy and desperate plan, but what else could one expect of a man in striped pyjamas running through the woods. A crazy man who stopped just long enough to say Kaddish with a minyan of trees.

Then he walked away.

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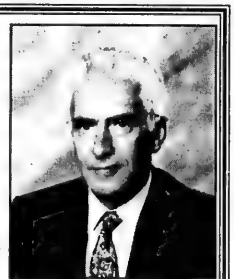
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IN A POLISH VILLAGE

Leah, seventeen, composed
a blushing meteor, precious coddle
is betrothed.
Aaron, scholar, voice lyric
ambles into the parlour
hat in hand
stoops his lanky length into armchair creases.
Whisked away, he bumps onto the rug,
wags a finger at bobbing black curls.
Posing for hours in high-throated emerald
head tilted at cobwebs, Leah dreams and
her likeness emerges in vivid oils.
Villagers toast *L'Chaim*
stomp whirling horah, clap *Mazel Tov*
amidst noddle puddings and foot-high tortes.

1939

wedding plans halt
the future vanishes

by Merle Nudelman

The Last Dayenu

By ANN SZEDLECKI

The annual rites of spring began when the housewives dumped the old straw from the mattresses and replaced it with fresh smelling straw.

Passover couldn't be far off. My mother's homemade wine was distilled, drop after drop running through clean linen, leaving a deposit. The linen was changed a few times until the wine was clear.

A large jar held cut-up red beets, and water to the top that was going to ferment. Vinegar was not allowed because it is a product of wheat – chametz – and there was also our borsht.

Our large laundry basket, by now well scrubbed and lined with a large white sheet, was ready to store the matzah.

We had Passover dishes and cutlery, but the pots and pans – we didn't have a Passover set – were made kosher by a man who pulled a wagon containing metal vats with hot water. By dipping the pots and pans in the water, the cookware was declared kosher for Passover.

The task of buying me shoes fell to my aunt

My public school, Number 132 in Lodz, was located on Wierzbowa Number 19 – the Willow Street – which only Jewish girls attended. Classes were taught in Polish.

Before Rosh Hashanah, we were asked to bring some items to be distributed among needy students. The same went for Passover. The food tank was an old tradition. We never knew who was being helped; all I knew was that I was the giver. This tradition was instilled in me from an early age.

For Passover, I was outfitted in new clothing – new ribbons for my braids, new underwear and socks, a dress and finally new shoes. My mother always took me shopping, but in the spring of 1939, she could not spare the time.

We had an addition in our family. My 23-year-old sister had given birth to a baby girl – Miriam – making me an aunt at almost 14. My mother was busy helping my sister cope with the baby.

The task of buying me shoes fell to my aunt, Tauba Glika, my mother's middle sister, who was childless. Sarah Rivka, my youngest aunt – she was also childless – had been thrown out of Germany a year before. She had enough problems of her own and couldn't participate in our Passover preparations.

Upon entering the shoe store my aunt immediately asked for a pair of flat, black patent-leather shoes with a strap, the kind I had worn since the age of five. My eyes were drawn to a pair of blue suede pumps trimmed with pink leather Xs and – most important – a three-centimetre heel.

My mind was made up. I wanted those shoes. A battle of wills ensued: it was to be those shoes or none. I emerged victorious, much to the delight of my sister, who applauded me for asserting my independence. By the way, she liked the shoes so much that she wore them sometimes too.

The wooden floor of our kitchen was scoured with sand to get out the oil stains left by the sewing machines. The kitchen was my father's working area as well as my mother's cooking domain.

The only other room was a dining room minus our beautiful black, dining set. The table and chairs had been repossessed by the city for nonpayment of taxes. It was just as well, there was no place for the set.

Continued on page B31

'The afikoman...was easy to find'

Continued from page B30

The other half of the room had two beds – one lounge for my brother and a metal child's bed for me. It was really getting too short.

Red wax was applied to the floor and allowed to dry. Finally, a heavy polisher was pushed manually to give the floor a shine.

After all these preparations, we followed our father through the house on an evening before the first seder. With candles in our hands – he held a feather – we went through every corner to get out the last bits of chametz trapped in the crevices. The chametz was to be burned the next morning.

By noon the next day, everything was ready for the festivities. The beautifully ironed white tablecloth, the polished sterling silver candlesticks, the arm chair where my father was going to sit leaning on a huge pillow. On the table were china, cutlery, napkins, wine glasses and a beautifully embroidered matzah cover where my father would sit. On the round plate, a roasted egg, a shank bone, bitter herbs and so on.

Mouth watering smells emanated from the kitchen. My stomach was growling. But it would have to wait.

My sister, her husband and the baby arrived. There were six adults, but only four chairs. The lounge was put against the table for me and my older brother Shoel.

The women lit the candles, said the blessings, the Haggadot were opened and the seder began. My brother asked the Four Questions, even though I was the youngest (except for the baby). I checked Elijah's cup to see if he had drunk from it.

Everything went smoothly until we reached *Dayenu*. As far as I could remember I always giggled when I heard this song. This year, I was almost 14 years old and an aunt. I had hoped I had outgrown the laughing.

No such luck. As we came closer to *Dayenu* my father's blue eyes beneath bushy black brows fixed on me as if asking me to behave. I got up from the table, hand on my mouth. When I reached the kitchen the giggles I was holding back erupted.

> *It would be many years before I heard* Dayenu *again*

A short time later I rejoined the family. The afikoman was on top of the wardrobe and easy to find. My sister, her husband and the baby left quite late.

I had trouble falling asleep. I was waiting for the morning to arrive so I could put all my new clothes on to impress my friends. The aroma from the kitchen woke me up.

My mother was preparing breakfast for me. It wasn't very fancy. During Passover she served either matzah brie or bubbala with lots of eggs. In those days we didn't worry about cholesterol.

Tea with lemon followed. My special treat was sponge cake with wine. Pouring the wine over the cake, I waited for the liquid to be absorbed. It tasted heavenly, just like a tort.

After breakfast I joined my girl friends in the courtyard. We played some hopscotch and my new shoes got scuffed. A brush with special bristles fixed the shoes.

My aunt Sarah Rivka, the Berliner, came to join us for lunch. Afterwards she took me to see a movie, *The Great Waltz*.

My Aunt was a very attractive woman in her 40s. Beautifully dressed, she drew admiring glances from the holiday crowd filling the main streets on this warm, sunny spring day full of promise.

On the way home we passed Rumba, the new ice-cream parlour. It was crowded. I was tempted to go in, but I resisted it. I remember being so proud walking beside Sarah Rivka. I didn't want the day to end, but it was getting late and the preparations for the second seder were in full swing.

I wondered how I would react to *Dayenu* that night. To tell the truth, I don't remember. But it would be many years before I heard *Dayenu* again. By then, I didn't find the song funny.

The beautiful time we shared as a family was shattered and taken away from us so tragically. Nothing but fond memories remain.

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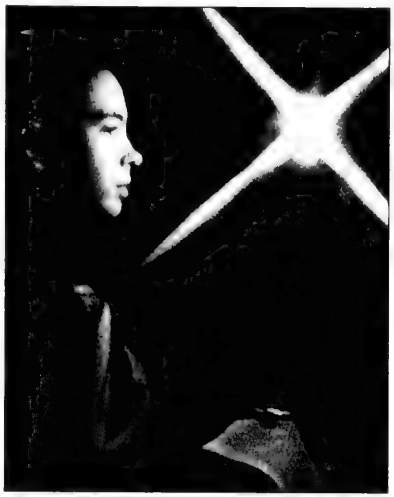
Surely one of them can.
Strange how we thought
She'll never wear out.
See how she walks
It's arthritis, no doubt.
Her eyesight is failing,
Her memory's dim
She's apt to insist
On the silliest whim
When Mamma got older
She became such a care
She must have a home
The question is where?
Remember the days
When she was so spry,
Baked her own strudel,
Baked her own pie
Kissed away troubles
Wiped up our tears
Told us a story
Shut out our fears
Wonderful Mamma
We loved her so
Isn't it dreadful
Whose place will she go?
One little corner
Is all she would need,
A shoulder to cry on
Books she can't read
A chair by the window,
The sun coming through,
Some pretty spring flowers
Still covered with dew
Warmed with love
So she won't mind the cold.
Oh, who will take Mamma
Now that she's old?
Nobody wants her
Hopefully there's one
Willing to give her
A place in the sun.
She won't have to worry
Or wonder or doubt
She won't be a problem
To bother about,
Up there in Heaven
They've saved her a place
Her Yiddishe soul
Will have its own space!

by Roselle Stone

2000 Literary Supplement

Passover Greetings



Honourable mention **[Melanie Gall]**

THE HOLOCAUST

Help Me God

They are taking me away
I am going, all alone
They hit me very hard
I can hear myself groan

There is hardly air to breathe,
because they've stuffed me in a train
I miss my relatives so much
It's hard fighting the pain

Why did this have to happen to me?
I'm only eleven years old
I'm trying not to cry in front of them,
to show them I can be bold

As I take a long look around myself
I see lots of other boys
Everyone is just sitting by themselves
Making the occasional sigh of noise

After days of sitting in the train,
I have not eaten a thing
I pray for my relatives back in the ghetto,
and to God this song I sing:

Help me God
My days are numbered
I pray for my soul,
My life's being tortured

Help me God
I am scared – a lot
Will this war ever end?
Why did lives have to be lost?

I am asking You now to hear my prayers
To end this war for everyone

Help me God, I can't go on
Help me God, Help me God

by Rebecca Burstein, 11 years old

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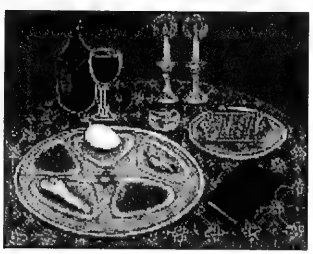

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MY FAMILY'S JEWISH TREASURE

My family has a lot of treasures,
Our sforim give us lots of pleasures.

We love to learn day and night,
To keep our spirits bright with light.

Whenever we sit down to learn,
A tiny spark begins to burn.

We gain knowledge from our learning,
And observe everything with great yearning.

Into the wee hours of the night we sometimes sit,
Until we fully understand that everything should fit.

After a day of learning with our sforim we say "Shema" at night,
And are satisfied that everything we learned is just right.

Another day has brought us closer to HaShem,
And we cherish that feeling even more than a gem.

With great hope and imagination,
We only wish that this treasure will pass from generation to generation.

by Meira Gelkopf, 11 years old

I WILL NOT FORGET

My Mother told me to run,
My Father told me to hide.
But I didn't, I was too full of pride.

They carted us away,
With barely any room to breathe,
a baby was crying, we fell to our knees.

When we finally got out,
Gasping for air,
I felt our family spirit was no longer there.

The sign at the door,
"Work makes you Free,"
No one heard our crying, our bitterness, our plea.

My Mother was gassed,
My father was too,
There were too few of us, too few.

The "bunks" were terrible,
"Food" was always on a ration
It took all of our strength to relieve temptation

We wanted to defeat them,
We wanted our families back,
But we knew to have this we must last.

When Liberation came,
We hugged & kissed,
vowed nothing else should happen like this.

And now dear friends,
It is all up to you,
Be proud of who you are, be proud you're a Jew.

I would like to dedicate my poem to my father's and mother's side and to all people who lost someone in the Holocaust.

by Yoelit Lipinsky, 11 years old

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2000 Literary Supplement

Passover Greetings

The Reason

By BRENNA NITKIN,
11 years old

After I had been away so long, it felt good to return, although I wondered if things had changed a lot since I left for my mission. Don't get me wrong. Although I was only 12 years old, I did have a mission. My mission was to find my seven-year-old sister Rachel and save her from a death she didn't deserve. Unfortunately, I was found hiding in the abandoned bakery across the street and brought to Auschwitz.

I'm on a train now. It's not a freight train like the Nazis used when they shipped me off to Auschwitz. It's a real train with padded seats and uniformed people who come around offering you things to eat and drink. This train will take me back to my mother and father, but not to Rachel. She was killed in the gas chambers at Auschwitz.

Sitting beside me is my best friend Eva. Her whole family was killed by the Nazis, so I'm going to ask Mama if she can come to live with us.

Eva is combing her beautiful, red hair. She sees tears in my eyes and touches the stubble on my head. I had lice in the camp, so a lady came up to me with a big pair of scissors and chopped my hair off unevenly and messily. My hair is starting to grow back now, and I've got a layer of stubble on my head.

"Your hair will be much prettier when it grows back," Eva soothes quietly while she strokes the stubble on my head.

The train stops abruptly and my body is thrown against Eva's. The doors open and I look around frantically for my parents.

I clutch Eva's hand, and we walk around the town square of my home city, Paris.

I smell fresh baking baguettes, and memories flood back to the days when Rachel and I would watch the baker, Monsieur Pouler, knead the dough to make crisp, tasty baguettes. His thick, curly moustache was swirled up at the tips, and it moved up and down as he sang French melodies. I know that Monsieur Pouler was Jewish and I missed his strong, playful voice.

Suddenly, Eva tugs on my sleeve so hard that I almost fall flat on my face.

"Regarde! Look!" Eva gasps, pointing her finger at a woman coming towards us.

Your hair will be much prettier when it grows back

"Hannah?" the woman asks questioningly.

"Mama?" I choke out.

The woman grabs me by my blouse and swings me around in circles.

"Ma bébé!" my mother cries joyfully.

I look my mother carefully in the eyes asking her a question to which I already know the answer.

"Rachel?" I whisper softly.

My mother looks down at the cobblestone street and I know not to ask about my younger sister again.

While I have a wonderful reunion with my mother, Eva anxiously glares at me as if she is urging me to ask my mother about her.

"Mama," I say in French. "C'est Eva. Est-ce qu'elle peut vivre avec nous?"

"Oui, oui," Mama murmurs with tears in her eyes. She scoops Eva up and kisses the top of her head. "Viens ici."

Mama smiles. She takes both of our hands and leads us out of the town square.

As we pass our old street, I ask Mama why we aren't going to our old house. Mama looks down at the cobblestone street once more, and I know this is another topic I should not talk about.

Then we turn onto a beautiful street and Mama fishes a key out of her purse and opens the door.

She leads us upstairs to a bedroom where a man lies very sick in bed. I don't need to look twice to know that this is my father. I leap onto the bed and cry for everyone and everything that was killed in this tragedy.

"Papa, what happened to you?" I cry.

"Pneumonia," Papa grunts weakly.

Mama sends Eva and me to bed. We both cry bitterly.

"Eva," I say, "I know why Rachel is dead and Papa's almost dead."

"So do I!" Eva cringes. "Because the Nazis are murderers."

"No," I shake my head. "God needed help in heaven because of all the death the Nazis caused, so he chose little, innocent Rachel to help him."

"You're right," Eva nods wiping away her tears. "We are very fortunate to have such a magnificent little girl to watch over us from heaven."

I smile, and shut off the light.

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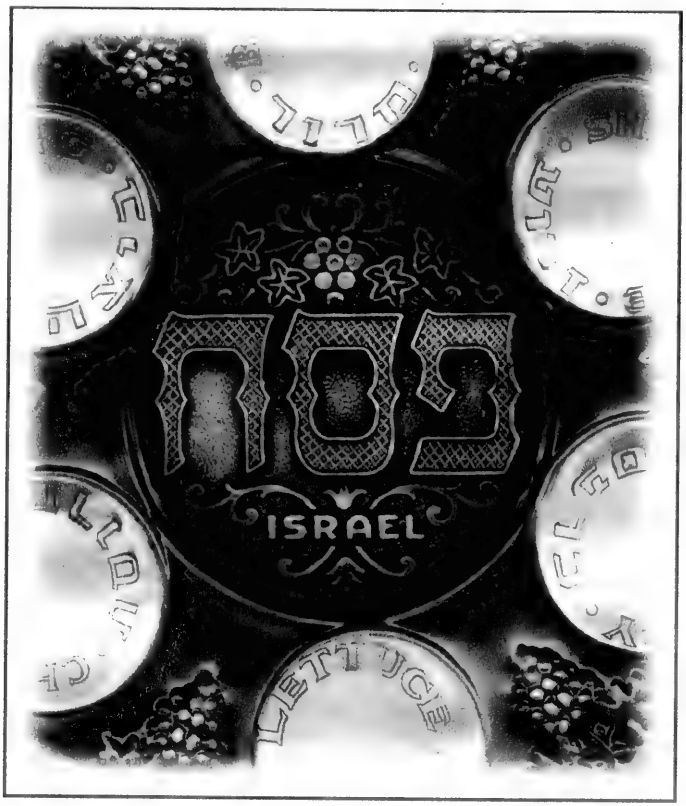

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This Week

Greater Toronto Area

Bar-Ilan offers courses on the Internet. *Page 5*

On Campus

Hillel director sees new era on the horizon. *Page 30*

International

Court convicts five in Maccabiah bridge disaster. *Page 32*

Health & Lifestyles

New drug approved against non-Hodgkin's lymphoma. *Page 36*

Arts & Travel

Eighth annual Toronto Jewish Film Festival appeals to movie-goers of all tastes. *Pages 40, 41*

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PROTESTING NEO-NAZIS, STUDYING HITLER'S NAZIS: Members of the Chilean Jewish community carry a sign reading 'They're the Same' comparing the swastika with the sign of Chile's right wing group New Homeland Society. They were protesting a meeting in Santiago last week of neo-Nazis from Latin America and Europe. At right, a mother and her child walk past an exhibit in Santiago dedicated to the Holocaust. Interest in the Holocaust was heightened in Chile during the Neo-Nazi meeting. *[RNS/Reuters photos]*

Abdullah meets Barak in Israel

Ha'aretz Daily Newspaper Ltd.

EILAT — Jordan's King Abdullah and his wife Queen Rania, accompanied by a host of ministers, took a brief sail recently across the Gulf of Aqaba to Eilat.

This was Abdullah's first visit to Israel since ascending to his country's throne.

His visit to Eilat lasted only four hours, but included a private meeting with Prime Minister Ehud Barak, a brief tour of the southern resort town – which he called beautiful – and a visit to a fish breeding plant in the sea, where he expressed great interest in ways to bring the technology to Jordan and voiced concern over environmental issues.

The visit included ministerial-level meetings between Regional Co-operation Minister Shimon Peres, Industry Minister Ran Cohen, Communications Minister Binyamin Ben-Eliezer and their Jordanian counterparts, including Jordan's water minister, industry minister and tourism minister.

Although no joint press conference took place – despite advance scheduling for such an event – the king conducted taped interviews with Israel TV, in which he called his relationship with Barak "terrific," expressing "admiration" for Barak's "courage – and great responsibility."

He told Israel TV that he envisions a political solution for Jerusalem that has "two levels."

Continued on page 31

'Quite a bitter victory'

By FRANCES KRAFT
Staff Reporter

TORONTO — The verdict in the recent London trial that pitted American historian Deborah Lipstadt against plaintiff David Irving, the British Holocaust denier, was "quite a bitter victory," according to the 44-year-old University of Waterloo professor of architecture who served as an expert witness in the case.

Although Lipstadt and her team celebrated their victory, "there was a real sense that this

Exclusive *CJN* interview

was a completely obscene issue we'd been involved in," said Robert Jan Van Pelt in an interview at his home last week, following his return to Canada.

"When you're a Jew – and I am a Jew – there's something disconcerting in someone denying your own history and the history of your people."

A native of Holland born to a Jewish mother and non-Jewish father, Van Pelt was named for an uncle who was killed in Auschwitz.

Continued on page 3

Greater Toronto Area

Shabbat: Acharei Mot
Candlelighting: 7:59
Havdallah: 9:04

IAF seeks further horizons — please see page 33

Feature

Personal thoughts on a bygone era

By BEN ROSE
Staff Reporter

In 1937, the vice-principal of Central High School of Commerce came into our graduating accounting class as a visitor to announce that there was a job opening.

"There is no reason for any Jewish student to apply for this job because the employer doesn't want a Jew," he said.

That wouldn't happen today, thankfully, because of anti-discrimination laws.

But it does illustrate the gulf that separates me, as a student in that class, from the present generation. I only know that my contemporaries and I had to fight hard for any success we achieved. This is not to say that the present generation does not work hard, but it's in a different atmosphere.

One of my fellow students was the late Lewis Moses who became a towering figure in the Zionist movement. Another was Howard Orfus who became a successful developer and had a street named after him.

Others, including myself, had less spectacular careers, and, unfortunately, a lot of them are no longer with us. (My own career was in journalism, and after stints at the *Ottawa Journal*, and the *Toronto Star*, and as a professor at Sheridan College in Oakville, I ended up writing for the *Canadian Jewish News* on a part-time basis.)

It was a far different Jewish community then.

For recreation we went to the Jewish Boys Club on Simcoe Street, or when the family could afford it, to see a Jewish stage show at the Standard Theatre on Spadina Avenue.

In the 1930s we played tennis in the "gully" courts in Bellwoods Park with hand-strung racquets with wire. Bill Forman, Bernie Laytner, Maurice Cerezni, and Murray Weinberg were among the players. Those courts are no more, and the "gully" has disappeared.

There was plenty of interest in young Zionist clubs (socialist, labour or what have you) and they met in dingy, second-floor rooms most of the time.

The big thrill was to save up a quarter to go to Shea's vaudeville on Bay Street on the weekend to see a movie and a stage show featuring stars of the day such as Ben Bernie. It was in those days that you could go to the Duchess Theatre on Dundas Street near Bathurst for 10 cents (including a free popsicle) to see an afternoon show.

Just down the street, on Dundas, was a fruit store run by Ed Mirvish, now the Royal Alexandra Theatre entrepreneur and proprietor of Honest Eds whose garish lights twinkle at Bloor and Bathurst streets.

We arrived in Toronto in 1933 from Bowmanville, 50 miles away, where my late father, David, had a dry goods store. He often travelled in the country thereabouts trading goods for chickens and eggs which he sold in Toronto.

After we moved, I attended Charles G. Fraser public school on Manning Avenue.

I had my bar mitzvah at the Shaw Street Shul, now part of Beth Emeth Bais Yehuda, a Conservative shul in Downsview.

It was at the old Shaw Street Shul that I said Kaddish for my father in 1935. He died in his bed at the age of 57 at 1103 Dundas St., W. because there was no penicillin or other antibiotics at that time to combat pneumonia.

My mother had me go round in the middle of the night to rouse my second cousin, Yechiel Berman, on Givins Street to tell him the sad news.

My late mother (Rose was her first name) died in 1946 in Ottawa of cancer.

At that time, in the '30s, it was known that the more affluent Jews attended Goel Tzedec or the McCaul Street Synagogue, or the Reform Holy Blossom Temple, while others went to smaller shuls, some of them in shtiebls or unfinished basements.

For some reason, the Men of England Synagogue on Spadina Avenue (it is no more) was the focus of a lot of attention.

My father's Romanian cousins and friends persuaded him to attend the old Romanian shul downtown that eventually became Adath Israel Synagogue.

The bitter political battles between then-Communist J.B. Salsberg and Conservative party standard-bearer Allan Grossman were legion, and those of us who were still politically innocent learned the hard way to lose our innocence.

There was no Jewish power or real electoral clout for Jews in the 1930s until war broke out, and most Jews were satisfied to try to make a living and stay out of harm's way.

It is a real eye-opener today to see the Canadian Jewish Congress wade into policy issues and see the coverage that the battle for Jewish day school funds is getting in the media.

I doubt if there are any who want to go back to those "sha sha" days when Jews walked in fear of their shadows.

In those days, you could get a corn beef sandwich for 10 cents and a hot dog for five cents at any one of the delicatessens along College Street or Spadina Avenue. It is surprising how many of our people who served overseas yearned for those delicacies.

My first full-time job in 1938 was as a bookkeeper and gofer at Belmont Cloak and Suit in the Fashion Building on Spadina Avenue. I was paid the munificent sum of $6 a week, which included long telephone harangues in the evening from one of the partners.

I shot up to $8 a week in my next job as bookkeeper at Pearson Apple Company, which had unheated quarters in the old Esplanade market. But you were lucky to have a job in those days.

Continued on page 21

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Irving's cross-examination 'surreal': expert witness

Robert Jan Van Pelt

Continued from page 1

He is a cultural historian (not an architect) and co-author with Debórah Dwork of the 1996 book *Auschwitz, 1270 to the Present*.

He wrote an even weightier tome on Auschwitz – a 772-page report, along with two supplementary reports – as evidence for the trial.

The issue of Auschwitz became the central point of contention at the trial. Van Pelt told *The CJN*.

"Irving was prepared to admit large-scale killings on the east front – these could be explained as killings done in the heat of war – but when you come to extermination camps like Auschwitz, you cannot explain this as part and parcel of the violence of a normal war situation."

In his cross-examination of Van Pelt, Irving – who served as his own lawyer – insisted that gas chambers at Auschwitz had no roof vents and thus could not have been used to kill inmates.

Van Pelt countered that argument, and similar ones, saying that evidence and testimony in the years since World War II made it a "moral certainty" that gas chambers were the main instruments of murder at Auschwitz between the summer of 1942 and fall of 1944.

'Moral certainty'

His report explains at some length the difference between "moral certainty" and other types of certainty. Moral certainty is based on quality of evidence and is the best certainty a historian can have, he said. "It's a very particular technical term."

As the first expert witness to be called, Van Pelt was cross-examined for a total of almost four days by Irving.

Unexpectedly, Van Pelt was compelled to declare his religion when the judge wrongly assumed the Bible on which Van Pelt would take his oath was a Dutch Protestant version. In fact, he used a German-Jewish prayerbook that has been in his family since the 1930s.

He was nervous, he admitted. Although Irving attempted to undermine his credibility by exposing him as a non-architect, Van Pelt realized after the first half dozen hours "he wasn't going to damage me, really."

In fact, one of Lipstadt's lawyers, Richard Rampton came to the same conclusion and on Jan. 26 (the second day of Van Pelt's cross-examination) penned an outline of a sinking S.S. Irving alongside a victorious HMS Van Pelt, which he later presented to Van Pelt.

The experience of being cross-examined by Irving was like a cat-and-mouse game, Van Pelt said. Irving's "traps, most of the time, don't appear to be much of a trap... You have this incredible tension... It becomes a kind of surreal situation."

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On Yom HaShoah...

The recently concluded libel trial in London in which David Irving sued Deborah Lipstadt for having called him a Holocaust denier, reminds us like a hammer hitting our forehead that there are still people in the world who harbour evil intentions toward the Jewish people.

The presiding judge of the High Court, Charles Gray, did not equivocate in his findings concerning the plaintiff. He called Irving an anti-Semite and a racist, saying Irving had "portrayed Hitler in an unwarrantedly favourable light."

Time and again, whenever we read or hear of the Irving-like people, we shake our heads in anger. Disbelief is no longer appropriate. But the anger must lead to resolve that, collectively as a people, and as a society, we will always confront the deniers and the haters who come out from their hiding places to discredit Jewish history, belittle Jewish suffering and defame the Jewish people.

From the editor's desk

By contrast, however, to the appropriate societal response to the haters and the racists in our midst, there is always the dilemma of the appropriate individual response to "understanding" what happened in the middle of the last century.

Many people contend that silence and its companion, quiet reflection, may ultimately be the only private response possible in trying to "understand" or somehow "come to grips" with the Holocaust.

Next week, on the 27th day of Nisan, we must all try to at least think about the Holocaust in some form. The following two poems by Rabbi Louis Farrel and Miriam Weiner, may help us.

***

THE OATH OF THE HOLOCAUST

The Bible avows that the Creator
"Will avenge the blood of His Servants"
I vow to the last of my breath
Though man may forgive
And memories may fail
I vow to avenge their death
My oath I do seal on this wreath

May my right hand relax to my will
With a calm and a courage to kill
For the plunder and slaughter
For son and for daughter
For the cry that can never be still

May the curse that is theirs be their sons
May they die by their swords and their guns
May their rivers flow red
Their first born be dead
May they perish from earth like Huns

May the voice of the blood of the slain
Eternally brand them as Cain
May their numbers be few
And like the wandering Jew
May their cries from relief be in vain

Thus I wear as I stand by the grave
Of the ashes and bones of the brave
Of the mothers so loving
The children sweet
The fair maidens that no man would save

Of the mothers so loving
The children so sweet
The fair maidens that no man would save.

by Rabbi Louis Farrell

SURVIVORS

Their faces tell a story,
Their eyes speak loud, yet slow.
They tell about their memories,
From very long ago

And through the smile, a single tear,
Rolls down the aged cheek,
Recalling precious moments
Their lips now long to speak.

Once I was young and vibrant
I could do almost anything
Just like a brand new rose bud
I blossomed in the spring.

I had my moment in the sun
I laughed, I loved, I danced with joy
The world was at my beckoned call
I remembered those times, I remember them all.

But there were dark clouds.
And saddened days.
There were times when I was broken down,
In a sea of tears, where I'd almost drown.

The war tore apart
My heart and soul.
When it was over,
I was not whole.

But I fixed myself
And I smiled again.
There were so many joyous moments,
I remember when.

Come sit with me
I'll tell you more,
So many stories
Who's keeping score.

The years have flown,
The kids have grown,
And here I sit
So alone.
by Miriam Weiner

SEE JN

THE CUSTOMS PASS TO THE CHILDREN: Or Haemet Sephardic School recently held a Sephardic Lifecycle play in which the students highlighted special lifecycle events. More than 600 people attended the event.

Greater Toronto Area

Bar-Ilan offers university courses on the Internet

By LEILA SPEISMAN
Staff Reporter

TORONTO — What can a staffer at the United States Embassy in Moscow, a university student in Mexico and a housewife in Thornhill possibly have in common?

They are all taking for-credit courses from Bar-Ilan University. And they don't even have to leave home to do it.

Bar-Ilan University, whose main campus is in Ramat Gan, Israel, now offers four credit courses through the Internet.

Former Torontonian David Schwartz, an Or Chaim graduate with degrees from University of Toronto and McMaster University, as well as a PhD from Case Western University in Cleveland, directs the project.

It all started from a desire by Prof. Moshe Kaveh, president of Bar-Ilan, who established the International Centre for Jewish Identity to "look at different ways to promote Jewish identity world-wide."

Kaveh wanted "to offer high level university courses for credit all over the world," Schwartz said.

Two and a half years ago, a conference at Harvard University predicted that within 10 or 15 years, because of changing technologies and the increasing use of the Internet, universities will become more specialized, Schwartz said.

For instance, a student could study Shakespeare from Oxford University, he said, or journalism from Columbia.

Similarly, Bar-Ilan would offer courses in Jewish studies.

And that is what they have been doing, with an enrolment of 450 people from 14 countries around the world, including Canada, Australia, France, Japan, Columbia, Switzerland, Mexico, and even in Israel itself.

Courses include Jewish Music in Traditional Culture and Society taught by Prof. Edwin Seroussi, head of the university's department of musicology; Jerusalem; War and Peace in the Bible; Laws of Family and Relationships; the Dead Sea Scrolls, and a course on the Jewish calendar.

Each course awards four credits. Tuition is $360 US per credit, although a course can be audited for $180 US. There are two semesters a year, February to May, and from October to January.

Schwartz explained that courses are taught by text, video and audio components. Once a week, the professor will participate in online chats, where the student can ask questions and talk about the course. "This is better pedagogically speaking, as well as more fun for everyone," Schwartz said.

Evaluation is by assignments, with essays submitted by e-mail and multiple choice quizzes.

There are both Hebrew and English language courses, he added.

One aspect of the program that Schwartz is particularly happy about is its intergenerational possibilities. "A parent or grandparent can take a course together with a child or grandchild, even if they live in a different place."

In some places, he said, there is a formal relationship with other universities, especially those with strong Jewish studies programs. Universidad Hebraica in Mexico, with 30 students enrolled in Bar-Ilan's course, is one such example. Four Canadian universities are also involved, Schwartz said, although he wouldn't name them during the interview.

Funding is through the International Centre for Jewish Identity, but the hope is that as the number of students increases, it will become self-supporting.

For more information, call Canadian Friends of Bar-Ilan University, 905-660-3563, or e-mail dschwartz@bar-ilan.edu.

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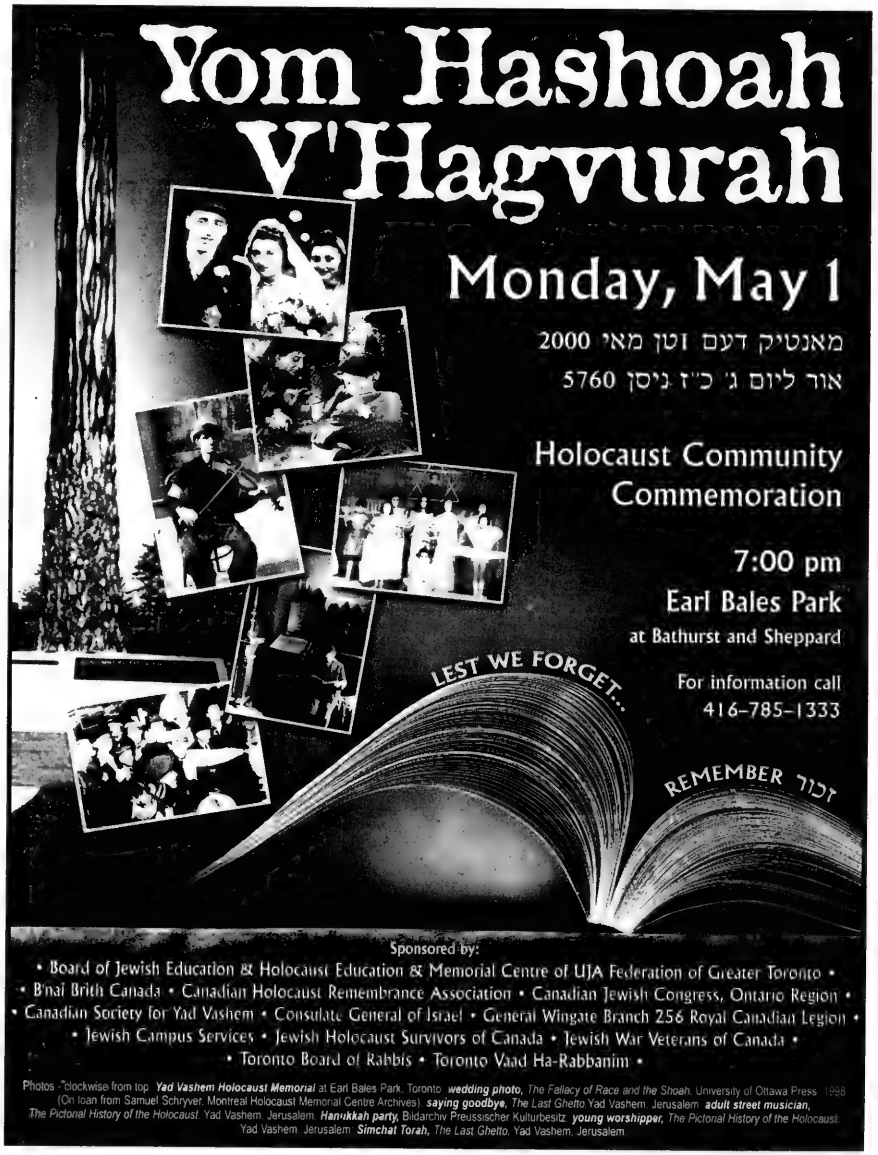
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Photos -Clockwise from top: Yad Vashem Holocaust Memorial at Earl Bales Park, Toronto. wedding photo, The Fallacy of Race and the Shoah. University of Ottawa Press 1998
(On loan from Samuel Schryver, Montreal Holocaust Memorial Centre Archives). saying goodbye, The Last Ghetto.Yad Vashem. Jerusalem. adult street musician,
The Pictorial History of the Holocaust. Yad Vashem. Jerusalem. Hanukkah party, Bildarchiv Preussischer Kulturbesitz. young worshipper, The Pictorial History of the Holocaust.
Yad Vashem. Jerusalem. Simchat Torah, The Last Ghetto. Yad Vashem. Jerusalem.

Concert celebrates choir's 75th anniversary

By ANNA TURKIENICZ
CJN Staff

TORONTO — Past, present and future will be reflected in the Toronto Jewish Folk Choir's upcoming 75th anniversary concert.

The concert will feature the Yiddish folk song, *Rozhinkes Mit Mandlen* (Raisins and Almonds) by Avrom Goldfaden; the premiere of Ben Steinberg's *A Fist was Once an Open Palm*, as well as other works.

Present day members of the Toronto Jewish Folk Choir.

Ben Shek, 72, a retired professor who joined the choir in 1951, said that "countless songs belong to Goldfaden. But this song [Raisins and Almonds] is a lullaby which is so well known that it no longer belongs to him. It has become the possession of the people."

Goldfaden, who lived from 1840 to 1948, is considered the father of Yiddish theatre, Shek said.

"Goldfaden was a product of the *Hascallah* [Enlightenment] movement in Eastern Europe, and through his folk operettas and musicals, he brought the enlightenment to the shtetls of Europe."

The Goldfaden piece will feature soloists soprano Marina Shemesh and tenor John Botten. It will be narrated in English and in Yiddish by actor Paul Soles.

Soles, who co-hosted the show *Take-30* with Adrienne Clarkson, will also narrate the work by Steinberg, which is based on the Hebrew poetry of Israeli poet, Yehuda Amichai.

The Amichai poem begins with the attachment of settlers to the land of Palestine, Shek said. It then moves to the War of Independence and the death of the poet's friend. It ends with a cry to the future, with appeals to stop the endless cycle of war.

Steinberg himself will conduct the music, Shek said, and it will be performed by the choir and the Trio Lyra – violist Mark Childs, harpist Erica Goodman and flutist Suzanne Shulman.

This concert commemorates the choir's founding 75 years ago by immigrant needle-trade workers.

When it began on D'Arcy Street, near King and Spadina, the choir was called *Freiheit Gezangs Farein* (Freedom Singing Society) and began performing annual spring concerts under conductor Hyman Riegelhaupt.

Rae Orlan, 80, sang with the choir until a few years ago.

"When I joined in 1939," Orlan said, "the choir was our life. Next to our family, the choir was our family."

Orlan began dating a tenor in the choir in the spring of 1940, whom she later married. "My husband and I ate, drank and slept choir," she said.

Shek, whose mother and father sang with the choir, said that beginning in 1939, under the leadership of conductor Emil Gartner, the choir did incredible things.

"During the '40s and '50s, the choir would fill Massey Hall, and we would sing with guest artists like Lois Marshall, Paul Robeson and Jan Peerce."

At that time, the repertoire expanded to include Canadian and international pieces. However, throughout its history, the choir has commemorated landmarks of the Jewish experience, with concerts marking events such as the Warsaw Uprising of World War II Poland, or the 500th anniversary of the Jewish expulsion from Spain.

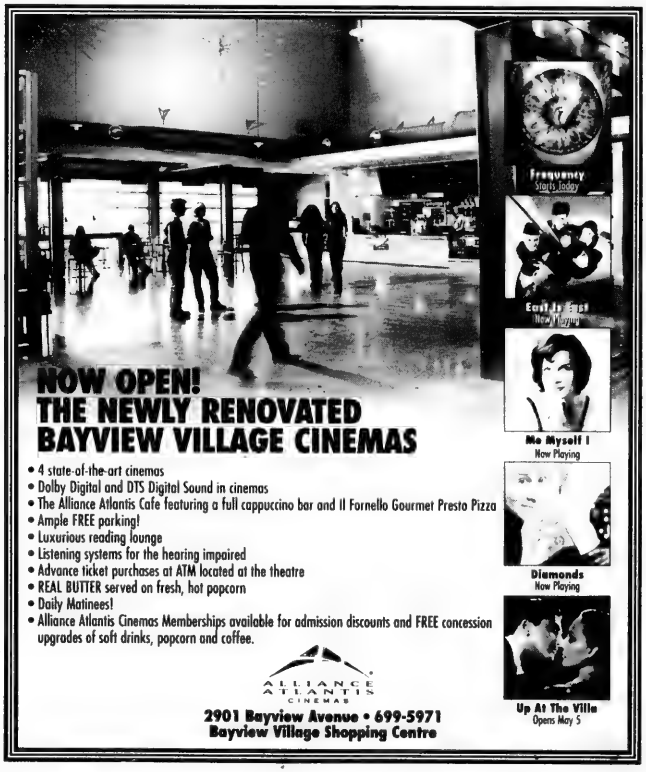
"The choir has always tried to choose composers who reflect the cultural, socio-economic and political milieu of Jews of our times," Shek said. "But the music we have sung always features a popular Yiddish composer."

Tenor John Botten, 29, said when he began singing with the choir he didn't know Yiddish at all, "but I've learned how to read Yiddish and get the inflections," he said.

For its gala 75th anniversary, the choir will also perform Oscar Peterson's *Hymn to Freedom*, excerpts from Srul Irving Glick's *Four Yiddish Songs* accompanied by violist Mark Childs, and other Hebrew and international works.

The choir as it was in 1926.

Esther Ghan Firestone will conduct and Lina Zemelman will accompany on the piano. The concert takes place May 7, 3 p.m. at Temple Sinai Synagogue. Tickets are $18, $15 for students and seniors. For more information, call 416-489-7681.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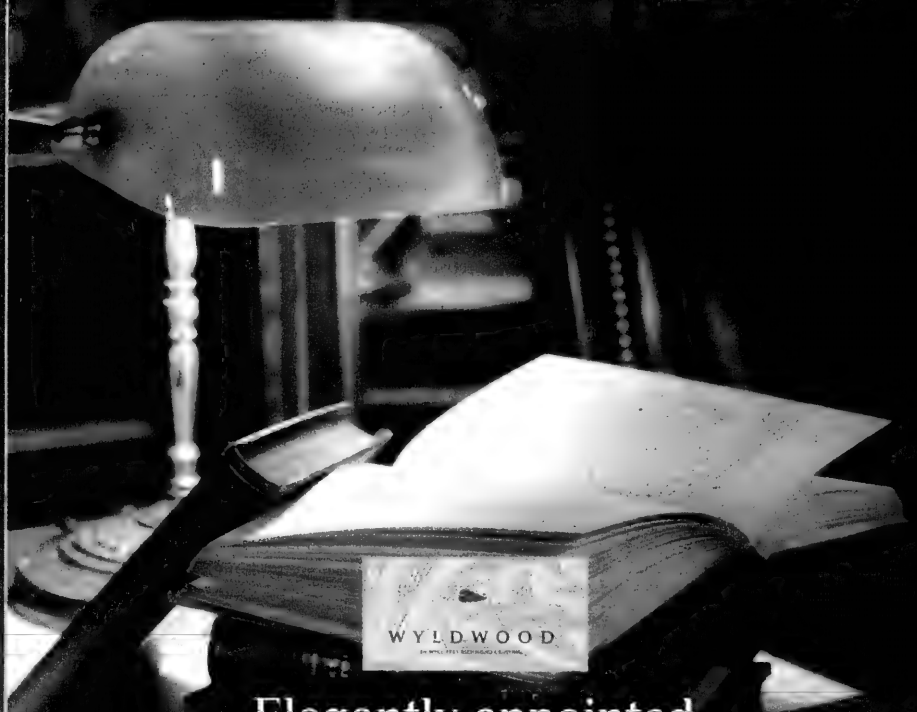

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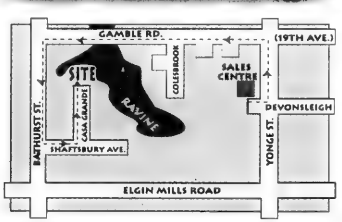

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Yom Hashoah

The teacher searched for a way to try to make comprehensible the incomprehensible, namely, the number 6,000,000. He asked his young students who were familiar with baseball and baseball stadiums to imagine the Skydome in Toronto or Olympic Stadium in Montreal filled to capacity, every seat occupied and then to imagine 20 such stadiums filled to capacity and placed side by side. Then his students would have an idea of the number – but not of the suffering – of the Jewish children murdered by the Nazis and their accomplices. If they then imagined 120 such stadiums occupied to their fullest capacity and placed side by side then his students would have an idea of the number – but not of the suffering – of all of the Jews – killed by the Nazis and their accomplices. Still, incomprehensible.

V'hagvurah

Resistance to the Nazis and their accomplices took many forms: active and passive, armed and unarmed, psychological and spiritual, religious and moral. The significance of the resistance is not to be measured in the results of the acts, very few of which, by any classic definition, could be considered to have been victorious, but rather by the very undertaking of the acts, all of which by all classic definitions, could be considered to have been heroic. For the generation that has not yet learned its words, and for the generation for whom its words have been seared into their hearts, we reproduce – as we did last year and as we have done in previous years – excerpts from the Jewish Partisan Song. Its message is the very embodiment of resistance to evil, courage in the face of overwhelming force, and the determination to affirm life in all its true goodness.

"…We'll have the morning sun to set our days aglow,
And all our yesterdays shall vanish with the foe.
And if the time is long before the sun appears,
Then let this song go like a signal through the years.

This song was written with our blood and not with lead;
It's not song that birds are singing over head,
It was a people, among toppling barricades,
That sang this song of ours with pistols and grenades.

So never say that there is only death for you.
Leaden skies may be concealing days of blue,
Yet the hour we have hungered for is near;
As we march, the earth shall tremble: We are here!"
(Written by Hersh Glick; translated by Aaron Kramer)

ON TRIAL IN IRAN

The trial of the 13 Iranian Jews on charges of espionage is scheduled to begin May 1. Each of the accused has a name. Let us not forget them.

Javeed Beit Yakov, Navid Balah Zadeh, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Farzad Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omed Teffilin, Ashessr Zadmehr.

Editorials and Letters

Dry Bones
THE GOOD NEWS IS THAT FIFTY-FIVE YEARS AFTER THE HOLOCAUST...
... WE BEAT THE HOLOCAUST DENIERS IN COURT.
THE BAD NEWS IS THAT FIFTY-FIVE YEARS AFTER THE HOLOCAUST...
WE ACTUALLY HAD TO GO TO COURT TO PROVE THAT IT REALLY HAPPENED!?

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Levant answers Csillag

Two weeks ago, Ron Csillag attempted to rebut an article that I wrote for the *National Post*, in which I criticized the Canadian Jewish Congress for campaigning against the recitation of the Lord's Prayer in public facilities.

I will ignore Csillag's personal attacks – he more or less implied that I was a disloyal Jew for daring to criticize the CJC. Actually, I made exactly the opposite point: By pursuing this campaign, the CJC itself is endangering the Jewish interest.

Here's how. The CJC is pressuring the Ontario government to ban Christian prayer at Queen's Park and town councils, and they applauded when Saskatchewan banned prayers in tax-funded schools, too.

This would be an appropriate campaign for the Canadian Atheist Congress, if such a group exists. But the CJC is supposed to be lobbying for Ontario to support prayer-based Jewish day schools.

The CJC has to make a decision: If it is for tax-funded prayer in Jewish day schools, how can it be against Christian prayer in tax-funded public facilities?

Doesn't the CJC understand the precedent it wants to set for Christians will be applied to Jews, too? It's like the CJC wants to take the Christmas lights down at City Hall, but still wants the big menorah lighting ceremony to continue.

A better approach would be the one the CJC used to take – promoting Jewish activities, not denigrating Christian ones. Instead of banning the Lord's Prayer in Queen's Park, for example, the CJC should be lobbying for the rights of Jewish MPPs to say their prayers, too.

Unfortunately, the CJC has forsaken its pro-Jewish past for an increasingly secular, multicultural and even anti-Christian future. Csillag claims that the CJC was never intended to promote Judaism, but was built to advance "human rights for Jews and other minorities." How banning anyone's prayers accomplishes this is a mystery, but in any event, that's not actually the CJC's mission.

The words "human rights" and "minorities" don't even appear in the CJC's charter. The CJC was built to help Jewish immigrants integrate into Canada, to fight anti-Semitism, and to recruit Jewish soldiers for World War II. If Samuel Bronfman ever intended for the CJC to become a replica of the federal Liberal party – mimicking their campaigns on gay rights, Aboriginal land claims and the firearms registry – he kept it a secret.

How much further into secular mush can things go, before the J in CJC becomes irrelevant?

Ezra Levant
Toronto

* * *

The real cause of refugees' plight

The Pope is quite right in calling for an independent and hopefully democratic Palestinian state, and that will come to fruition as a result of the current Middle East peace talks. Reference is made to the Pope's visit to what is described as the squalid Dheisheh refugee camp set up in 1949 and home to 10,000 people, most of them Muslim. The plight of the refugees is indeed appalling, but the Pope, in referring to the implementation of United Nations Resolutions, implicitly blames Israel for their suffering. This is simply not true.

When Israel was invaded from all sides in 1948, the Arab invaders urged Palestinians to leave and promised that after Israel was driven into the sea, the Palestinians would be able to return to an Israel free of Jews.

From 1949 to 1967, the Dheisheh refugee camp and others were under the exclusive control of Jordan. That government did nothing to improve the horrific conditions under which the occupants of the camp were forced to live. After Israel acquired the West Bank following the 1967 war, the Arab states resisted any attempt to improve the camps, wishing them to remain an eyesore to embarrass the Israelis and to use the camps as a basis for the passage of a number of biased and racist resolutions passed by a United Nations hostile to the State of Israel.

Clearly, the Palestinian Authority in control of the area where the camp has been located for the past two years, has not lifted a finger to assist the refugees and again uses their existence and the suffering of the occupants as a bargaining chip in the ongoing Middle East negotiations. It is interesting to note that in all of the discussions about the refugees, nothing is said about the hundreds of thousands of Jews who were driven from Arab lands without compensation after the creation of the State of Israel. Pope John Paul correctly states that the Palestinian torment has gone on too long, but he fails to identify the perpetrators.

Bert Raphael, President
Jewish Civil Rights Educational Foundation of Canada
Toronto

* * *

Chooses CTV over CBC

Re: "CBC Rejects Mideast item complaint" (*CJN*, March 30), it does not surprise us that Neil Macdonald's reporting was singled out as biased. However, it was easy for the CBC ombudsman to defend him by providing facts and dictionary definitions, and by finding balance allegedly provided in Joe Schlesinger's preface.

What is far more difficult to prove is our belief that Macdonald's reporting underlines an ongoing bias against Israel. It manifests itself regularly in his highlighting of certain events and his suppressing others. The Pope's visit was the latest example.

By way of contrast, we watched the report on CTV and thought we had witnessed two different events.

Macdonald might remember the fundamentals of CBC news and public affairs policy, instilled in every cub reporter from Day 1: fairness, accuracy and balance. Until they assign this important post to someone who remembers these fundamentals, we will choose other channels to receive our news.

Dr. Karin Doerr and Professor Gary Evans
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Re-examining Holland's wartime record

By MANFRED GERSTENFELD

An overwhelmingly positive international image of the Dutch attitude toward the Jews during World War II has held sway for over 50 years. Visiting the Netherlands today, one finds many pleasant and helpful people there, which makes this reputation even more credible.

The Dutch wartime myth feeds primarily on the earlier part of the story of Anne Frank, a girl persecuted by bad Germans and protected by the good Dutch. The way in which she is remembered focuses on the courage of those who took risks to hide her. Nonetheless, her betrayal by Dutch people led directly to her death in the Bergen-Belsen camp, a few months before the Liberation.

It is true that there were resistance fighters, some of whom helped Jews, and that some other Dutch citizens also helped Jews. Such rare individuals merit in full the admiration erroneously heaped on the Dutch population *in toto*.

A school photo of Anne Frank in 1941, the year before she went into hiding. The author points out that "the Dutch wartime myth...feeds primarily on the story of Anne Frank." [AFF/AFS photo]

It is not widely known for instance that – relative to its population – the Netherlands had the highest number of Waffen SS volunteers in western Europe. They numbered about 25,000, and another 5,000 applied. The number of Dutch Nazi collaborators during the war exceeded the number of those active in the resistance.

It is not easy for foreigners to obtain information on what really happened to the Jews in the Netherlands as most of the detailed literature is in Dutch; however, the plain population figures are easily reached. The percentage of Jews from the Netherlands murdered during the war by the Germans and their associates was higher than in any other western European country. There were approximately 140,000 Jews in the Netherlands in 1939, representing 1.6 percent of the Dutch population; in Amsterdam they comprised as much as 9.5 percent of the city's population.

Some 107,000 Jews were deported from the Netherlands, of whom 102,000 were murdered. Most of the remainder went into hiding, were married to non-Jews and thus freed from deportation, or fled abroad. Fewer than 1,000 survived the war in Westerbork, the transit camp from which most Dutch Jews were sent to their deaths in the east.

Without even consulting her cabinet, Queen Wilhelmina fled to England before her country's capitulation five days after the German invasion in May 1940. Her government followed suit.

The Germans had initially intended to install a military government. In the legal vacuum thus created, Hitler imposed a civil Nazi government. He appointed the Austrian Nazi Dr. A. Seyss-Inquart as the highest civil government authority in the Netherlands.

Seyss-Inquart was accompanied by several other Austrians who later were to show their efficiency in administering the looting and deportation of the Jewish population.

In the early days of the occupation, the Germans ordered the removal of non-Aryans, i.e. Jews, from Dutch official life. The High Court of Justice, composed of prewar appointees, did not consider this a contradiction of the country's constitution. With this, they supported the removal from office of the Court president, the Jewish L.E. Visser.

Since the Netherlands was a well-administered and well-documented country, it was relatively easy to round up the Jews. The Germans could count on the full and sometimes zealous assistance of the Dutch administration in their preparation for the extermination of the Jews living in the Netherlands: this included identifying their victims, isolating them and looting their properties.

Referring to this Dutch collaboration with the Germans, one Dutch historian quotes Adolf Eichmann: "The transports run so smoothly that it is a pleasure to see."

The German-appointed head of the Amsterdam police, Sybren Tulp, had been a Dutch army officer. He wrote to the general commissary in charge of order and safety: "I can only declare that the young men of the new police battalion have done their job in the most remarkable way... Whenever they found more Jews at the marked addresses, they took all of them. But as, often, they found no Jews at all, they took Jews from the houses nearby, which made it possible that thousands and thousands of Jews have been sent without any tension from Amsterdam to Westerbork."

Well before the deportations, systematic looting of Jewish property and assets had begun upon German orders. Not all was on the initiative of the occupiers, however. The board of the Amsterdam stock market approached the German authorities and asked for permission to trade securities looted from the Jews. After the war, the Dutch prosecution decided not to press charges against the key figure in this endeavor, the German Otto Rebholz, writing: "others, purely Dutch financiers, did the same and traded at least 10 times more Jewish securities."

The phenomenon of Jews' being arrested, then temporarily released, and coming home to find all their possessions being stolen by other Dutch people was so common that the Jewish Council set up a special department for helping such victims. Many cases are known of Jews who hid their possessions during the war with non-Jewish acquaintances and neighbours, who then denied this when the Jews returned after the war. Even today, Jewish items, withheld since the war, are still sent anonymously to Dutch Jewish communities.

In the Netherlands, books and newspaper articles continue to report other stories which are further eroding the Dutch war myth. Wartime abuse and theft of property by the Dutch police are so frequent as motifs that this was clearly a matter of more than a few isolated cases.

In his book *Servants of Authority*, historian Guus Meershoek analyses the attitude of the Amsterdam police during the war. Among many examples of wrongful behaviour, he mentions how the Dutch police searched people in a Jewish café, confiscated their jewelry (which they noted in their records as found objects), and distributed them among themselves.

The government in London exile did not care much about the Jews either. In her radio speeches to the Dutch people during five years of exile, Queen Wilhelmina mentioned the suffering of her Jewish subjects only three times: twice in passing and once devoting three sentences to them. One might summarize this as one sentence per 20,000 Dutch Jews murdered.

A distorted image of the Dutch resistance was heavily propagated in the postwar era. It conveniently ignored the fact that the vast majority of the nation accommodated itself to circumstances.

The home where Anne and her family hid in Amsterdam. [Mike Goldberg photo]

The traumatized and impoverished remnants of the Jewish community were in no political or personal position to fight the many distortions of Dutch history. They had to build a new existence from scratch. To keep their sanity, they had to look to the future.

Some survivors were ill; others did not want to identify with the Jewish community. Furthermore, those who had been hidden during the war had mainly seen the better side of the Dutch nation. The majority, who had experienced a more representative truth, were no longer alive to tell their stories.

Even the current government upholds some of the historical distortions. A few months ago, via one of his senior officials, the Dutch minister of finance answered a letter from a Dutch survivor living in Israel: "On the question of guilt in regard to the fate of the Dutch Jews during the Holocaust, the Dutch government is of the firm belief that it has not forsaken its civic duties toward its Jewish citizens."

In early April, Dutch Prime Minister Willem Kok commented on Israeli radio: "The Dutch have never been responsible for the misbehaviour of the Germans in the Netherlands during the war." He made no reference whatsoever to the Dutch responsibility for the wartime misbehaviour of the Dutch authorities, institutions and many individuals to the Dutch Jews.

In light of the government's attitude, one can now better understand remarks made to a Dutch Jewish paper by Como van Hellenberg Hubar, ambassador of the Netherlands in Israel until this year. He argued that one should not destroy the myth of the "'good Dutchman.'

"The positive norm which this myth contains is part of the norms and values of the Netherlands. If one attacks the myth, then the danger exists that the norm, in this case tolerance, is also affected."

Dutch-born Holocaust psychologist Dr. Shai Schellekes, now living in Israel, comments: "From an educational point of view, it is much better to tell Dutch children that there is a choice between good and evil, while the collective is neither good or evil. The collective myth of the good Dutchman is only an educational hindrance."

At the 1998 Intergovernmental Conference in Washington on Holocaust Looting, a Task Force for International Cooperation on Holocaust Education, Remembrance and Research was set up. The chair of the task force will be held by the Netherlands, starting from November 2000.

As long as the Netherlands, more than 50 years after the war, is unwilling to face its own past honestly, it doesn't seem very fit to lead international Holocaust education.

Manfred Gerstenfeld is an international business strategy consultant in Jerusalem and chair of the steering committee of the Jerusalem Centre for Public Affairs.

One thousand columns

In a few weeks I will be starting my 21st year of writing a weekly column for *The Canadian Jewish News*. I had contributed a fair number of articles before, but had to wait until I had finished with my term as president of the Canadian Jewish Congress (1977-80) in order to be free to write on any subject that crossed my mind, without such a column being construed as my speaking for Congress.

Rabbi Gunther Plaut in Toronto

Now, having written about a thousand columns without missing a single issue, I am wondering just where the material came from. In fact, I am often asked where I gather ideas for a multitude of different subjects. Holiday time is as good an opportunity as any to reflect on this question.

First of all, I want to let my readers in on a secret: I do not write one column each week. Instead, I write four or five columns together for the weeks ahead and, of course, must make sure that the subject matter I discuss will not be overtaken by news occurring after I write the articles.

My subject matter is taken from many sources. First of all, I listen carefully to what people say in casual conversation, the opinions they express, the critique or endorsement of a particularly contentious matter. But above all, I draw on articles and books I read.

For many years, I have had the habit of subscribing to a wide variety of journals – some of which have names like *The Utne Reader* or *Mother Jones*. At least once or twice a week I take the time to look at the Israeli press that is published on the Internet and scan the daily offerings by such diverse organizations as the right-wing Arutz-Sheva and/or the opinions of the left-wing *Tikkun*. It is fascinating how the same subject can be treated so differently from two sides.

For whom do I write? I do not really know the profile of my readers. Perhaps a column is no different from a book: I write essentially for myself, to come to terms with something that has crossed my mind, that I have read, that pleases or bothers me. In that sense, a thousand columns are very much a photograph of my mind, and quite obviously, sometimes I write better or worse – depending on how much I am committed to the subject matter and how I feel at the time of writing.

So, I will keep on reading as widely as I can, and I hope you will continue to put up with me. That is the true reward of my efforts, as it is of any writer.

The legacy of the Pope's visit

The visit of Pope John Paul II last month was a historic triumph for Israel and the Jewish people. Indeed, it will take many years or generations before the full impact on Christian perceptions of Israel and on anti-Semitism can be fully understood. The images of the Pope – the leader of hundreds of millions of Catholics, and the most visible symbol of Christianity – at the Kotel, placing a request for forgiveness in the cracks, and at the Yad Vashem Holocaust Memorial, will resonate for a long time.

Gerald Steinberg in Jerusalem

This papal visit stood in sharp contrast to the previous one in 1964.

Pope Paul VI spent only 12 hours in Israel. He refused to utter the name of the Jewish state or to acknowledge its legitimacy and was unwilling to meet the chief rabbis on the basis of equality. There was no discussion of anti-Semitism or complicity in the Holocaust.

To place the magnitude of the developments in the recent visit into context, it is important to recall that from the beginning of Christianity, the Jewish people and religion were considered to be enemy No. 1.

Christians held that the Jews were punished for rejecting and killing their messiah, and claimed that they had replaced the Jews as the chosen people. In this theological framework, the Jews, as a sign of disfavour, were forced to wander the earth, and the land of Israel was barren.

Christian hostility provided much of the foundation for anti-Semitism, justifying persecution and murder during the Crusades, the Inquisition, and the pogroms that ravaged European Jewry. The silence of the church and Pope Pius XII during the Holocaust is a major point of controversy and contention, as was tacitly acknowledged during the recent papal visit.

In light of this animosity, the changes in doctrine and policy under Pope John Paul II are truly remarkable. The process began in 1993, when the Vatican finally agreed to recognize the State of Israel. Although this was largely motivated by changing political and economic interests resulting from the Oslo agreement between Israel and the Palestinians, the theological aspects could not be ignored.

The Polish Pope, who grew up with Jews and lived through horrors of the Holocaust, has also led the Catholic Church in beginning to acknowledge its own sins and its role in anti-Semitism. A few days before coming to Israel, he led a special mass, introducing new rituals, and asking for forgiveness.

Although the text was couched in general terms, blaming individuals rather than the church and its teachings, this was a major step forward. At Yad Vashem and later at the Kotel, John Paul II reinforced these images, telling Catholics and Christians around the world that the changes in relations with the Jewish people and Israel were not merely temporary or tactical.

For its part, the Israeli government, led by Ehud Barak, and the religious leadership, also showed the ability to understand the importance of this moment. In sharp contrast to the Palestinians, who attempted to use the papal visit to spread hostile political and anti-Israeli propaganda, the Israelis, including the chief rabbis, acted with great dignity.

Some Palestinian-appointed Muslim clerics boycotted the interfaith meetings. They demonstrated their unchanging hatred of Israel, and repeated the offensive claims that the Jews exaggerated the Holocaust to gain sympathy. Later, Palestinians directed their hostility towards the Pope, which did not help them gain his support.

While Jews have a tendency to emphasize the dangers that lurk around every corner, this is one case where we can afford to be optimistic and congratulate our leaders on a job well done. It is true that the next pope might be more conservative, and attempt to reverse some of the recent progress in relations, but this would be difficult.

The image of the Pope at the Wall in Jerusalem, Judaism's most sacred site, asking for forgiveness, will not easily be erased. This was a victory of historic proportions, and proved, like the State of Israel and the thousands of Jews who participate in the March of the Living, that the Jewish people are alive – *am Yisrael chai*.

Playing monopoly with the public

Too bad for embattled Microsoft chair Bill Gates that he's not up against Israeli authorities instead of the U.S. Justice Department. Odds are that here in monopoly-friendlier Israel, he'd fare far better in defending himself against charges of anti-competitive practices.

Robert Sarner in Jerusalem

For decades, monopolies have reigned supreme in Israel. Much to the detriment of the public, Labour and Likud-led governments long perpetuated a system whereby one company or organization has exclusivity, from phone service to importing beef. Even today, despite an effort in recent years to loosen the grip of some monopolies, Israelis still pay a hefty price due to a state-sanctioned lack of competition in many sectors.

Things are a lot better now than they used to be but there's still a long way to go. A few weeks ago, the Knesset gave reason for hope when it approved the creation of a new television station. Until now, as the country's only commercial TV station, Channel 2 has had virtually a licence to print money.

By voting in favour of Channel 3, MKs scored a victory against the well-entrenched monopolistic forces in Israel.

Like most monopolies, Channel 2 has consistently abused its exclusive arrangement, laughing all the way to the bank. The public pays the price. As the only station allowed to sell advertising on television, Channel 2's owners milk the system, charging inflated ad rates to make the biggest profits in the shortest possible time.

It's not a pleasant sight. Never was the term "commercial break" more appropriate than on Channel 2. Frequent segments of 10 or more uninterrupted commercials, lasting six or seven minutes, literally break the flow of programs or films. Even in the big bad capitalist world of North America, broadcasters never unleash such a commercial assault on viewers.

Communications Minister Binyamin Ben-Eliezer, who was a strong advocate of Channel 3, said it will bring long overdue competition to the TV industry and greatly increase the amount of local productions. The new station will likely hurt Channel 2's bottom line but it's hard to lose sleep for a company whose estimated profit this year is $130 million (US).

When it comes to cable TV, the public still has no choice. Ten years ago, the Knesset awarded licences to several cable firms, with each company winning a monopoly to provide services in its respective region. By default, consumers have been forced to hook up to the sole cable company in their area if they want to receive more than Channel 1 (the public network) or Channel 2. The result: Huge profits for the cable companies; poor product at exorbitant prices for the public.

But better days are ahead. This summer, after ripping off the public for years, the cable companies will finally face competition when the Yes company begins offering a DBS (Direct Broadcast Satellite) service, and not a moment too soon.

For far too long, Israeli consumers have been taken to the cleaners due to the government's over-regulation of the economy, especially its stifling of competition. But now there's no turning back. In the telecommunications sector for example, Israelis have seen the benefits derived from competition.

Until a few years ago, Bezek had a monopoly on all long distance phone calls for which Israelis paid a king's ransom. Sure enough, as soon as the government opened the sector to other companies, Bezek cut its rates drastically to compete with the new kids on the block. Alas, Bezek still has a monopoly on all domestic phone services – although its years are numbered.

The writing is on the wall for the country's other monopolistic behemoths, where bureaucratic inertia, excess layers of middle management, and a lack of accountability are endemic. If the interests of the public count for anything, the Knesset would end the monopolistic status of such privileged dinosaurs as the Israel Electric Company, the Oil Refineries, the Ports, and Egged Bus Company. The sooner the better.

And that goes too for the Chief Rabbinate, another corrupt monopoly whose Orthodox stranglehold on legally recognized Jewish religious matters is no less disturbing. But let's leave that one for another column.

The Kirshner File

Foreign workers - a problem for Israel

The neighbourhood around Tel Aviv's old central bus station, Neve Sha'anan, is shabby and noisy. It was in far worse condition when the buses were running regularly, the acrid exhaust from their diesel engines filling the grubby streets with a bluish cloud of pollution. Even now, Neve Sha'anan, its arteries invariably clogged with cars and its cavities filled with raucous fruit and vegetable vendors, is an eyesore, an affront to aesthetics.

Sheldon Kirshner in Toronto

For the past few years, ramshackle Neve Sha'anan has also become synonymous with Israel's legion of legal and illegal foreign workers, the concept of which is an abomination to classic Labour Zionism.

Foreign workers, who constitute a budding social problem the Israeli government has only recently begun to recognize and counter, are an unmistakable presence in Israel as the new millennium begins. On a muggy Friday afternoon last July, when I was in Tel Aviv, they seemed to be everywhere, loitering on streets, nursing beers in dingy outdoor cafes, shopping at hole-in-the-wall discount stores, lining up to make long distance calls at international telephone centres, and frequenting massage parlors and strip joints.

Apart from an estimated 100,000 Palestinian Arab labourers, there are 75,000 legal foreign workers and from 65,000 to 100,000 illegal foreign workers in Israel today. They come from a variety of countries, Turkey, India and the Balkan states, but the majority hail from Thailand, Romania, Ukraine, the Phillipines, Ghana and Nigeria. They are largely employed in agriculture, construction and home and health care.

The director of the Ministry of Finance, Avi Ben Bassat, claims that Israel currently has the second highest percentage of foreign workers in the world after Switzerland in relation to its total work force. The figure is approximately 10 percent.

The foreign workers, especially the illegals, are a source of cheap labour for Israel's economy, which has slowed of late. In general, their wages are lower than even those of the Palestinians. But compared to their bleak prospects at home, the salaries they earn in Israel, usually $5 to $6 an hour (US), are relatively tolerable.

However, they pay a price for working in Israel, given the fact that the abuse of foreign workers has reached shameful proportions.

Workers legally in Israel often live in substandard housing, dozens crammed into small rooms with bunk beds, and often they are charged unconscionable rents.

Some employers illegally confiscate their passports when they arrive and withhold wages in the months before they return, virtually relegating them to the status of indentured servants.

As for illegal workers, they simply have no rights, according to Efraim Cohen, head of the Ministry of Labour's foreign workers department. In some cases, they are ruthlessly exploited.

The phenomenon of foreign workers in Israel, kibbutz volunteers notwithstanding, is a comparatively new one, dating back approximately to 1993.

There was an upsurge of terrorism beginning in the spring of that year. The Israeli government responded by sealing off the territories – the West Bank and the Gaza Strip – to Palestinian workers, who originally started streaming into Israel in the aftermath of the 1967 Six Day War. By 1987, when the intifadah broke out, upwards of 180,000 Palestinians were employed in Israel and in Jewish settlements in the territories.

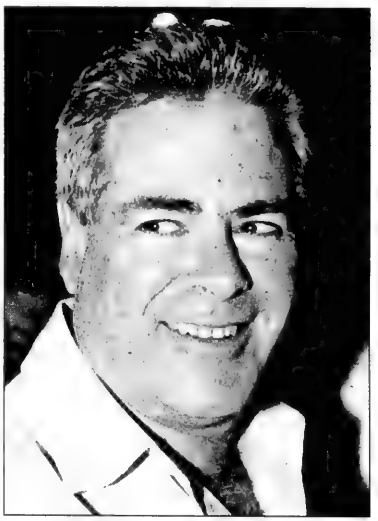
By one estimate, Israel was a major source of employment and income for more than a third of the Palestinian work force in the West Bank and Gaza.

But the blanket closures implemented by Yitzhak Rabin's government in 1993, which reduced the number of Palestinian workers to as low as 37,000 at one juncture, created a serious manpower shortage in Israel.

The Oslo peace process, which spawned unprecedented levels of terrorism, exacerbated the situation. In 1996, for example, the territories were closed off for over 100 days, causing havoc in the Israeli labour market.

As a result, Israeli employers sought to fill the vacuum. They turned increasingly to a more dependable supply of workers from abroad, workers over whom they had a measure of control. Private manpower agencies sprouted like weeds to fill the demand.

For a while, as long as the economy hummed along, the cure worked like a charm. The foreigners worked hard, they kept mainly to themselves, and they were not affected by the spate of Palestinian terrorism which convulsed Israel from 1993 onward.



Ephraim Sneh

But in the past four years, there has been a change of attitude on the part of Israel toward foreign workers, particularly illegals. From an existential point of view, some Israeli officials fear that foreign workers may somehow alter the basic Jewish character of the country. On a more immediate level, they contend that rising unemployment – which reached 8.9 percent in 1999 – cancels the need for such workers.

In 1996, when 250,000 foreign workers were supposedly in Israel, many of them illegally, the Israeli government began deporting illegals en masse, allocating more than $5 million for the deportation of 500 each month. Shortly afterward, Israel said it would not renew the expired work permits of 120,000 foreign workers.

This policy dovetailed with Israel's determination to hire yet more Palestinian workers so as to minimize the damage wreaked on the Palestinian economy by closures and by the wholesale expulsion of Palestinian workers from Kuwait and Saudi Arabia following the 1991 Gulf War.

In 1998, the former defence minister, Yitzhak Mordechai, eased closure rules. He decreed that Palestinian breadwinners older than 27 with clean security records, who had been employed for at least two years and were considered to be crucial members of the staff, would not be subjected to closures.

Last August, the deputy defence minister, Ephraim Sneh, increased the number of Palestinian labourers allowed into Israel, explaining that Israel had a vested interest in helping the Palestinian Authority achieve prosperity. As he put it, "As long as the economic situation (in the territories) is better, the willingness of the residents to carry out attacks will be reduced."

In the meantime, spurred on by the philosophy that Israel cannot afford a surfeit of foreign workers, the Israeli government is pressing ahead with deporting illegals, and considering the passage of legislation intended to increase the cost of employing foreigners.

Eli Yishai, the former minister of labour and social affairs, did not mince words when he said that "the effect of foreign workers on Israeli society is deadly." Moshe Dimri, the director general of the Employment Service, has likened the influx of foreign workers into Israel with the inflow of Turkish guest workers into Germany. He warned: "I fear that in another 10 years we'll see one million foreign workers in Israel. They will bring their wives, and their children will be born here. Israelis are becoming alienated from and resentful of the foreign workers."

Eric Cohen, a Hebrew University sociologist, does not believe that any of the groups of foreign workers in Israel have hardened into permanent ethnic communities. But at a public seminar organized by the Harvey Silbert Centre for Israel Studies, he warned that the situation could easily change if current trends remain unchecked.

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Jewish Life

Memory and history

By RABBI REUBEN POUPKO

Rabbinic Reflections

As Chaim Yerushalmi taught in his slim yet monumental work, *Zakhor*, memory is not synonymous with history. Memory springs from collective consciousness, and not only concerns itself with the factual substance of the past, but is also informed by intuitive decisions made by history's heroes and victims about how to frame, contextualize and learn from that past.

A people's character is determined not only by what they have done or what was done to them, but also by the lessons they decide to learn from those events. There is an often painful debate concerning the uses and abuses of Holocaust memory. Thinkers, distinguished and not so distinguished, have written and spoken from their own perspective on this issue.

Some, like Peter Novick, author of *The Holocaust in American Life*, have ascribed near conspiratorial deliberateness to "Jewish leadership" in their effort to manipulate "Jewish masses" into adopting specific political positions.

To accept his view is to defame Jewish leadership, insult the intelligence of "Jewish masses," and believe that one can actually deliberately influence the effect of an event so powerful as to defy normative categories. The Jewish people are not easily duped; nor can the Holocaust, which echoes with such tangible resonance, be easily distorted. The Jewish people learned a long time ago that certain questions will never be answered, but that other questions almost answer themselves.

Why we suffer is often beyond comprehension, but what we learn from that suffering is probably the most durable Jewish lesson. While the Torah never explains why we were slaves in Egypt, it repeatedly tells us how to behave because we were slaves. Be kind to the stranger because you know the spirit of the oppressed – this is the single most repeated biblical directive. Suffering should engender empathy. It is not a reason to suffer, but it is suffering's loftiest teaching.

The past half-century has proven that the Jewish people know this well. Whether the response was to Jewish suffering or the pain of others, we have always been there. The Holocaust has refined our moral antennae as we respond quickly to our own causes of distressed Jewish communities and to the universal cause of human rights. The Holocaust should have taught all the painful price of silence in the face of injustice, but we as a collective have certainly demonstrated that we have learned from yesterday's moral failings.

Rabbi Poupko is the spiritual leader of Beth Israel Beth Aaron Congregation in Montreal.

God and suffering

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

The modern French philosopher Albert Camus, in his book *The Rebel*, writes that "the only thing that gives meaning to human protest is the idea of a personal God who has created and is therefore responsible for everything. Only a personal God can be asked by the rebel for a personal accounting."

Nowhere is this idea truer than in talking about the Shoah. Seen from a secular perspective, the Holocaust raises issues of human brutality and global anti-Semitism. But viewed from the point of view of religious faith, Auschwitz echoes with the awful silence of God.

One of the most remarkable responses to this silence was the emphasis, by one of Nazism's victims, on an ancient Jewish poetic idea – that God actually suffers with His people. The image of divine tears is expressed in a tremendously moving way by Rabbi Klonymous Kalman Shapira, the rabbi of the Warsaw Ghetto until the Nazis killed him in 1943.

Rabbi Shapira's writings were buried in the ground and only uncovered after the war, when they were published under the title, *Aish Kodesh, the Holy Fire*. Rabbi Shapira's viewpoint is a mystical one. He makes the case that there is a secret realm in the heavens where God retreats to mourn for Jewry, where Hashem privately weeps.

Originally adhering to a steadfast belief that God's actions would prove discernible and just, Rabbi Shapira's perspective continued to evolve as the war continued. As Nehemia Polen notes in this book, *The Holy Fire*: "The notion of suffering as punishment for sin invokes a calculus of rationality. There is an arithmetic balance, a measured correction between sin and its consequences. But as the war progressed and the horrors increased, the calculus became more and more difficult to maintain, and Rabbi Shapira set it aside. The crisis had become so extreme that any systematic understanding of God's ways was rendered impossible. Faith that God would intervene to save the Jews was transformed into faith in God despite the evidence that He had not intervened to save the Jews. The rational accounting of reward and chastisement was replaced by the mythic and participatory consciousness of divine weeping."

Is God crying for man a comforting reaffirmation of presence or a painful reminder of absence? The impact of human suffering on the educator's ability to convince students of the idea of loving God is complex and considerable.

But perhaps the first step is not to deny the dilemma and pretend that theology can easily explain or disarm those perplexed by the enormous pain in a world which God created.

As Rabbi Joseph Soloveitchik so graphically expresses it, "evil is an undeniable fact. There is evil, there is suffering, there are hellish torments in this world. Whoever wishes to delude himself by diverting his attention from the deep fissure in reality, by romanticizing human existence, is nought but a fool and a fantast."

On this Yom Hashoah, may the words and deeds of each Jew begin to help close that fissure and mend the world.

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Jewish Life

Mimouna on the Web

By MARK MIETKIEWICZ

Immediately after the close of Passover, Sephardi Jews from Morocco celebrate a beautiful tradition. They bid farewell to Passover and usher in Mimouna, a celebration of liberty, community values, friendship and togetherness, and an extraordinary show of hospitality. Today, a look at Mimouna on the World Wide Web.

The SephardiConnection Web site describes it this way: In marked contrast with the seder night, when congregants hurry home from the synagogue to begin the Haggadah, congregants on Mimouna eve take the time to greet each other at the evening service with the consecrated formula: tarbah (success); the special Mimouna blessing: Alallah Mimouna, Ambarka mas'uda. They drink a little mahya and stop on their way home to visit the rabbi's family, the chazzan, their own parents, their friends and their neighbours, in that order **[http://sephardiconnect.com/pesah/mimouna.htm]**.

What about the origin of the name Mimouna? According to the Orthodox Union site, it contains the word Emunah, faith, and its celebration can be traced to the anniversary of the death of Rav Maimon, the father of Maimonides **[http://www.ou.org/chagim/mimouna.htm]**.

One of the loveliest descriptions of the day is from the Jerusalem Institute of Technology's Hebrew language site Mimouna Night at Badbedo **[http://www.jct.ac.il/judaica/marocco/mimouna.html]**. In Badbedo, Morocco, the woman of the house would spread out a white tablecloth, light holiday candles and adorn the table with fresh beans, a plate of flour, milk, butter, sweet, dried fruit and *muffleta*, a crepe eaten with butter and honey in the centre. The husband would return from synagogue and wish everyone "success, luck and happiness."

They would chant sections from Proverbs. The husband and wife would offer each other and their family dates filled with an almond dipped in butter and honey as a way to wish a blessed New Year. (You need to have Hebrew fonts installed in order to read this Web site.)

Traditionally, early the following morning, families in coastal cities get up and head for the seashore. They splash their faces with water, and step barefoot into the ocean – to replay, in a sense, the miraculous crossing of the Red Sea.

But in Israel, Mimouna has transcended its religious roots and emerged as a prime political event. According to an article in *Ha'aretz*, 30 years ago a Labour politician started the tradition of turning the traditional house parties into gatherings for "all the people of Israel." **[http://www.gsnonweb.com/gsnlib_a/gsn1999/99_04/990408/39198.html]**

Since then it has mushroomed as a day for politicians to be seen. Officials made appearances, helicoptered from event to event to score points. But lately, the public has become jaded. "Once, when a prime minister would come, we'd feel he was bringing honour to the Moroccans. Now, we know they come for themselves, not for us."

The preferable way to spend the day is at family picnics, where tents are pitched in recognition of the biblical phrase, "How goodly are thy tents, O Jacob."

What do you pack for the picnic? If your mother never taught you any Mimouna recipes, you can find some at **[http://www.google.com/search?q=cache:www.kfar-olami.org. il/english/resources/landmark/aliyah/MIMOUNA.htm]**. Couscous Hiloo is very sweet. It calls for couscous, sugar, cinnamon, raisins, dates, apricots, almonds and almond milk. And for something pungent, try the Moroccan Carrot Salad which has carrots, garlic, paprika, hot pepper, lemon juice and olive oil.

Enjoy and have a very Happy Mimouna.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Fundamentalism examined

***The Battle For God*, by Karen Armstrong (Random House)**

Books
Bernard Baskin

Karen Armstrong's *A History of God* (1993) was an impressive work and justly acclaimed – an informative and accessible study of the three great western monotheistic religions – Judaism, Christianity and Islam.

Now, in an equally illuminating and perceptive book, she focuses on the fundamentalist tendencies and practices among American Protestants, haredi Israeli Jews, Shiite Muslims in Iran and Sunni Muslims in Egypt. She outlines the growth of modernist thinking and scientific rationalism, beginning in the 16th century, and the inevitable negative reaction of traditional religionists eager to retain their literal interpretation of scripture and their adherence to revealed doctrine.

In the late 1980s, a group of Israeli zealots plotted to destroy the Dome of the Rock, the Muslim shrine on the Temple Mount in Jerusalem. They believed that if they took the first step, God would certainly reward this act of faith by intervening in history, sending the long-awaited Messiah and redeeming the people of Israel.

Not only would the bombing of the Dome of the Rock have ended the peace process, it would almost certainly have resulted in a war in which, for the first time, the whole Muslim world would have joined forces against Israel.

In 1981, Sunni extremists assassinated President Anwar al-Sadat of Egypt. They argued that every true Muslim must take part in a holy war against Sadat's impious regime. An Islamic state would never be established by peaceful non-violent means.

In the United States, religious fundamentalists are more restrained and law-abiding. They do not assassinate their presidents, lead revolutions or take hostages. But polls show the religious population of the United States to be neatly divided into two almost equal and mutually antagonistic camps.

Mainstream Christian coalition leaders offer what is relatively speaking a moderate version of jihad – a holy war against secularism. Jerry Falwell, the leader of Moral Majority, sermonizes against a Supreme Court that has "raped the Constitution and raped the Christian faith and raped the churches" and implores followers to "fight against those radical minorities who are trying to remove God from our textbooks. We must take back what is rightfully ours."

Armstrong writes: "These Christian soldiers bring to their ardent campaign against time and the modern world all the indignation, all the impatience with moral slackness, all the purifying hatred, of the zealous in Tehran and Cairo."

In a concluding chapter the author argues that for a variety of reasons – globalization and technology, as well as such local factors as internal corruption among American fundamentalists and the desire of Iranians for a more moderate Islam than Ayatollah Khomeini and his successors were offering – the fundamentalists phenomenon may have peaked during the 1980s and early 1990s.

When all is said and done, Armstrong believes that fundamentalists must develop a more compassionate assessment of their enemies in order to be true to their religious traditions. At the same time, secularists must also be more faithful to the benevolence, tolerance and respect for humanity, which characterizes modern culture at its best.

The author, who spent seven years as a Roman Catholic nun, now teaches at the Leo Baeck College in England. She is widely regarded as one of the most astute and knowledgeable of modern religious commentators.

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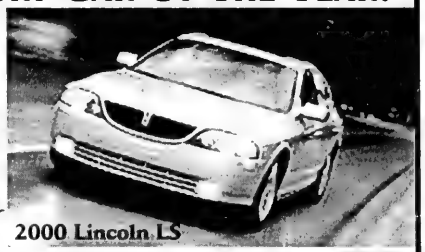

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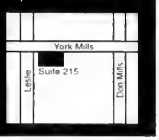

Yom Hashoah יום השואה

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Jewish Life

Celebrating Passover in Iran

By SHAHNAZ KEYPOUR
Special to The CJN

Passover usually occurs during or after the Iranian New Year called Norooz – depending on whether it is a Jewish leap year or not.

Norooz celebrates the precise arrival of the moment when the sun crosses the equator, signifying that winter has ended and spring has begun.

Feature

In Iran, Pesach is called Chag Aviv or the Festival of Spring. The weather is mild with the sun shining in a blue sky every day. The fruit trees are in bloom and there is a general feeling of festivity everywhere you go.

Iranians, to this day, clean and arrange their homes for the arrival of the New Year as we Jews do before Passover with Pesach cleaning.

Iranian Jews, like other Jews, are forbidden to eat leavened bread during Pesach. But while Ashkenazi Jews must also abstain from rice during Pesach, Iranian Jews may continue to eat it. This is because rice in Iran is regarded as a staple food, rather than a grain.

This use of rice and other traditional Iranian dishes served during Pesach are ways in which the traditions vary slightly from the Ashkenazi practices during the festival.

The rituals and the symbolic foods found on the seder plate differ only slightly in the two traditions. The seder plate contains celery, lettuce, salt water, a shank bone, bitter herbs and burnt egg, in both traditions.

The charoset, however, is different. The Iranian version contains nuts (such as almonds, walnuts, pistachios, and hazelnuts) and fruits (such as apples and grapes) all combined with pomegranate juice and wine to produce a delicious paste. There is also wine, matzah and a large platter of green onions on the seder table.

The green onions are one of my fondest memories of seder nights. When we chant Dayenu, we whip each other with the green onions to remind us that our forefathers were beaten by the Egyptians' whips. It is quite a sight and lots of fun! Ashkenazi friends, who have been to our home for seders, enjoy this part of our tradition.

When I was a child in Iran, we still maintained our traditional way of life by gathering around a ceremonial cloth called a *sofreh*. The *sofreh*, which was decorated with silver thread, was set up in the middle of our Persian carpet on the floor and the seder food was displayed on it.

As we went through the Haggadah according to the order of the seder, we would sing the songs to Persian tunes. A variety of Persian dishes made up the seder meal.

Since rice is the foundation of many Persian dishes, we eat it for lunch and dinner, as well as for some breakfasts during Pesach. When Persian rice is served with chicken, meat or fish, it is flavoured with lots of onion and garlic, fresh herbs, vegetables, dried fruits, nuts, and a mixture of Persian spices including saffron, cardamom, cumin, turmeric and cinnamon.

The result is a healthy and uniquely Persian dish that can be as colourful as a Persian miniature, and as exotic as a poem by Omar Khayam.

Following the two seder nights, the celebrations continue for the remainder of Pesach. Adopting a pre-Islamic tradition, it is customary for the younger members of the family to visit their older relatives and friends during Pesach in order to show their respect for them. Delicious food and drinks are served to the visitors.

Shabeh Sal, the celebration marking the end of Pesach, takes place in the home of the eldest member of the family. Visitors bring trays of sweets with them. For this occasion, dairy dishes are prepared to signify the end of Pesach, since no kosher l'Pesach milk or milk products are available.

No Persian event is complete without the tea drinking ceremony. During Passover, tea is served with dates rather than sugar, as kosher l'Pesach sugar is also not available.

The next day, the entire Jewish community leaves home to picnic in a cool, grassy place. This day is called Roozeh Sal and is another pre-Islamic custom that the Jews have adopted.

Iran is a country full of traditions. These traditions stay with us and we hope to pass them on to our children. When I prepare Iranian food at home, when the air is filled with the aroma of basil, tarragon, parsley, coriander, cumin, saffron, cardamom, cumin and mint, lots of fond memories come back to me.

I wish a speedy *geula* (redemption) for our Iranian fellows kept unjustly imprisoned in Shiraz.

Time Changes Nothing

That was then...

The little boy sat on a chair taking in the sights and sounds and smells as the kitchen was magically transformed.

He knew it was a special time, a holiday time.

At the other end of the room, his mother scurried here and there, never stopping, never slowing down.

There came a question from behind her.

She stopped, turned around and gazed lovingly at her son.

"You love all this," she said.

The boy just smiled and said it was the best.

This is now...

The man maintained his hurried pace as he dashed around the kitchen cleaning here, preparing there. It was a hectic time, a busy time.

There came a question from behind him.

Turning, he saw his daughter sitting on a chair taking in the sights and sounds and smells.

"Why do you love all this," he said.

The girl just smiled, shrugged her shoulders and said it was the best.

Time stopped. Everything became clear.

He gazed lovingly at her, smiled and remembered...and understood.

Time had really changed nothing.

by Jeff Rosen

JF&CS program to aid teens with eating disorders

By SIMONE JOSEPH
Staff Reporter

TORONTO — Next month, Jewish Family & Child Service is introducing a program which will take a unique approach to helping parents and adolescents with eating problems.

The eight-week program covers a different topic each week based on a manual called *Why Weight? A Psycho-educational Program For Teens With Eating Disorders and Their Families*, written by four professionals including Leora Pinhas, a psychiatrist and director of the eating disorder treatment program at York County Hospital in Newmarket and Jill Fraleigh, a clinical dietitian at the hospital.

While this is the first time JF&CS has run the program, it is not new. York County Hospital has run the program for three years and North York General Hospital has run it for one year. The program has also been run by professionals across Ontario.

JF&CS realized the need for a program when its social work staff, who work in Jewish day schools and public schools with large concentrations of Jewish students, "were encountering more and more young people with eating disorders and feeling we had to respond as a community," said Pat Lieberman, co-ordinator of the Jewish Family Life Education Program at JF&CS.

In the last five years, Pinhas has also noticed an increase in Jewish teenagers coming to the eating disorder program at York regional hospital.

"My sense is the rates of disordered eating and eating disorders are going up," she said.

"More and more kids are going on diets ... are having chaotic eating patterns."

She attributes this to the pressure placed on teens to be thin and people treating thin teens and obese teens differently.

In the Orthodox community, when young people are being matched, there is sometimes a weight requirement, Pinhas said.

But she emphasized that she sees teens from all sectors of Judaism and has not noticed a concentration among one particular denomination.

While many programs have been developed for adults, Why Weight? is specifically designed for adolescents aged 13 to 18.

"Our hope is that if we can get the kids when they are young, they will not turn into adults with eating disorders," Fraleigh said.

Most people with eating disorders develop the illness as adolescents and evidence shows the longer you have the eating disorder, the harder it is to recover from it, she said.

A unique feature about the program is it "provides support for people at all different levels of readiness," Fraleigh said.

Many programs assume that because a person has been diagnosed with an eating disorder, he or she is automatically ready to do something about it. Why Weight? acknowledges that there are various stages a person goes through before they are ready to change, she said.

Acknowledging which stage a person is at is important, Pinhas said.

If you expect someone to act on the problem when they are only just contemplating having a problem, "then all you set yourself up for is failure and conflict," she said.

Parents and teens are educated together for the first hour of each weekly two-hour session and are separated during the second hour.

Teenagers who have participated in the program said they benefited from peer support and knowing they were not alone gave them hope for recovery, Fraleigh said.

Parents benefit by receiving support from other parents and learning about the process of recovery – which brings a heightened understanding to the "why doesn't she just stop?" type of thinking, Fraleigh said.

In the program, parents learn about their role in supporting their son or daughter's recovery.

Involving parents in the program is an important part of this model, according to a 1999 York County Hospital write-up of the program.

"We have often seen parents whose daughters or sons have been involved with several other professionals without their [parents] ever having been included in the process or given a basic understanding of eating disorders and their role in the recovery process," the write-up stated.

For more information on the program, call Pat Lieberman at JF&CS 416-638-7800 ext. 215.

Rally planned to support Iran 13

TORONTO — A community rally in support of the 13 Jews who face trial in Iran on charges of spying for Israel will be held April 30 at 4 p.m. in Earl Bales Park.

The rally is sponsored by Canadian Jewish Congress (Ontario region) and UJA Federation of Greater Toronto.

The trial of the so-called Iran 13 was supposed to have taken place this month. It's been rescheduled for May 1.

The 13 face the death penalty if convicted. Only three have been granted bail. The rest have languished in jail for 13 months since their arrest.

Community leaders are expected to address the rally. Similar vigils are taking place in other cities.

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Jewish Toronto Tomorrow Takes Off

The launch of Jewish Toronto Tomorrow at the historic Kiever Synagogue featured Mayor Mel Lastman and nearly 300 community visionaries. JTT is the most ambitious initiative in the history of Toronto's Jewish community. It includes new community partnerships, an innovative approach to philanthropy and a massive development program. For more information check out the JTT website www.jewishtorontotomorrow.net.

Photos: Big Dipper Communications

*Back row (left-right) - City Councilor Howard Moscoe, Immediate Past UJA FEDERATION President Joey Steiner, *Paul Morton, Ted Sokolsky, Vice-President of Fundraising, UJA FEDERATION, *Shoel Silver, Allan Reitzes, Executive Vice-President UJA FEDERATION, *Alan Sandler, President UJA FEDERATION. Front row (left-right) *Barry Sherman, co-Chair JTT Steering Committee, *Sandra Brown, Mayor Lastman, *Leslie Gales, co-Chair JTT Steering Committee, Lou Greenbaum, *David Goldstein. *Members of JTT Steering Committtee.*

Mayor Mel Lastman with his granddaughter and members of the Bialik School Choir.

Secretary of State for International Financial Institutions Jim Peterson came out to the launch to show his support for JTT.

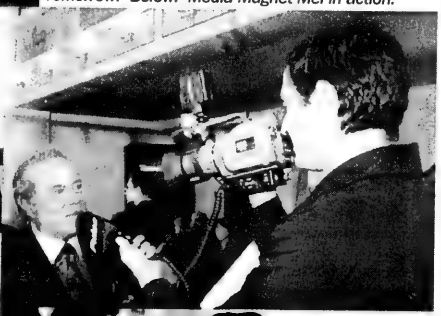
Below: Florence and Sid Cooper.

Young participants gazing into the future.

Above: Talia Fine shared her vision of Jewish Toronto Tomorrow. Below: Media Magnet Mel in action.

Above: Joel Reitman.

Left: M.P.P., Monte Kwinter and Sandy Keshen, Executive Director of Reena.



Above (left to right): Alan Sandler, David Goldstein, Sandra Brown, Paul Morton.

Right (left to right): Sherry Kulman, new Executive Director of the Bathurst Jewish Centre, Matthew and Helen Guttman, member of JTT Central Campus Planning Committee, Bruce Leboff, President of the BJC.

Above: M.P.P. David Young delivered greetings from Premier Mike Harris

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Jewish Toronto Tomorrow is developing powerful partnerships to create new facilities and services for Jews living downtown, in the central Bathurst-Sheppard corridor, north of Steeles and even in Israel's Eilat-Elot region.

In the last two decades our community has changed in extraordinary ways. But the dreams of our children remain the same. They're the dreams of Jewish Toronto Tomorrow.

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Greater Toronto Area

Holocaust denial's a tool for pseudo-intellectuals

By ALAN SCHWARTZ
Jewish Family & Life!

The SS guard took pleasure in telling us that we had no chance of coming out alive .. insisting that after the war the rest of the world would not believe what happened; there would be rumours, speculations, but no clear evidence, and people would conclude that evil on such a scale was just not possible.

– A survivor of Dachau quoted in *The Survivor* by Terrence Des Pres.

Today's anti-Semites manipulate the almost unimaginable history of the Holocaust to deny the very events that made it the cataclysm that it was. Holocaust denial is the latest weapon in the arsenal of contemporary anti-Semites. And since it first began crawling out of the propaganda woodwork a generation ago, Holocaust denial has grown more sophisticated – if no less cynical and calculating – over the years.

Yom Hashoah Feature

The Nazis themselves originated the idea of Holocaust denial, by perfecting the "Big Lie" technique. The very term "Final Solution" along with such deadly euphemisms as "resettlement" and the infamous *Arbeit Macht Frei* (Work Sets You Free) over the entrance to Auschwitz reflected the Third Reich's recognition that deception and denial were valuable tools in deterring detection of their plans and actions (although they counted on and benefited from the outside world's wilful blindness as well).

Yet the Nazis' own meticulous, indeed virtually obsessive, documentation and the many detailed confessions at Nuremberg established an evidentiary record of the regime's genocide as unique in history as the Holocaust itself – one which could justifiably have been presumed denial-proof. But never underestimate the resourcefulness, cynicism and blatant chutzpah of the anti-Semite.

One of the earliest Holocaust denial books in the United States was *The Hoax of the 20th Century* by Arthur Butz, a professor of electrical engineering at Northwestern University. This 1970s-vintage piece of brazen mendacity illustrates several abiding characteristics of the genre: (1) it claims a certain intellectual legitimacy for itself in that it was written by someone with a PhD (albeit in a field far removed from historical or political expertise), in a tone of academic "objectivity," potentially persuasive to the uninformed; (2) despite its scholarly pretensions, it is largely an extended vehicle for familiar anti-Semitic conspiracy theory – i.e., the Holocaust is an elaborate "hoax" perpetrated by Jews and Zionists to dupe the unsuspecting into sympathizing with victimized Jews and supporting the State of Israel, which is built on western guilt; (3) it offers elaborate, contorted explanations "debunking the hoax," including the claim that horrific death-camp photos were doctored, that postwar Jewish population figures were manipulated and falsified, and that scientific fact and experimentation belie official accounts of Nazi mass killing techniques; and (4) the book and dozens like it over the years have become standard fare offered in neo-Nazi and other hate group book lists, reflecting how readily such propaganda has provided new avenues of exposure and permutation for "traditional" anti-Semites and their themes.

In recent times the most significant source of this pseudo-intellectual sludge has been the innocuous-sounding Institute for Historical Review (IHR), a California-based brainchild of Willis Carto, who since the 1950s has been a leading anti-Semitic polemicist and founder of Liberty Lobby, long the most influential anti-Jewish far-right propaganda organization in the country.

IHR's meetings and publications featur-

Continued on page 20

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Denying the Holocaust is the pseudo-intellectual's anti-Semitism

Continued from page 18

ing the work of "revisionists" have been promoted in Liberty Lobby's weekly tabloid, *Spotlight*, which also touted the group's infamous "reward" offer of $50,000 to anyone who could "prove" that Nazi gassings took place at Auschwitz.

But that ploy backfired when Holocaust survivor Mel Mermelstein successfully took up the cruel challenge and won a judgment for the full amount from a California court that accepted the evidence of his personal experience with the Nazi killing machine, and took "judicial notice" of the reality of the Holocaust.

That decision surely represented justice, both poetic and literal, but troubling questions haunt: Do the deniers achieve success, despite their pecuniary penalty, by placing the facts of the Shoah – the Holocaust – in the arena of judicial debate? And is the truth of the horrors to be made dependent on whether they are verified and validated by this or that court?

Such dilemmas will only proliferate as the passage of time takes the survivor generation from our midst, leaving it only to us and our successors to provide life support to memory, and to meet the multiple challenges of ignorance, apathy – and the Internet.

The haters themselves never imagined when they set to work in earnest, only a couple of decades ago, that the ingenuity and pace of rampaging technology would provide them, as well as us, with the capacity to reach and influence millions of people as never before: instantly, cheaply, anonymously, respectably.

While IHR has lost staff and steam since a 1993 feud between Carto and its other activists, the group has had an active Web site. One of IHR's leading activists Bradley Smith also has a Web page featuring related links.

Smith's claim to infamy is his ongoing effort to place ads denying the Holocaust (or denouncing the Holocaust Memorial Museum in Washington, D.C.) in college newspapers around the country, in the interest of "open debate."

Other dedicated sources of hate like the National Alliance, the virulently anti-Semitic and growing organization headed by another "academic" bigot, William Pierce, PhD and author of *The Turner Diaries*, a blueprint for bloody racial revolution which reportedly influenced Oklahoma City bomber Timothy McVeigh, have also actively taken up Holocaust-denial.

Another important Holocaust-denying denizen of the Web is Ernst Zundel of Canada, author of *The Hitler We Loved and Why*, whose site is both extensive and frequently updated in several languages.

One further troubling note about the Internet: Because of the freewheeling nature of search engines, a student using the keyword Holocaust may well find the above garbage listed along with the many legitimate, scholarly sites on the subject. Thus does cyberspace afford the deniers unwarranted mainstream respectability.

On the other hand, the recently concluded London libel case brought and lost by British writer David Irving is a success story of impressive proportions – not only for Professor Deborah Lipstadt of Emory University, whose description of Irving in her 1993 book *Denying the Holocaust* as a "Hitler partisan," an anti-Semite and "one of the most dangerous spokespersons for Holocaust denial" was upheld as "substantially accurate" by Justice Charles Gray. It was also a victory for truth, indeed for the very concept of historical fact.

The case is a landmark along the dreary road of pro-Hitler "revisionism." The matter has received such intense media attention – front-page coverage, editorials and op-ed pieces in print, online and in news services – largely because of Irving's former legitimacy as a popular writer on military matters.

The case has brought the troubling reality of this phenomenon to the broad general public, who might otherwise never have confronted it or considered its implications. Perhaps even more important, in an age of widespread relativism (i.e., One person's terrorist is another person's freedom fighter) and the pervasive popularity of the anarchic notion of "deconstruction" in academic circles – both over-intellectualized ways of avoiding meaning and abdicating responsibility for preserving it – the judge's findings are a hopeful sign that clear thinking, logical reasoning and fidelity to facts remain high on the civilized world's agenda.

Despite the fears of some, the Holocaust itself was not on trial in London; it was whether Lipstadt's characterizations were justified. Judge Gray found they were, ruling that Irving "deliberately misrepresented and manipulated historical evidence." One must take the idea of historical evidence seriously to reach such a conclusion. That is crucial – and, unfortunately, noteworthy.

The Irving verdict is in. The verdict of history and the survival of history as a discipline demanding intellectual rigor and honesty are not as certain. The answer to this question may depend on how well the Holocaust and its lessons are remembered.

Alan Schwartz is the director of research for the civil rights division of the Anti-Defamation League. He wrote this article for the online magazine Jewish Family & Life! – *www.jewishfamily.com*

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Some personal thoughts on a bygone era

Continued from page 2

The proprietors, Archie Pearson and his father, were always fair with me.

But it was here that I had my first joust with the real world when a buyer for the firm absconded with cheques that I had prepared, instead of paying for tomatoes from Leamington growers which were to be sold at the Pearson stand.

During the mid and late '30s, our family lived in rented homes on Bellwoods Avenue (now a Ukrainian church school) near Queen Street, on Dundas Street West, and on Roxton Road, near Dundas.

In those days, we rented out the second floor, or flat, which usually had a sink, to help pay the rent. We were not above scouring for coke (a residue left after the combustion of petrol) at Consumers Gas at $1 a bag, which was cheaper than the price of coal.

My late brother Maurice and my late sister Lillian were both working at low-paying jobs so it was with gleeful anticipation that I received a telegram from the Department of National Defence in September of 1939 asking me to report to Ottawa as a patriotic duty.

Canada had declared war on Germany a few days earlier.

I was to be paid $720 a year as a clerk-typist, but when I reported, it was to the Port of Ottawa – National Revenue. I wasn't sent to National Defence, despite the patriotic come-on in the wire.

Eventually, I found my way back to Toronto as a reporter for the *Toronto Star* at the beginning of 1944, where I continued to work until 1965.

This gave me an opportunity to play tennis again, this time at the old Hudson Tennis Club on Dovercourt Road, just below College Street, where a public school is now located.

It was the only Jewish tennis club in the city and I was glad to play there, particularly since I had been blackballed when trying to join the club at Hanlan's Point and at the Toronto Tennis Club on Price Street.

These are just some personal thoughts on a bygone era.

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ההסבר לא יכול להיות פשוט, וכמובן שמה שיש לי להגיד בעניין הזה לא בהכרח תורה מסיני. אני אישית מאמין שלכולנו יש באיזה שהוא מקום כמיהה למסורת, משהו שורשי וחוק להיות שייכים אליו. בגלל שרבים מאיתנו גדלו במדינה חילונית עם אנטגוניזם לכל מה שהוא דתי, הפסדנו המון. ובגלל שאנחנו בעלי ביטחון עצמי ושקפת עולם מגובשת, אנחנו לא מרשים לעצמנו להודות כמה הפסדנו וכמה אנחנו מתגעגעים למה שלא קיבלנו. והנגעוע הזה מוכן להתרפק אפילו על המילים הארמיות של ההגדה, שנשמעות כמו לחש קסם מימי תנועת הנוער.

אבל שיישאר בינינו.

סין במרקחה

לא סוד הוא שישראלים מתנחלים בכל מקום בעולם ובונים מועדוני לילה, אכסניות, ואפילו בתי בושת. אבל בשנה האחרונה נכנס לרשימה נכס שלוקח בקלות את כל הקופה. מדובר במרכז הקניות הסיני הגדול ביותר בעולם שמחוץ לסין, ומי הקימו אותו אם לא שני ישראלים שהגיעו מכפר סבא ורמת גן. המרכז מכיל 400 חנויות שעל מדפיהם אפשר למצוא את מיטב תוצרת סין האדומה והלבנה. חובבי שירה וומרי מקלחת ימצאו שם מועדון קאריוקי שנבנה כמו תפאורה לסרט בידיוני ומסכי טלביזיה ואלקטרוניקה שבעורתה גם קול מעלה חלודה נשמע כמו פאבארטי. מי שרוצה לראות את הנולד ימצא שם מגיד עתידות ומומחה לתורת הנסתר שלידם הרב כדורי נראה כמו דרדק. בקיצור, יש שם את כל מה שאדם מחפש במרכז בילוי.

אך גולת הכותרת של מרכז הקניות נמצאת בקומה השנייה, שם הוקם על שטח של 3000 מטרים רבועים שוק שעוצב ונראה כמו השוק הסיני בעיר האסורה, עם רעפי קרמיקה, עשרות אהילים מקוריים, מאות פסלי דרקונים ועד יצורים

משונים. כל פריט ופריט נרכש בסין האדומה. המשונע לעניין הוא שלמה כהן הכפר סבאי בשיתוף פעולה עם אלי סבירסקי מרמת גן.

השוק נמצא בצומת סטילס וקנדי והוא אתר חובה .

יורם פיינצקי

SHMOOZIN

"I love it when she talks mamaloshen."

Coast to Coast

Community holds vigil for the 13 Iranian Jews

By MICHAEL REGENSTREIF
Special to The CJN

MONTREAL — Just prior to celebrating the holiday of freedom, members of the Jewish community gathered at the Spanish and Portuguese Synagogue for a briefing and prayer vigil for the 13 Iranian Jews arrested 13 months ago.

Accused of spying for Israel and the United States, the 13 men are facing trial and possible death sentences. These are crimes "they could not have committed," said Dorothy Zalcman Howard, president of the Canadian Jewish Congress (CJC) Quebec Region.

Zalcman Howard called attention to 13 empty chairs, each draped with a tallit, representing the defendants. Of the 13, only three, including a 17-year-old, have been granted bail.

The others, said Zaki Ghavitian, president of Montreal's Iranian Jewish community, have languished in prison, having had virtually no contact with the outside world since their arrest. Ghavitian said they've only been allowed to visit their families under guard for five minutes per week.

Jack Silverstone, CJC executive vice-president, provided a report on the case and CJC's response. Since the arrest of the 13 in Shiraz, Iran, the CJC has been part of an international consortium of concerned Jewish organizations attempting to resolve the issue through diplomatic channels. However, he said, meetings with CJC representatives have been refused by the Iranian Embassy in Ottawa.

Silverstone said it had been hoped that the recent election of a moderate government in Iran would have led to a dismissal of the charges. However, he pointed out that both the conservative and moderate forces in Iran share a deep "hostility to Israel," and there has been no change in attitude since the election.

In addition to the validity of the charges, Silverstone said CJC had also expressed concern that the 13 have been denied any semblance of due process: They have not been allowed to choose their own legal counsel. Foreign observers, including diplomats and journalists, are denied access to the proceedings.

The trial, which began with a one hour session on April 13, is scheduled to continue on May 1.

Rabbi Howard Joseph, of the host congregation, said most Jews now live in countries where they are no longer persecuted simply for being Jews. "The 13 Iranian Jews are an exception in the world today."

Shlomo Avital, Consul General of Israel in Montreal, expressed "unconditional solidarity with our Iranian brothers being persecuted simply because they are Jewish."

Avital's statement of solidarity was echoed by all of the other speakers including Rabbi Reuben Poupko of Congregation Beth Israel Beth Aaron. He said secular and religious Jews alike "have no divisions on this issue."

Rabbi Poupko said the authorities in Iran should "consult the Koran and be true Muslims," and follow their own "traditions and teachings" in matters of justice.

Lawrence Bergman, Liberal MNA for D'Arcy McGee, called for the immediate release of the prisoners and "for the dismissal of all charges." Bergman said, "It's time for the Iranian government to assure the world that its citizens can live within the protection of recognized human rights."

Other speakers included Marilyn Blumer, president of Federation CJA; Alain Jean-Bart, president of the Inter-racial Relations Committee of the Montreal Urban Community; Rabbi Chaim Steinmetz of Congregation Tifereth Beth David Jerusalem; and Catherine Gauvreau of the Christian Action Committee for the Abolition of Torture.

As the briefing concluded, Zalcman Howard asked the community to write letters on behalf of the 13 Iranians to their MPs, as well as to Minister of Foreign Affairs Lloyd Axworthy and to Prime Minister Jean Chrétien.

She also asked the community to remember the names of the 13 men: Javeed Beit Yakov, Nejat Broukhim, Ramin Farzam, Nasser Levi Haim, Faramarz Kashi, Faraz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Dani Teffilin, Omid Teffilin, Navid Bala Zadeh and Ashessr Zadmehr.

PASSOVER FUN: Hamilton's Kehila Jewish Community Day School students enjoy matzah making at the Chabad Centre in Toronto.

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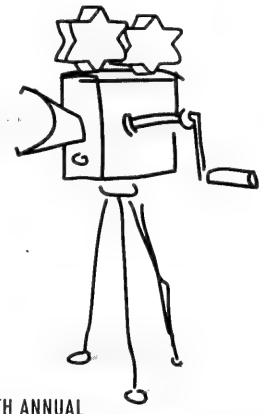

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Thursday, May 4

8:00 pm - **OPENING NIGHT** (Reception, 7:15 pm)

YANA'S FRIENDS
Israel 1999 90 mins. Directed by Arik Kaplun
Hebrew and Russian with English subtitles

Winner of an unprecedented 10 Israeli Academy Awards. A delightful, offbeat romantic comedy revolving around the relationships of a group of recent Russian immigrants in Israel during the Gulf War. Director Arik Kaplun (whose wife Evelyne Kaplun stars in the film) was named one of *Variety*'s 10 filmmakers to watch at the 1999 Sundance Film Festival.
Actor Nir Levi is expected to be in attendance.

With the short film **AND NOW RACHMANINOV** *(Israel, 11 mins.)*

Cinema 1

Friday, May 5

1:00 pm - **JACOB THE LIAR (JAKOB DER LUEGNER)**
East Germany 1974 101 mins Directed by Frank Beyer
German with English subtitles

The original East German film version of Jurek Becker's famed novel about the inhabitants of a Polish ghetto. (The most recent Hollywood version starred Robin Williams.) Academy Award™ nominee for Best Foreign-Language Film, this is a newly-struck print in honour of the film's 25th anniversary. Starring Vlastimil Brodsky and a then unknown Armin Mueller-Stahl

Cinema 2

1:30 pm - **LATE SUMMER BLUES**
Israel 1987 101 mins Directed by Renen Schorr
Hebrew with English subtitles

A cult hit in Israel. Beautifully captures a time and place --Israel during the summer of 1970--when the counter-culture movement and anti-war protests finally came to the Middle East. Its story of youth trying to find themselves is universal
Director Renen Schorr will be in attendance

With the short film **STRIPTEASE** *(Israel, 19 mins)*

Cinema 1

Saturday, May 6

9:15 pm - **AFTER THE TRUTH - Repeat: Tuesday, May 9, 1:30 pm**
Germany 1999 120 mins Directed by Roland Suso Richter
German with English subtitles

A fast-paced thriller/courtroom drama. Dr. Josef Mengele (played chillingly by Gotz George), Auschwitz's infamous "Angel of Death," voluntarily returns to Germany to stand trial for his crimes.
Screenwriters Christopher and Kathleen Riley will be in attendance

Cinema 1

9:45 pm - **DANGEROUS ACTS - Repeat: Monday, May 8, 2:00 pm**
Israel 1998 96 mins. Directed by Shemi Zarhin
Hebrew with English subtitles

Two of Israel's finest and best-known actors (Moshe Ivgi and Gila Almagor) face off in this psychological mystery/thriller that will keep you guessing right up until the last frame.
Actor Moshe Ivgi will be in attendance

Cinema 2

midnight - **CUP FINAL**
Israel 1991 107 mins. Directed by Eran Riklis
English, Hebrew, Arabic with English subtitles

An Israeli soccer fanatic (played by Moshe Ivgi), planning to attend the finals of the 1982 World Cup, is, instead, drafted to serve in Lebanon. Seized by the PLO, he ends up bonding with his equally soccer-mad captors. A reprise of one of the most popular films of the First Toronto Jewish Film Festival.
Actor Moshe Ivgi will be in attendance

With the short film **THE WORST JEWISH FOOTBALL TEAM IN THE WORLD** *(U.K., 9 mins)*

Cinema 2

Sunday, May 7

12:30 pm - **THE PORT OF LAST RESORT**
Austria/USA 1998 78 mins. Directed by Joan Grossman, Paul Rosdy
English, and German with English subtitles

The fascinating story of the 20,000 Jews who escaped Hitler and lived out WWII in the relatively friendly confines of the Chinese city of Shanghai is brought to vivid life in this riveting documentary.
Vivian Kaplan, author of a soon-to-be published book on the subject, will be in attendance.

Cinema 2

1:30 pm - **DER YIDISHE NIGUN (THE JEWISH MELODY)**
USA 1940 85 mins. Directed by Josef Seiden
Yiddish with English subtitles

A rarely-seen Yiddish gem, by legendary director/impresario Josef Seiden. Two young people, promised to each other, find other partners in this lighthearted musical comedy.

With the animated NFB short **VILLAGE OF IDIOTS** *(Canada, 13 mins.)*

Cinema 1

3:00 pm - **SAM SPIEGEL FILM AND TELEVISION SCHOOL--A SPECIAL TRIBUTE**

Five acclaimed short dramas from Jerusalem's internationally-renowned school will be screened. *Renen Schorr, School Director, will answer audience questions, and the programme will be introduced by S. Wayne Clarkson, Executive Director, Canadian Film Centre*

Cinema 2

4:30 pm - **UNCLE CHATZKEL**
Australia 1999 52 mins Directed by Rod Freedman
English, Yiddish and Lithuanian with English subtitless

A beautiful and poignant documentary about family ties and the myths surrounding aging. 93-year-old Uncle Chatzkel, who continues to work as one of Lithuania's leading linguists, is reunited with his far-flung family from Australia
Director Rod Freedman will be in attendance

With the short film **PACKING FOR TWO** *(USA, 13 mins)*

Cinema 1

6:00 pm - **FAMILY SECRET**
France/USA 2000 58 mins Directed by Pola Rapaport

A sudden encounter with a half-brother in Romania she never knew she had,is just one of the secrets unveiled by filmmaker Pola Rapaport, in this bittersweet, quietly devastating documentary.
Director Pola Rapaport will be in attendance

With the short film **ANNA** (Israel, 18 mins)

Cinema 2

7:00 pm - **SOLOMON AND GAENOR**
UK 1999 100 mins. Directed by Paul Morrison
English and Welsh and Yiddish with English subtitles

Academy Award™ Nominee for Best Foreign-Language Film, 2000. A ravishingly shot and directed Romeo and Juliet story, set in the little-known Jewish community of Wales in 1919. Two young people, one Jewish and one Christian, risk their families' wrath when they fall in love

Cinema 1

8:15 pm - **FLORENTENE, PART 2**
Israel 1997 153 mins Directed by Eytan Fox
Hebrew with English subtitles

Israel's smash hit TV series about Tel Aviv's young, hip, and trendy world of artists and lost souls is sure to draw you in. Much better (and just as addictive!) as *Melrose Place*.

Cinema 2

9:30 pm - **GLOOMY SUNDAY**
Germany 1999 112 mins Directed by Rolf Schubel
German with English subtitles

A love quadrangle is at the centre of this glossy, sumptuous melodrama, set in Hungary before, during and after World War II. Three very different men fall madly in love with the beautiful Ilona, a waitress at a popular Budapest cafe. There's a great twist ending!

Cinema 1

Monday, May 8

2:00 pm - **DANGEROUS ACTS** (repeat)
(see Saturday, May 6, 9:45 pm for description)

Cinema 1

4:00 pm - **PANEL DISCUSSION: "Enough Holocaust Films, Already!"**

Join Eli Cohen (*The Summer of Aviya*), Elida Schogt (*Zyklon Portrait)* Christopher Riley (*After the Truth*), Jack Kuper (*A Day in the Life of the Warsaw Ghetto--A Birthday Trip in Hell*) and other filmmakers in a provocative, contentious discusssion on why Holocaust themed films continue to proliferate, and whether there's anything still left to be said on the subject.

Cinema 2

4:30 pm - **AIR TIME**
Israel 1999 80 mins. Directed by Isaac Zepel Yeshurun
Hebrew with English subtitles

Moshe Ivgi plays an harassed Israeli businessman, whose frustrations in communicating with his family and loved ones provides both an entertaining and a moving snapshot of contemporary Israeli life.
Actor Moshe Ivgi will be in attendance.

With the short film **SPRING** (Israel, 26 mins)
also starring Moshe Ivgi

Cinema 1

6:00 pm - **FROM SWASTIKA TO JIM CROW**
USA 1999 56 mins Directed by Lori Cheatle and Martin D. Toub

The little-known story of European Jewish university professors who fled from the Nazis and were embraced by African American colleges in the deep South. This eye-opening documentary reveals the heartfelt friendships that were formed within the educational community and the enduring influence of these remarkable teachers.
Co-director Lori Cheatle will be in attendance
Arnold Auguste, Executive Editor of SHARE Newspaper, will introduce the film

With the short film **ZYKLON PORTRAIT** (Canada, 13 mins)
Cinema 2

7:00 pm - **JUDY BERLIN - Repeat: Wednesday, May 10, 2:00 pm**
USA 1999 97 mins Directed by Eric Mendelsohn

A stellar cast (featuring Madeline Kahn in her last film role, the *Sopranos'* Edie Falco, Julie Kavner, Bob Dishy, Barbara Barrie, Anne Meara and Aaron Harnick) star in this comedy/drama with lots of heart, revolving around the lives of the residents of the town of Babylon, Long Island. *"...an almost perfectly realized poetic vision of people who continue in their everyday existence, certain that life in a larger sense has passed them by"* - Charles Taylor, Salon Magazine
Writer, Director Eric Mendelsohn will be in attendance
Cinema 1

9:30 - **LA POSITION DE L'ESCARGOT (THE SNAIL POSITION)**
Canada France 1999 100 mins Directed by Michka Saal
French with English subtitles

Dumped by her lover, Myriam, a young Sephardic woman, tries to make a new life in Montreal. She is unknowingly followed by her father, who abandoned the family when she was a child. A beautifully-shot meditation on life, love and happiness.
Cinematographer Arthur Cooper will be in attendance
Cinema 1

Tuesday, May 9

1:30 - **AFTER THE TRUTH** (repeat)
(see Saturday, May 6, 9.15 pm for description)
Cinema 1

4:00 pm - **A VISITOR FROM THE LIVING**
France 1997 65 mins Directed by Claude Lanzmann
French with English subtitles

A chilling expose of the "banality of evil". Claude Lanzmann did not have room to include this remarkable interview in his 9 1/2 hour opus *Shoah*. This is it--an interview with the Swiss investigator from the International Red Cross who penned an infamous, positive report, based on Nazi propaganda, about the Theresienstadt concentration camp.

With the short film **THE FUHRER GIVES A CITY TO THE JEWS**
(Germany, 23 mins)
Cinema 2

4:30 pm - **MY FRIEND PAUL**
USA 1999 59 mins. Directed by Jonathan Berman

This personal documentary focuses on the filmmaker's relationship with his childhood friend, Paul, whose troubled life tests the boundaries of friendship. A very moving and unforgettable film, which provides no easy answers.
Director Jonathan Berman will be in attendance

With the short film **NAOMI'S LEGACY** *(USA, 26 mins)*
Cinema 1

6:00 pm - **JEW-BOY LEVI (VIEHJUD LEVI)**
Germany 1999 97 mins. Directed by Didi Danquart
German with English subtitles

Set in rural Germany in 1935, just as the Nazis were beginning to exert their influence. Levi, a highly assimilated Jewish cattle salesman, is the first to feel the insidious emergence of prejudice. A haunting drama which resonates with today's alarming resurgence of white supremacy.

With the short film **IN NOVEMBER, 1943** (Canada, 8 mins)
Cinema 2

7:00 pm - **VOYAGES (TRACKS)**
France 1999 115 mins. Directed by Emmanuel Finkiel
French, Polish, Yiddish and Hebrew with English subtitles

Winner of the Best First Feature Film and Editing Awards at the Cesar Awards in France, 2000. Poland, Paris and Tel Aviv are the respective settings in this quiet, powerful movie that revolves around three women, connected to each other by tragic events in their pasts.
Cinema 1

8:15 pm - **THE THIRD MOON (LA TERZA LUNA) - Repeat: Thursday, May 11, 2:00 pm**
Italy/Switzerland/France 1997 81 mins. Directed by Matteo Bellinelli
Italian with English subtitles

An hypnotic mystery par excellence, breathtakingly shot in Venice. Fact and fiction begin to meld, when an architect, assigned to renovate an old mansion, connects with an elderly novelist who harbours guilt about a love affair with a Jewish girl during World War II
Cinema 2

9:30 pm - **NEXT STOP, GREENWICH VILLAGE**
USA 1976 109 mins Directed by Paul Mazursky

A newly-struck print of Paul Mazursky's comedic gem, starring a great cast, including Shelley Winters, Lenny Baker, Christopher Walken, Jeff Goldblum, Ellen Greene and Antonio Fargas. Smart, funny and non-stereotypical, this film deserves a wide audience.
Cinema 1

Wednesday, May 10

2:00 pm - **JUDY BERLIN** (repeat)
(see Monday, May 8, 7.00 pm for description)
Cinema 1

4:00 pm - **VIOLIN UP! ISAAC STERN IN COLOGNE**
Germany 2000 43 mins. Directed by Michael Meert and Hans Hadulla
English, some German

Documents the historic and emotional 1999 visit to Germany by the 79-year-old American violinist Isaac Stern. Stern vowed never to perform in Germany, but he did agree to meet and work with German music students. A must for classical music lovers, and an intimate, behind-the-scenes look at a master. A world premiere.
Director Michael Meert will be in attendance

With the short film **LEONARD, LIGHT MY CIGARETTE!** *(Canada, 5 mins.)*
Cinema 2

4:30 pm - **MENELIK-BLACK JEWISH PRINCE**
Israel 1999 56 mins. Directed by Daniel Wachsmann
Hebrew with English subtitles

Documentary portrait of a young, impoverished Ethiopian Jew from Tel Aviv, who sets out to find his mother in Ethiopia. His trip parallels the legend of Menelik, reputed son of Israel's King Solomon and the Ethiopian Queen of Sheba.

With the short film **THE COLOR OF JEWISH** *(USA, 26 mins)*
Cinema 1

6:00 pm - **INSIDE OUT**
South Africa 1999 93 mins. Directed by Neal Sundstrom

South African comedienne Gilda Blacher stars as Hazel Levin, a feisty young Jewish actress from Johannesburg who ends up directing a small town's Christmas nativity pageant (don't ask!) A very funny fish-out-of-water fairy tale, with a South African twist.

With the short film **THE WORST JEWISH FOOTBALL TEAM IN THE WORLD**
(U.K. 9 mins.)
Cinema 2

7:00 pm - **EGOZ**
Israel 1999 120 mins. Directed by Eli Cohen
Hebrew, Arabic, and French with English subtitles

Compelling made-for-television drama focuses on the lives and loves of the prosperous Abuthol family, owners of a leading hotel in Casablanca. Acclaimed director Eli Cohen (*The Summer of Aviya, Under the Domim Tree*) vividly brings to life the personal stories behind the tragedy of the Egoz, a ship which sank with 44 Jewish immigrants while departing Morocco for Israel during turbulent times in 1961.
Director Eli Cohen will be in attendance.
Jacques Bensimon, Managing Director, TVO/TFO, will introduce the film.
Cinema 1

8:15 - **AARON COHEN'S DEBT**
Israel 1999 96 mins. Directed by Amalia Margolin
Hebrew with English subtitles

Celebrated Israeli actor Moshe Ivgi stars in this powerful prison drama about judicial indifference, based on a true story. Winner of the Rockie Award for Best Made-for-Television Movie at the 1999 Banff International Television Festival.
Actor Moshe Ivgi and writer Alon Bar will be in attendance.
Cinema 2

10:00 pm - **KHROUSTALIOV, MY CAR!**
Russia/France 1998 137 mins Directed by Alexei Guerman
Russian with English subtitles

An avant-garde, startlingly surrealistic depiction of the horrors of the gulag, in the last days of Stalin's Russia. Many critics consider this to be one of the most significant films of the past decade. *"One of the most underestimated films of the 90s, and certainly one of the greatest,"* Kent Jones, Film Society of Lincoln Center
Cinema 1

Thursday, May 11

THE THIRD MOON (LA TERZA LUNA) (repeat)
(see Tuesday, May 9, 8:15 pm for description)
Cinema 1

4:00 pm - **FRANK SINATRA IS DEAD**
Israel 1999 82 mins. Directed by Nadav Levitan
Hebrew with English subtitles

A private detective, obsessed with the music of Frank Sinatra and his own wife's infidelities, is the protagonist of this absorbing mystery/drama. A comic, sad riff on marital relations, trust and life.

With the short film **MEMORIAL DAY** (Israel, 15 mins)
Cinema 2

4:30 pm - **PEACE BY PIECE**
Israel 1997 60 mins Directed by Sharon Shamir
English and Hebrew and Arabic with English subtitles

A fascinating, award-winning documentary that follows the historic visit to Israel by leading Jordanian political satirists Nabil Sawalha and Hisham Yanis. This amazing story dares to suggest that Mideast peace might actually be possible--through laughter.
Director Sharon Shamir will be in attendance

With the short film **WOMEN OF THE WALL** *(USA, 31 mins)*
Cinema 1

6:30 pm - **EYE WITNESS: DAVID RUBINGER, PHOTOGRAPHER**
Israel 1999 45 mins. Directed by Micha Shagrir
English and Hebrew with English subtitles

An illuminating documentary portrait of world-renowned Israeli photographer David Rubinger, whose work has graced the pages of *Time* magazine among other international publications.

With the short films **PLEASURES OF URBAN DECAY** *(USA/Canada, 18 mins)* and **SARAH** *(Canada, 4 mins)*
Cinema 2

7:00 pm - **AUTUMN SUN**
Argentina 1996 103 mins. Directed by Eduardo Mignogna
Spanish with English subtitles

Norma Aleandro (*The Official Story*) is exquisite as Clara Goldstein, a lonely, middle-aged Jewish woman from Buenos Aries who advertises in the personals for a Jewish boyfriend. The man who responds (Federico Luppi) - and whom she falls for - isn't Jewish. Beautifully acted. A sheer delight!
Cinema 1

9:00 pm - **HIT AND RUNWAY**
USA 1999 100 mins. Directed by Christopher Livingston

What happens when a gay, *nebbishe* Jewish playwright (a la Woody Allen) and a straight Italian would-be writer team up on a screenplay that they think will get them to Hollywood? Not what you think--in this fast and funny movie. Writing has never been so much fun!
Actor/writer/standup comic Jaffe Cohen will be in attendance.
Cinema 2

9:15 pm - **THE NEW KLEZMORIM: Voices Inside the Revival of Yiddish Music**
Canada 2000 60 mins. Directed by David Kaufman

World Premiere of Toronto filmmaker David Kaufman's feature documentary on the roots of Klezmer music, the people who perform it, and its recent, phenomenal popularity. Highlighted by great musical performances and interviews with giants of the field, including members of Brave Old World and The Klezmer Conservatory Band.
Director David Kaufman will be in attendance.

With the animated short films **ALMONDS AND WINE** *(Canada, 5 mins)* and **VILLAGE OF IDIOTS** *(Canada, 13 mins.)*
Cinema 1

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Coast to Coast

Hot and cold in Ottawa

It is time, once again, to tell readers who's hot and who is not in federal politics. *Frigid:* Former cabinet minister, Diane Marleau has been virtually frozen out of the Liberal caucus. Isolated and bitter since having been dumped in last summer's cabinet shuffle, Marleau's frustrations have triggered increasingly barbed attacks on Jean Chrétien and his policies. Most recently, she levelled an unprecedented broadside on both the PM and Allan Rock regarding healthcare. The chances of Chrétien signing her nomination papers have been placed on the critical list.

Cold: Preston Manning has developed a sudden case of the chills. Initially, he was pleased Stockwell Day had entered the Canadian Alliance leadership race thus lending the process some much-needed credibility. But the announcement by Frank Klees in Ontario about withdrawing from the race because of strings attached to campaign contributions was not welcome news. It is no secret that the Toronto money is stacking up behind Day – and that has Manning very worried. He is only marginally stronger out West than the Alberta treasurer is and that support is fickle. If western Reformers sense that Day will finally allow them to break through in Ontario, it is Manning who will be left out in the cold.

Scene in Ottawa

By G.K. SIMCOE

Warm: Jane Stewart, one of the classiest politicians around is feeling warm and fuzzy as she sees light at the end of the HRD scandal-ridden tunnel. Throughout her ordeal in the House, Stewart was buoyed by the support she received from friends and political colleagues. She has chosen to heed the brutal lessons of the last two months, confirming that her rising star status really is sterling rather than silver plate.

Hot: Elinor Caplan has shown great poise ever since she was promoted to cabinet and scored big points with the new refugee regulations. Of special note to Canadian Jewry was her decision to effectively disqualify Russian refugee claimants from Israel. She was also unruffled by reports that Chrétien and Ehud Barak had cemented a deal on Palestinian refugees. Her cool head in the scrum translated into being a "hot" property.

Hot (under the collar): Stan Keyes, the Hamilton MP who publicly called for Chrétien to quit. He felt awfully lonely when none of his caucus colleagues would join in the chorus, despite private indications that they would. Now, Keyes is in hot water with both the PMO and the Martin camp – which has suffered the consequences of the failed back-room coup.

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Coast to Coast

Celebrities paint plates for Montreal AIDS home

By JANICE ARNOLD
Staff Reporter

MONTREAL — Madonna and daughter Lourdes finger-painted a multi-coloured montage.

Comedian Bobby Slayton, a veteran of the *Nasty Show*, included the Just for Laughs Festival's red-and-green mascot, adding a hanging spider, just to make sure no one thought he was getting sentimental.

Author Margaret Atwood portrayed herself as a stick figure with letters of the alphabet exploding out of her frizzy head.

What the three have in common is that they are among 250 famous people who donated hand-painted and autographed china dinner plates at the request of the National Council of Jewish Women (NCJW), Montreal section.

The plates will be auctioned off at a gala evening, May 18, in Le Windsor's ballroom. Proceeds will benefit Maison Chesed House, the NCJW's planned residence for persons living with HIV/AIDS.

It took the organization nearly two years to track down, persuade and collect the creations of the celebrities, said Lillian Shoub, local NCJW president.

The great majority of the contributors are Canadian, but there are international stars. They come from entertainment, the arts, sports, politics, literature and business.

The list is eclectic. Who would have thought chamber musicians Brott would find common cause with the rock group Tragically Hip or bad boy-fiddler Ashley MacIsaac? TV divas Pamela Wallin, Dini Petty and Valerie Pringle have set aside their differences, as have coaches Pat Quinn of the Toronto Maple Leafs and Jacques Demers, formerly of the Montreal Canadiens.

Few personalities refused to participate; the tough part was getting past agents, said Stephen Rosen, co-ordinator of the Chesed project and the support services the NCJW is currently offering those with HIV/AIDS.

Their assignment was simple. The celebrities were sent a plate and a kit with brushes and acrylic paint. "They could do anything: paint a picture or a design of their choice and sign it," Shoub said.

The contributions ranged from simple symbols of their "trade" to elaborate tableaux which filled the plates to the rim.

"The first goal of this event, more than the money, is to raise awareness that AIDS has not disappeared, that the infection rates continue to rise, especially among women, and that there is a need to provide a caring environment for people in crisis who have nowhere to go," Shoub said.

The plan is to acquire a building in the west end to house a dozen persons with AIDS in a home-like setting. These would include both the dying and those who need somewhere to stay while convalescing from treatments.

Mazel Tov

מזל טוב

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Happy 4th birthday on Jan. 23, Sydney Brooke, daughter of Maxine & Josh Schulman. Love, Bubbie Henna & Zayde Irving Pomeranz.

Andrea & David Berman announce the birth of Daniel, brother of Jesse & Justin. Grandparents, Myrna Bornstein, Roz & Larry Berman, Shirley Berman.

Happy first birthday to Noah Hughes, born Feb. 28. Love from your parents Ellen & Mike, and Bubbie Dolores & Zayde Morris Fishbaum.

To my brother who turned 5 on April 23. I want to say you're a great older brother and I love you very much, Rebekah.

Helen Chaiton and Charles Chaiton are delighted to announce the engagement of thier daughter Shoshanna to Scott Owens, son of Betty & Donald Owens.

Mazel to Shir-el and David on their engagement. We're excited for your June wedding, Lillian & Asher Benlolo & Roma Derfel, Esther and Henry Derfel.

Amy, daughter of Issie Shniffer & fiancee Beverley Kassirer, and the late Shirley, and Michael, son of Devah & Stanley Wine announce their engagement. Grandfather, Robert Richman.

Mazel tov to Jack & Suzanne Benchimol on their 40th anniversary, Feb. 28. With much love, all your children and grandchildren, brothers and sisters.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, May 1, is deadline for May 11 issue and Monday, May 8, is deadline for May 18. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, April 29

IMPACT OF HOLOCAUST

Prof. Yair Zakevitch of the Hebrew University speaks on The Impact of the Holocaust on Israeli Society from the pulpit at Beth Tzedec Congregation, 8:45 a.m. Sponsored by Canadian Friends of the Hebrew University, Jerusalem, and the Sam and Sarah Kerzner Holocaust Studies Institute.

SHABBAT OF LEARNING

Adath Israel Congregation Sisterhood and Brotherhood sponsor the 5th annual Shabbat of Learning. Guest speaker **Irene Gut Opdyke**, a Righteous Gentile, speaks on Related Holocaust Topics at Shabbat services. Call **Earl Haltrecht** 445-0881, **Gail Grossman** 730-0579, **Mark Mittleman** 905-764-1153 or the synagogue office 635-5340.

SWING INTO SPRING

Temple Sinai Sisterhood hosts Swing Into Spring, an evening of fun and frolic to the music of the the '30s, '40s and '50s with the Toronto Megacity Swing Band, bandleader **John Volpe**, 7:30 p.m. at the temple. Advance ticket sales only. **Diana** 780-0360.

Sunday, April 30

DEATH AND MOURNING

Downtown Jewish Community School and the Downtown Jewish Learning Council present **Selma Sage**, co-chair of the Task Force on Jewish Ethics for UAHC (Reform Movement of North America), 10 a.m. at Bloor Jewish Community Centre. 924-6211.

CHRISTIAN SERVICE

The 20th annual Christian Service in memory of the Holocaust, 4 p.m., Agricola Lutheran Church, 25 Old York Mills Rd. with **Rev. Karen Hamilton**, pastor of St. James-Bond United Church, speaking on How Shall We Remember. 598-4242.

JEWISH DREAMS

Rabbi Jerry Steinberg speaks on Are There Jewish Dreams? at Temple Sinai breakfast series, 10 a.m.

RELIGIOUS SCHOOL

Shaar Shalom Religious School open house 10-11:45 a.m. Classes held at Thornhill Secondary School, 167 Dudley Ave. (Yonge-Clark area). Meet school principal **Karen Goodis**, observe classes, meet with representatives of Shaar Shalom Synagogue.

JEWISH SINGLES

Games Jewish Singles Play (bridge, Trivial Pursuit, Chutzpah, Scrabble) for men and women Group A (ages 21-39) and Group B (ages 40-69). 7:30 p.m. Beth Torah Synagogue, 47 Glenbrook Ave. Early bird bingo 7:30-8 p.m. **Mollie** 733-3634.

Monday, May 1

MINCHAH MA'ARIV

At Beth Tikvah Synagogue, Minchah Ma'ariv service 7:30 p.m., followed by **Rabbi Eli Garfinkel**, the lighting of Memorial Candles, **Cantor Efraim Sapir** and **Herb Freedman**, and *The Last Days*, a 1998 Academy Award-winning documentary by executive producer **Steven Spielberg**.

WOMEN IN TENTS

The Beit Midrash at Adath Israel 3-part Monday series, Better Homes and Gardens: Women and Domestic Space in Biblical Literature with **Prof. Adele Reinhartz** of McMaster University begins with Women in Tents: Sarah wife of Abraham and Yael wife of Heber, 8 p.m., followed

Continued on page 29

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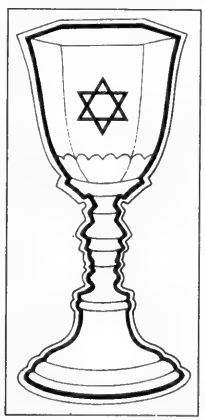

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What's New

Continued from page 28

by Women in Their Father's Houses on May 8 and Women in Their Own Houses May 15. 635-5340.

THE JEWS OF FRANCE

Beth Tzedec Congregation lecture series, The Jews of France from Voltaire to Vichy with **Prof. Arnold Ages** continues with The Philosophes and the Jews. 7:30 p.m.

ABOUT DIABETES

Canadian Diabetes Association Jewish diabetes chapter meeting topic, Diabetes, Sexuality and Lifestyles with **Dr. Irving Gottesman** of Credit Valley Hospital, 8 p.m., Shaarei Shomayim Synagogue. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

GIANT RUMMAGE SALE

Bargains galore in good used clothing and household items in excellent condition at the rummage sale run by Pride of Israel Sisterhood, 9:30 a.m. to 1 p.m. at the synagogue, 59 Lissom Cres.

Tuesday, May 2

YOM HASHOAH

Could There Have Been a Holocaust Without God? with **Rabbi Yossi Michalowicz** 8 p.m. at Aish HaTorah, 949 Clark Ave., Thornhill. Rabbi Michalowicz is the rabbi of Westmount Community shul, a satellite shul of Aish HaTorah and director of Aish haTorah's STEP program. 905-764-1818.

Wednesday, May 3

INTERNET MISSION

State of Israel Bonds Women's Division invites you to get connected on an Internet Mission to Israel led by QuickLinks Training, a Woman's Fast Track to Computer Confidence, at Glendon College, York Hall, Main Computer Lab, Room 219, 2275 Bayview Ave. Morning session 9: 30 a.m. to noon; evening session 6:30-9 p.m. RSVP **Frances** 789-3351.

ETHNIC CLEANSING

Beth Tzedec Congregation Rabbi Stuart and Hadassa Rosenberg Annual Memorial Lecture Series features **Prof. Yoram Dinstein,** Stockton Professor of International Law, U.S. Naval War College, immediate past president of Tel Aviv University, speaking on Genocide, Ethnic Cleansing and Humanitarian Intervention, 7:45 p.m.

JEWISH GENEALOGY

Jewish Genealogical Society meeting 8 p.m. at Shaarei Shomayim Synagogue. Speaker is **Sarah Taieb Carlen,** professor of sociology, York University.

Thursday, May 4

THE STRUCTURE OF LIFE

The Structure of Life: Man, Woman and the Divine is the topic discussed by **Marsha Razin** of Ulpanat Orot, 8 p.m. at Beth Tzedec Congregation.

CASINO RAMA TRIP

Pride of Israel Synagogue fundraiser, a trip to Casino Rama, is open to all. Bus leaves Pride of Israel 9 a.m. and leaves Rama 5 p.m. Reserve. 226-0111.

And What Else Is New

SCIENCE FORUM

Canadian Society for the Weizmann Institute of Science welcomes **Prof. Yaron Silberberg** as guest speaker at a Science Forum on Sunday, May 7, 7:30 p.m., Oakdale Golf and Country Club. Silberberg, a leader within the Laser research field, received his B.Sc. from Tel Aviv University and his M.Sc. and PhD from the Weizmann Institute of Science and will be the first director of the Canadian Institute for Laser and Optical Sciences at the Weizmann Institute. For information and reservation, **Sheri Federman**, 733-9220.

INTERFAITH DINNER

The 14th annual Neighbourhood Interfaith Dinner, supported by Protestant, Jewish and Roman Catholic congregations takes place Monday, May 15, 6:15 p.m., at Beth Tzedec Congregation. **Rev. Jim Christie,** senior minister Southminster United Church, Ottawa, speaks on The Last Prophecy of the Twentieth Century. Tickets available until noon, Wednesday, May 10. Beth Tzedec 781-3511, Beth Sholom 783-6103, Holy Blossom 789-3291, Temple Sinai 487-4161.

A HEALTHY MARRIAGE

This 4-part series for women will include a comprehensive overview of the laws of family purity with **Sherri Wise** and discussion on related medical issues with **Dr. Faith Feinberg** and **Dr. Joyce Morel**, May 8, 16, 29 and June 5, Beth Jacob Synagogue, 147 Overbrook Pl. Information/registration 638-5955.

FAME, THE MUSICAL

Adath Israel United Synagogue Youth presents *Fame*, the musical, Wednesday, May 17 and Thursday, May 18, 8 p.m. at the synagogue. 635-1629.

MOTHER'S DAY DINNER

Adath Sholom Sisterhood annual Mother's Day dinner, a fun-filled evening with a full-course dinner. Tuesday, May 9, 6:30 p.m. Reserve. 635-0131.

JEWISH HEALING

Toronto Jewish Healing Project 6-week session on Jewish Healing for those who are ill and seeking spiritual, physical and emotional healing, led by **Rabbi Daniel Komito-Gottlieb** and massage therapist **Mary Rykov**, Wednesdays 1-2:30 p.m. at Lipa Green Building, 6th floor, beginning May 3. Call **Etta Ginsberg McEwan,** co-ordinator, 944-3359.

THE JOY OF SINGING

Back by popular demand! Choral Sing-along led by **Cantor A. Eliezer Kirshblum** on synthesizer, at Adath Israel Congregation, Mondays, 7:15-8 p.m., May 1, 8, 15. A song book will be made available 635-5340.

'HOW TO' WORKSHOPS

The Association of Jewish Libraries-Ontario offers two workshops: How to Design and Publish Your Own Basic Web site and How to Self-Publish and Market Your Book on Sunday, May 7, 1-4 p.m. For more information, **Anne** 789-3291, ext. 235. Register early!

CLARIFICATION

The picture of the Adath Israel Congregation Volunteer Appreciation Sabbath seen in this column April 13 was taken the morning before the event.

ARTISTS AND ARTISANS

Beth Emeth Bais Yehuda Synagogue needs your artwork for its showcase windows. **Rhonda** 905-731-9441.

KENTON PRESCHOOL

Kenton Preschool Programs; Co-op Tiny Tots, (PM) Alphabet Parade and Summer Fun, all co-sponsored by Toronto Parks and Recreation, have a new phone number 663-5948.

FOR SENIORS

Combined meeting of **Beth Tzedec Senior Haverim** and **Holy Blossom Temple Lunch & Learn**, Monday, May 1, 1:30 p.m. at Beth Tzedec. Program: Music for a May Afternoon, string trio (piano,violin, cello) performed by senior students of the Glenn Gould Professional School of Music.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St., (B'nai Brith Building) Registration of new members continues. May 4, lecture on What's Happening in Israel by **Yonatan Kassel**; May 11, Yom Ha'atzmaut party, 7:30 p.m., dancing, light supper; May 18, Israeli comedy movie; May 25, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Sunday dances May 7, 21; Casino Rama May 3, 18, 31; Thousand Islands trip June 11-15; *Vaudeville* King's Wharf Theatre June 14; Michigan trip to Soaring Eagle Casino, Aug. 20-23; Fitness Mondays 9:30 a.m.; Ballroom dancing Tuesdays 10 a.m. 395-7881.

Shaarei Shomayim Friendship Club: Israel trip, all inclusive May 28-June 14; *Vaudeville*, King's Wharf Theatre, June 14; *Second Time Around*, Gryphon Theatre, July 14; *Damn Yankees*, Drayton Festival Theatre Aug. 22. **Lena** 785-5773.

New Image 50 Plus dance for single seniors Saturday, April 29, 7-10:30 p.m., Earl Bales Community Centre. **Mollie** 733-3634.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Spring Dance – Put a spring in your step and dance to the Golden Oldies, Sunday, May 7, 7:30 p.m. ext. 145.

Low Vision Support Group, Tuesday, May 2, 1:15-2:15 p.m. **Dr. Arthur Vagners**, optometrist, presents Shedding Light on Macular Degeneration.

Arthritis Management Clinic, with therapist **Bev Tobe**, Thursday, May 4, 1-4 p.m. Make your appointment ext. 131.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. May 2, movie; May 9, Yom Hazikaron (see flyers from the Consulate); Wednesday, May 10, Yom Ha'atzmaut dance party; May 16, political lecture. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

The Toronto Jewish Film Society presents *The Goldbergs,* a 1950 movie featuring a Bronx family; it originated on radio and made it to television in 1949, on Sunday, April 30 at the Art Gallery of Ontario's Jackman Hall. Screenings are 5:15 and 7:45 p.m. **Mark Breslin,** Toronto comedy impresario, will introduce the film and lead a question and answer session after the screening.

At the Downtown Jewish Learning Council and Michael Bernstein Chapel of the Bloor JCC Lunch & Learn, **Dr. Seymour Epstein** discusses Human Sexuality in the Biblical Narrative. Thursday, May 4, noon to 1 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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On Campus

Hillel director sees new era on the horizon

By DAVID LAZARUS
Staff Reporter

MONTREAL — For Simon Ben-Simon, becoming the new director of the Hillel Jewish Student Centre seemed a natural next step for someone whose career has always been connected to young people.

Among other positions, Ben-Simon has worked with FEDERATION CJA's Young Adult Division, the youth department of Canadian Zionist Federation and the March of the Living.

"I've interacted with young people my whole career," says the 37-year-old Ben-Simon. "It's always been a passion."

Ben-Simon is coming to Hillel, which serves Montreal's CEGEP and university Jewish student populations, at a time when it's been operating without a full-time executive director for six months.

Previous director Steven Spodek left Hillel last year, and longtime community professional Michael Crelinsten was hired to fill in temporarily before departing himself. Hillel's chaplain, Rabbi David Merling, has been serving as acting director.

Ben-Simon, for the last two years director of FEDERATION CJA's Israel and overseas department, says that when he begins his new job May 1, it will be with an eye towards truly reinvigorating the student agency, injecting it with a new sense of "hipness," dynamism and activity it hasn't seen for years.

More specifically, Ben-Simon says he would like to see a new "synergy" created and alliances formed with community and non-community structures involving young people, ranging from FEDERATION CJA's FederatioNext – sort of an off-campus community agency for university students – to synagogue Zionist groups, and even the Jewish Law Students Association.

This approach seems in keeping with the FEDERATION CJA white paper, which recommended creating a "permanent co-ordinating body that brings together student, lay and professional leadership responsible for Hillel and FederatioNext."

The federation felt there was too much "overlap and lack of resource co-ordination" between Hillel and FederatioNext.

But Ben-Simon seemed to resist the notion that any new, improved Hillel would come across as a version of federation on campus.

One way Ben-Simon sees Hillel evolving is by having such groups such as Contact ProMontreal and the Israel Experience be "part of the Hillel scene," but he also wants Hillel to be more involved in the community in general, in an outreach way, and to be more open to things it has never done before.

That could mean anything from being more involved with the Jewish community's seniors population, having "non-Jewish" issues debated at Hillel and organizing a student-run Jewish film festival, to running travel programs, staging Jewish band jam sessions or organizing oneg Shabbats with Jewish professors. Maybe even a "Jewish travel library" at the main Hillel centre on Stanley Street.

"The issue is Jewish identity," Ben-Simon said. "For those who are affiliated and for those who are unaffiliated, the question should be: 'How do I connect?' "

That's a question Hillel has had to deal with more creatively since the days when issues such as the plight of Soviet Jewry, which once galvanized Jewish students into mass activism, have more or less fallen by the wayside.

Ben-Simon noted, however, that Israel will inevitably remain a central element for Jewish student affiliation, and recruitment for Israel programs will be a part of what Hillel will be about.

But politically, he suggested, the era is over where Israel's very existence is an issue.

"It's not 1982," he said, referring to the time when Israel was embroiled in Lebanon.

Ben-Simon said one of his main interests is to make the Stanley and Gatineau street centres (the latter is the primarily for francophone students) the "focal points" for activities, aside from any other Jewish student-related activities that might take place on the campuses themselves.

Why did he apply for the job?

"Because the youth and student agenda is a world that interests me a lot," he replied.

"This is a challenge as a Jewish community professional. I am confident I can make a difference, to bring back the agency to the forefront of the youth agenda."

City of Vaughan
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DAY CAMP ADMINISTRATIVE CO-ORDINATOR (FILE 00-62)

The City of Vaughan, Department of Recreation and Culture has an immediate opening for a co-ordinator of city-wide summer day camp administration. Employment is from May until September, 2000. Co-ordinating the camp office, liaising with our central registration system, city-wide transportation of campers, the extended hours program, invoice processing, some staff training, crisis management are some of the day to day functions.

Interested applicants must have supervisory day camp experience and/or experience in recreation and leisure. Office administration, efficient computer skills in Microsoft outlook and WordPerfect.

Please forward a resume and covering letter to the Human Resources Dept. at 2141 Major Mackenzie Dr., Vaughan, Ont. L6A 1T1 no later than May 2, 2000. *Only those candidates being interviewed will be contacted.* Fax (905) 832-8575.

MODEL MATZAH BAKERY: Halifax Jewish students visited the Chabad Model Matzah Bakery at Chabad House and learned the process of hand-made shmura matzah. Seen with Rabbi Mendy Feldman (right) are (from left) Sarah Whitzman, Zevi Feldman and Levi Feldman.

ישראל

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Prof. Alex Pomson
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See Page 39

Israel, PA expect to miss May deadline

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Senior Israeli and Palestinian negotiators said Sunday they expect to miss the May target date for the framework agreement for a final peace in September.

Chief Israeli negotiator Oded Eran said dates were in any event unimportant – and the planned May accord could be signed by June. Senior Palestinian negotiator Mahmoud Abbas, also known as Abu Mazen, blamed Israel for the delays.

He said the sides would most likely miss the September deadline for forging a treaty as well.

Israeli Prime Minister Ehud Barak had promised to accelerate the peace process after his election last year, and had insisted on the framework accord. When the sides missed a February target, he set a May 13 date and the Palestinians accepted it.

"I don't want to attach importance to the date. If we don't reach it in May, we can reach it in June," Eran said. He is also ambassador to Jordan and was speaking in Eilat during the first official visit to Israel by Jordan's King Abdullah. "There is a likelihood we will reach an agreement in the next few months," Eran said.

In an interview published Sunday by the London-based Saudi daily newspaper *Asharq al-Awsat*, Abu Mazen said: "I believe that in light of the current Israeli policy we will not reach a solution either in May or September."

Following a request by Palestinian Authority Chairman Yasser Arafat for greater American involvement, U.S. special envoy Dennis Ross will take part in two weeks of talks starting next Sunday in Eilat.

Arafat is hoping peace talks will make swifter progress following his recent meeting with U.S. President Bill Clinton, an Egyptian official said.

Arafat hopes the planned September treaty – addressing the toughest issues – borders, Jerusalem, Palestinian refugees and Jewish settlers – will lead to the declaration of an independent Palestinian state.

"When two sides or more enter into negotiations it is impossible for one side to reach 100 percent of its wishes and dreams. And if this is the case, then it is a bad agreement. We will have to take painful decisions," Eran said.

Abu Mazen said the Palestinians had already taken all the necessary painful compromises during the interim period which led to the establishment of the Palestinian Authority on parts of the West Bank and Gaza Strip.

"Hence we will be unable to take more painful decisions," Abu Mazen said. Minister Haim Ramon said he believed the sides could agree on all the issues except for east Jerusalem.

Abdullah envisions an 'open Jerusalem'

Continued from page 1

One is a division of the city into two political domains, and the other a declaration of Jerusalem as an open city to all three Abrahamic religions – Judaism, Christianity and Islam – and he declared that Jordan is the guardian of the city's holy places for Islam.

According to the king, Jordan has a direct interest in the final-status agreement between Israel and the Palestinians. "There are questions that affect us on a daily basis, like security and borders. The refugee issue and Jerusalem are close to our hearts, and the water problem has to be solved at the bilateral, trilateral and regional level."

As if to emphasize the point, while the king met with Barak, Jordanian ministers and their Israeli counterparts met to discuss outstanding issues ranging from progress on joint tourism projects – such as an international airport at Evrona and the border crossing point where the Jordanian-Israeli peace treaty was signed by Abdullah's father King Hussein and the late prime minister Yitzhak Rabin – to the thorny issue of Israel allowing Jordan more trade into the West Bank.

Accompanied by his queen, the king steered his royal yacht from Aqaba into Israeli waters and was greeted by a flotilla of Israeli yachts. The yachts escorted him to a naval base in Eilat which was bedecked with Israeli and Jordanian flags.

"Land-for-peace has been accepted by all parties since 1991 and must continue to guide us, wherever obstacles in the process emerge," the king said at the red- carpet ceremony. "The Palestinian issue is a central one in the Arab-Israeli conflict and I am very hopeful that this year will witness a breakthrough that will give hope to the Palestinians and the justice they seek and to the Israeli people and the security that they desire," the king said, urging progress toward a peace agreement with the Palestinians, Syria and Lebanon.

Abdullah, crowned 14 months ago, has met Barak several times in the past but had refrained from visiting Israel because of regional tensions and deadlocked Palestinian peace talks.

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Court convicts five in Maccabiah bridge disaster

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — An Israeli court has convicted five people in connection with the collapse of a bridge at the 1997 Maccabiah Games that left four Australian athletes dead and scores of others injured.

A three-judge panel found the five defendants guilty of negligence following a trial that lasted more than two years and saw more than 80 witnesses testify. The offence can carry a penalty of up to four years in jail. Sentences will be handed out at a later date.

The five who were convicted are: contractors Baruch Karagula and Yehoshua Ben-Ezra; engineer Micha Bar-Ilan; subcontractor Adam Mishori; and Yoram Eyal, the head of the Maccabi World Union's (MWU) organizing committee.

Two Australian athletes were killed immediately and hundreds of other participants were injured when the pedestrian bridge collapsed during the opening ceremonies of the "Jewish Olympics," plunging scores of people into the Yarkon River.

Two more Australians died weeks later as a result of complications linked to contaminants in the river, and dozens of athletes who were injured in the bridge collapse later suffered illnesses.

Australian Jews applauded the verdict.

"Nothing can ever truly compensate those who lost loved ones and have suffered such a tremendous diminishment of their quality of life," said Nina Bassat, president of the Executive Council of Australian Jewry. "What the verdict affirms is that the tragedy was avoidable and happened because of criminal negligence."

Some of the victims' relatives also expressed relief at the verdict.

Colin Elterman, whose 18-year-old daughter Sasha has undergone more than 30 operations since falling into the Yarkon, said the verdict sent a "clear message" to all those who sit on the boards of "inefficient organizations that they can not play fast and loose with public safety."

Now is the time for the MWU to "reorganize, rebuild and be the caring organization it claims to be," he said.

Henry Sawicki, whose wife Elizabeth died two weeks after the bridge collapse, from lung complications that hospital officials attributed to the polluted river, said the court's finding was "great news" and that "a jail sentence is the least they should get."

Lynne Zines, the widow of another victim, Warren, who also died from an infection caused by his ingesting the polluted water, said the verdict is "just a big relief, and I hope it will lead to the resignations" of other Maccabi officials.

Her son Adam said the relatives had never sought vengeance against those responsible for the bridge collapse, "but [wanted] to get justice for the pain and suffering we have gone through over the past three years."

A week after the collapse, an Israeli commission found that the accident was caused by a chain of failures involving the bridge's planning and construction.

In October 1997, an Australian newspaper that had tests conducted on the water in the river concluded that athletes "fell into a deadly cocktail of chemicals and pollutants" resembling "diluted sewage."

Many of the Australian athletes have filed lawsuits against the MWU and the builders of the bridge, demanding damages for injuries, mental anguish and loss of income.

In last week's decision, judges Edna Beckenstein, Amiram Binyamini and Mordechai Peled ruled there had been a complete lack of co-ordination between the parties responsible for building the bridge.The judges also ruled the defendants approached the erection of the bridge with a lack of professionalism and attention and a callous disregard for human life. The bridge itself was built by persons not certified to do so. Experts who testified during the trial said the bridge's construction was "one big improvisation" and that the welding done on the construction was "entirely substandard."

Eyal, the head of the organizing committee, sounded a repentant note after the verdict was read.

"The regret and pain of the incident will certainly accompany me and my colleagues in Maccabi until the end of our lives," he said. "We just hope the lessons will be learned and compensation arranged quickly because the suffering of the families is awful."

He also described the Games as a "great Zionist enterprise" that he hopes will "continue to exist in the future."

Ha'aretz reported that Ezzy Netanel, chair of the MWU, announced his resignation in the wake of Eyal's conviction, explaining that "Eyal did what he did with authorization and permission."

Elterman called for full insurance payments to the victims' families.

"After almost three years, the victims now hope that the guilty verdicts will fast-track settlements of the civil claims generally and end the ongoing nightmare for the victims," he said.

Asked about threats by the Australian Jewish community to boycott the Israeli delegation to the Sydney Olympics this year, Elterman said that if a "public apology" is made by the MWU and its leaders resign, "there is no doubt that the tension will decrease and the pressure within the Jewish community of Australia will be reduced."

Attorney Ehud Stein, who represents 50 of the 60 families that have filed a civil suit against those responsible for the disaster, said he spoke with Tom Danos, president of Australia's Maccabi organization. He said Danos told him the Australian Jewish community is pleased with the verdict and views it as the "first stage."

Danos recently asked Israeli lawmakers to help ensure the replenishment of an aid fund of $500,000 that Israel set up to help the victims pay medical and legal costs.

With files from Ha'aretz *and* CJN *news sources*

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Another lawsuit in Irving's arsenal

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — Holocaust denier David Irving is proceeding with a libel action, despite his much-publicized recent defeat in a similar lawsuit.

Irving is now suing *the Observer*, a London Sunday newspaper and British journalist Gitta Sereny. She and *the Observer* are asking the courts to nullify Irving's action against them in light of his defeat last week in his libel suit against Holocaust scholar Deborah Lipstadt and her publisher, Penguin Books.

The judge in that case ruled that Irving is an anti-Semitic Holocaust denier and Hitler apologist who distorted historical data to suit his own ideological agenda.

Irving's latest case is based on an article by Sereny, *Spin Time for Hitler*, which was published in *the Observer* on April 21, 1996.

Irving claims the article accuses him of inflating tenfold the death toll in the wartime Allied air raid on Dresden, of obtaining the microfiche plates of the Josef Goebbels diaries in Moscow by subterfuge, and of using "invention, omission or distortion to express an obsession."

Irving is claiming damages on the grounds that *the Observer* failed to publish his reply to the article and that Sereny had pursued a campaign of defamation against him for nearly 20 years.

The Observer has already spent some $1 million (US) preparing its defence against Irving's charges.

Sereny, born in Vienna, achieved international acclaim with her 1983 book, *Into That Darkness*, a study of Treblinka death camp commandant Franz Stangl, and *Albert Speer: His Battle With Truth*, which was published in 1995.

The disgraced Irving, who is facing bankruptcy from a legal bill of some $5 million as a result of his defeat in the Lipstadt trial, is also facing arrest warrants in Germany and the United States.

The German warrant, issued by a court in Mannheim, accuses Irving of engaging in Holocaust denial – a criminal offense in Germany – during a speech he made there in 1996.

Holocaust denier suing English newspaper

Also, a California court has issued a warrant for his arrest for failing to repay a $10,000 loan.

The loan, made in 1997 to help Irving publish and reprint four of his books, came from an American supporter, Max Kerstan, a former member of Hitler's army who died that same year.

The loan agreement stipulated that the money had to be repaid over a four-month period at 15 percent interest. But soon after Kerstan's death, Irving claimed that the former German soldier had converted the loan into a gift.

He also claimed that Kerstan had changed his will, leaving him the bulk of his $2 million estate.

When Kerstan's widow, Irma, sued to recoup the loan in 1998, Irving told the court that his late benefactor intended to cancel the debt and change his will because his own family did not share his controversial views on Holocaust denial.

Irving lost the case, but he failed to repay the loan or to attend a debtors' court to which he was summoned shortly after the court judgment. He has now been found in contempt and a warrant has been issued for his arrest.

There was more bad news, not only for Irving, but also for those supporters who made financial contributions to his libel lawsuit against Lipstadt.

After Irving said he will not be able to pay Lipstadt's costs, her legal team said it will try to recover the funds from his financial supporters.

"Irving will be pursued for every penny of the costs," said a member of the defence team, "and if we don't get the money from him we will go to the judge and ask him to order Irving to divulge the names of his financial backers."

Irving, who defended himself in his lawsuit against Lipstadt, appears to be facing severe financial difficulties.

His main asset, a $1.5 million apartment in London, is heavily mortgaged, and he is already facing bankruptcy proceedings by a firm of London lawyers.

IAF looking to fly farther afield for defence reasons

By REUVEN PEDATZUR
Ha'aretz Daily Newspaper Ltd.

A recent edition of *Aviation Week* devotes its cover story to the Israel Air Force. The facts and analyses presented in the detailed article indicate that the author received considerable co-operation from the IAF's senior commanders, who utilized the article as a platform for describing their professional world view, declaring their intentions and outlining the IAF's acquisition plans for the present decade.

It is doubtful whether Israeli military censorship would ever have authorized an Israeli newspaper or journal to publish the facts and figures that appear in the *Aviation Week* article.

According to *Aviation Week*, the IAF's projected modernization program will cost some $30 billion. This huge amount is intended primarily to provide the IAF with the capacity for operating much further away from home than it now does. According to top-ranking IAF officers, including its outgoing commander, Maj.-Gen. Eitan Ben-Eliahu, the gaze of the IAF's senior personnel is directed toward the horizon.

The goal they have set is for the IAF to have the capability to attack ballistic-missile launch sites in Iran and Iraq.

Apparently, the IAF's upper command has reached the conclusion that the most lethal threat Israel will face over the next few years will be the presence of ballistic missiles in the arsenals of peripheral states such as Iran and Iraq, which, although not sharing a border with Israel, are hostile to Israel.

It is expected that some of these missiles will carry non-conventional warheads – chemical, biological and, in the not-too-distant future, nuclear.

In view of this situation, the IAF's main efforts in the areas of development and acquisitions will be directed toward effectively coping with this threat.

The IAF has purchased F-15s and F-16s with a sizable operational range that would give Israel the capacity to strike at targets in Iran. To enhance this capacity, the IAF will also be developing remote-controlled pilotless aircraft or UAVs (unmanned aerial vehicles) that will carry innovative missiles capable of knocking out mobile ballistic missile launchers deep inside Iranian or Iraqi territory.

The UAVs will have evasion features and jet engines and will be capable of remaining aloft for 60 consecutive hours above the enemy's launch areas.

Each UAV would carry 10 high-speed air-to-surface missiles that would be used to destroy the launchers after they have been located.

Sophisticated methods have been developed for identifying mobile enemy launchers. These include state-of-the-art sensors that would be fitted on UAVs, on high-tech intelligence-gathering aircraft and on spy-in-the-sky satellites, all of which Israel would develop on its own, in order not to be dependent on information provided by American spy satellites.

The Arrow anti-missile missile defence system does not answer all of the IAF's defence requirements.

Thus the IAF is expected to develop and utilize a broad-based arsenal that will be sophisticated and expensive, and will include fighter planes, UAVs, spy planes and spy satellites. The prime function of this cutting-edge arsenal will be to provide the IAF with the capacity to search out and destroy enemy launchers and thereby prevent the launching of ballistic missiles at targets in Israel's territory.

Undoubtedly, the IAF's assessment of potential (but very real) threats is correct. The truly alarming scenario would be a strategic war. Distant threats, in the form of ballistic missiles, could determine the outcome of a war.

For this reason, the decision has been made to invest a large sum of money to enable the IAF to counter the threat of ballistic missiles.

However, an analysis of both the IAF's acquisitions program and the combat doctrine it is working on for effectively dealing with the strategic threat raises a number of serious questions.

Over the next few years, massive resources will be allocated, as noted above, for the development of the IAF's capacity for attacking ballistic missile launchers.

This is a difficult and complex challenge, however, not just because the Iranian missile launchers would be positioned at a distance of more than 1,200 kilometres from Israel's borders, but also because the Iranians have learned the lessons of the Gulf War.

When Israeli UAVs cross into Iranian airspace and begin searching for missile launchers, it is reasonable to assume that they will patrol areas containing dummy launchers made of cloth or metal that will make it difficult for the UAVs to carry out their search-and-destroy operations.

It should be recalled here that in the Gulf War, the Americans made 3,000 sorties to attack Iraqi missile launchers, but were unable to destroy even one launcher – one of the reasons being that the Iraqis made widespread use of dummy launchers.

The difficulties involved in search-and-destroy operations against missile launchers will only increase in the future; thus there is serious doubt about the wisdom of enhancing search-and-destroy capacity and about the military dividends that can be generated from such a major investment in this area.

If we also factor in the immense resources that will still be required to complete the development of the Arrow anti-missile missile defence system, we come up with a problematic picture. The prospects of the Arrow's becoming an effective defence system against long-range missiles with non-conventional warheads are slim indeed.

Even the Arrow's developers themselves admit that, at this stage at least, the defence system cannot provide adequate solutions to meet such threats as self-manoeuvring missiles, sub-munitions, large missile barrages, instrument- and radar-jamming devices and decoys.

The IAF is the principal element in the Israel Defence Force's preparations for dealing with the strategic wars of the future. We should take a close look at the planned investments and we should avoid ineffective developmental directions whose chances for success are small.

In the final analysis, Israeli strategy will have to be based on deterrence, and not on attempts to destroy enemy missiles, whether they are still on the ground or already airborne. The bulk of our resources should be earmarked for the reinforcement of our deterrent capacity, not for the reinforcement of our defence capabilities.

Italian Jewish author dead at 84

By RUTH E. GRUBER
Jewish Telegrapahic Agency

ROME — Italian Jewish author Giorgio Bassani, whose books describe the plight of Jews during the rise of fascism, died April 13 at the age of 84.

Bassani was best known for his 1962 novel, *The Garden of the Finzi-Continis*, which was later made into a movie that won the Oscar for best foreign film in 1971.

"The memory of the great writer will remain alive in all of us," Italian Prime Minister Massimo D'Alema said in a message to the family. "The poetry and political commitment of his work place it among the most beautiful pages of 20th-century Italian literature."

Set in the years 1938 to 1942, the novel told the story of the Finzi-Continis, an aristocratic Jewish family blinded by wealth and status to the encroaching realities of fascism and World War II, until it was deported to Nazi death camps.

Obituary

The impending tragedy is used as the backdrop for a love story between Giorgio, the son of a middle-class Jewish family, and Micol, the beautiful daughter of the Finzi-Continis.

"Bassani was the first – and perhaps the best – writer to talk about the condition of Italy's Jews under the 1938 Racial Laws, which the Italian people had embraced with great indifference toward the Jews," said Tullia Zevi, a former president of Italy's Jewish community.

Bassani was born in 1916 in Bologna, but lived much of his life in Ferrara, a town near Venice, with a long and rich Jewish history. He grew up there in an opulent villa that served as the model for the Finzi-Contini mansion.

Bassani was persecuted under the 1938 Racial Laws and had to publish his first works under a pseudonym. During World War II, he was jailed briefly for anti-fascist activities.

Bassani, who was also a poet, won many top literary prizes and also was active in the environmental protection movement.

His death came after a long battle with Alzheimer's disease.

His final years were marked by a bitter, public feud over his estate between his estranged wife and his current companion, the American Portia Prebys.

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Zionism and democracy are pillars to be preserved

By NATAN SHARANSKY
Ha'aretz Daily Newspaper Ltd..

Zionism and democracy are the two pillars of Israel. They are the foundations upon which Israeli life is based; the fulfilment of one is conditional upon the implementation of the other.

That is what I believe, and I try to act according to this belief. To many, this statement will sound more like a slogan than a plan for action, but the Israeli reality reconfirms it, time after time.

Natan Sharansky

Only recently, when I made two separate decisions regarding related issues, did it become clear to me to what extent this statement reflects the reality of our lives here.

This past February, I was asked to review a recommendation submitted by an investigative committee to determine the boundaries between Rosh Ha'ayin and Kafr Kasm; the committee had completed its work in July 1997.

The committee recommended annexing to Kafr Kasm the areas north of the Trans-Samaria highway, except for the area of the Rosh Ha'ayin industrial zone, in order to designate it for industrial and residential uses. I thoroughly reviewed the committee's recommendations and found them to be satisfactory in terms of their professionalism.

Around a week ago, I received the recommendations of a committee reviewing illegal construction in the Arab sector.

Analysis

The report paints a grim picture of noticeable increases in the scale of illegal construction, which overburdens infrastructures, including roads, drainage systems and educational and community buildings, which are insufficient to meet the needs of a growing population to begin with; damages the environment; and swallows up open spaces, a resource rapidly disappearing from the local landscape.

A constant tension exists between the two principles

The committee recommended taking determined steps to halt the phenomenon, among others, by razing at least some of the illegally constructed buildings while creating fitting conditions to resolve the problem of overcrowded housing in these communities.

I decided to adopt the recommendations of both committees. It is the right step to take. Objectively, it is the right step. But it is also the right step to take based on a broader vision of the state's best interests, the best interests of the people for whom the state was established and the best interests of all the state's residents.

Unfortunately, only a few people reacted to the decision in a relevant manner. In a polarized society such as ours, every decision is catalogued according to a political label. If you hand over land to Israeli Arabs, you are anti-Zionist; if you decide to raze illegal buildings built in the Arab sector, you are undemocratic.

Contrary to the critics, I claim that the decisions were based on two principles – Zionism and democracy. In my view, the two principles represent the basic ideological underpinnings of Israel and are intertwined and conditional upon each other.

A constant tension exists between the two principles. The task of living amid this continuous tension is not an easy one. Many times, because of an overly demanding reality, fatigue, inattention or whatever other reason, we favour one principle over the other.

We are a relatively young country that has been coping, since its first days, with complex issues simultaneously: the return of a people from 70 Diaspora communities to its land and its re-establishment in the land it had been exiled from 2,000 years earlier; a continuous struggle with Arab countries for recognition of our existence as a sovereign state in the Middle East; life in a society with a Jewish majority alongside a large Arab minority; the building of an independent society with economic strength and political stability.

These are only some of the issues that have accompanied us during our 52 years of existence as a state.

Dealing with the problems before us only on the basis of the Zionist ideal while overlooking the principle of democracy is liable to turn us into an oppressor of the minorities living among us and, consequently, our own oppressor.

Tyranny of any kind cannot survive for long. It carries within it the seeds of its own destruction.

However, democracy also cannot exist without national consciousness and identity. It is not arbitrary. It cannot operate in a vacuum. It is part of the way of life of a nation, society and state with a defined identity. Without these, democracy cannot exist.

In my opinion, Israel is moving to resolve each of these issues by realizing the need, throughout the state's entire existence, to handle them in accordance with the two underlying principles. If you look at the development of the state and its society, you see that the Zionist dream and the ingathering of the exiles cannot be realized without democracy; likewise, there can be no democratic life here without Zionism.

Therefore, it is incumbent on us, as elected representatives, to make decisions that will simultaneously ensure the existence of both Zionism and democracy. It is the right thing to do. It is not simple; often, it entails difficulties and causes ostracism.

However, any attempt to flee from it only worsens the problem and heightens the danger. Running away from problems may, perish the thought, cause us to lose both Zionism and democracy.

Doing the right thing according to Zionism and democracy is what will guarantee the existence of the State of Israel and strengthen it. Because I am an optimistic person, I believe that that is also what will eventually happen.

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What Israel needs now: to reconcile Judaism, democracy

By ELLA BELFER
Special to The CJN

Is a "culture war" between religious and secular Israelis inevitable? Are Torah values and democratic values irreconcilable?

Absolutely not. Ancient Jewish and modern democratic values are inextricably linked and should be mutually reinforcing.

Opinion

Our Jewish tradition helped to make modern, western democracy possible. The likes of Thomas Jefferson, Alexander Hamilton and John Locke relied heavily on biblical precepts when they espoused democratic principles.

The Torah and the prophets taught about limiting the powers of kings and laid the foundations for the principles of equality and freedom as we understand them today. Rabbinic literature offers many lessons about the importance of individual autonomy, tolerance for different views, even pluralism.

There is a small but exciting movement in Israel today to teach secular and religious students these common roots and the shared premises of Judaism and democracy. What Israel needs now is an expansion of these efforts to reach many more people.

Doing so will move Israel closer to a renewed consciousness of a shared community. That, in turn, should create a new set of core assumptions about society that would be shared by all Israelis, whether or not they believe in God or practise the Jewish religion.

A new social contract that synthesizes Jewish and democratic values will become possible, through a process of dynamic discourse that stresses inclusiveness and aims at concrete compromises.

Observant and non-observant Israeli Jews will always differ on some fundamental issues. But those differences need not – and must not – result in a culture war that ignores what they have in common.

Prof. Ella Belfer is Avi Chai professor of Judaism and Society at Bar-Ilan University in Ramat Gan, Israel.

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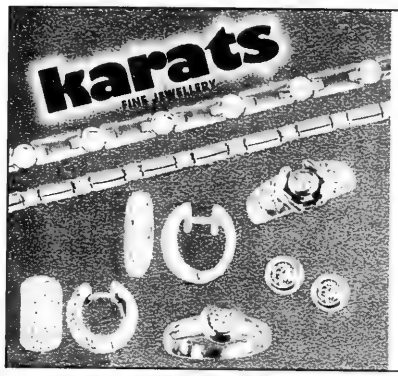

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Health & Lifestyles

New drug approved against non-Hodgkins lymphoma

By LEILA SPEISMAN
Staff Reporter

TORONTO – Rituxan, a drug just approved by Health Canada, offers hope for those suffering with non-Hodgkin's lymphoma.

Non-Hodgkin's lymphoma (NHL) is a cancer of the lymph system. Malignant or cancerous immune cells, lymphocytes, multiply uncontrollably, impairing normal cell function and the body's ability to fight infection.

Symptoms include swelling of the lymph nodes, fever, anemia, weight loss and fatigue.

Speaking at a recent press conference, medical oncologist Neil Berinstein, director of the advanced therapeutics program at Toronto Sunnybrook Regional Cancer Centre of Sunnybrook and Women's College Health Sciences Centre, explained that Rituxan is one of a new class of anti-cancer drugs called monoclonal antibodies.

Another one is Herceptin, which is being used to treat breast cancer.

These drugs, which he referred to as "designer drugs," recognize and destroy only cancerous cells. "Rituxan targets and terminates cancer cells by binding to a protein known as the CD20 antigen, which regulates cell death."

This drug is given in a series of four injections on an outpatient basis over a 22 day period. The first one takes between 5½ and 6½ hours, while the rest take between three and four hours.

There are very few side effects, other than flu-like symptoms such as fever and chills on the first treatment, which are controlled by Tylenol and Benedryl. This is in sharp contrast to standard chemotherapy, which can cause hair loss, loss of appetite, weight loss, fatigue, nausea and vomiting, and increased susceptibility to infection. These side effects are not only physically debilitating, but psychologically traumatic.

Because of the ease of administration and the few side effects, Berinstein said Rituxan can be given in clinics or at doctor's offices.

In recent studies, 42 percent of patients found that their tumours shrunk by more than 50 percent. Half maintained that result for a year.

Berinstein said that he expects even better results when Rituxan is used early in the course of the disease, and when combined with chemotherapy or stem cell therapy.

Myron Czuczman, head of lymphoma service at Roswell Park Cancer Institute in Buffalo, cautioned against unrestrained optimism, warning that there is still no cure for NHL. "Most [people with the disease] will succumb to it," he said bluntly.

However, he said, Rituxan significantly improves the quality of life, and allows time for the body to heal.

Instances of non-Hodgkin's lymphoma have nearly doubled in Canada, the United States and Europe since the 1970s, said Czuczman. "It is now the fifth most common form of cancer – almost an epidemic."

He said that he believes that this is due to environmental causes, such as pesticides, herbicides and industrial dumps.

NYGH to reorganize patient services

TORONTO — North York Hospital (NYGH) has announced it is planning to reorganize patient services at its Branson and general divisions.

The reorganization, planned to take effect in mid-September, is a step towards complying with the directions of the Health Services Restructuring Commission (HSRC).

The HSRC directed North York General Hospital to assume the governance, management and operation of North York Branson Hospital, and to convert the site into an ambulatory care centre with a focus on services for seniors.

The hospital's CEO, Murray MacKenzie, says the reorganization was driven by the need to address several significant concerns that affects the hospital's ability to keep Branson open as a broad-service acute care site for an extended time.

Access to care was an issue for many hospitals over the winter months as they struggled with overcrowded emergency departments. One of the reasons for emergency department overcrowding, is that patients requiring admission cannot be transferred to inpatient beds. Many of these beds are occupied by people awaiting placement in long term-care, chronic care or rehab hospitals, MacKenzie said. Over the last year, 25 to 30 percent of NYGH's inpatient beds were occupied by people who would be better served in a different setting.

"We want to make sure patients receive the kind of care they need in the most appropriate setting. There simply isn't enough capacity in the system to transfer out all the patients who need to be in rehab or nursing homes. With this plan, we will create our own capacity to provide these patients with the appropriate level of care," he said.

"None of these changes will take place until the first phase of our 5,000-square-foot emergency expansion at the general division is finished. We expect construction to be completed in the summer, and then we will be ready to handle an increased caseload in the general division emergency department."

The new organization calls for the creation of a facility at the Branson site to treat urgent problems such as cuts, broken bones, bronchitis and asthma. If a patient has a more serious problem that requires admission to hospital, arrangements will be made to transfer them by ambulance to the general division emergency department at Leslie and Sheppard.

"This centre will help alleviate the pressure on local emergency departments by providing rapid, high quality and efficient care for patients with acute medical problems," says Dr. Tim Rutledge, chief of emergency services.

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Plenty of Holocaust-themed videos are available

LARRY ANKLEWICZ
Special to The CJN

Fifty-five years after the end of World War II, the Holocaust is the central focus of an ever growing number of films and videos around the world.

This is clearly evident when we see the number of Holocaust films that have appeared in local movie theatres lately, and the number of videos regarding the topic that line the shelves of video stores.

Films such as *Schindler's List* and *Life Is Beautiful* have made huge amounts of box office dollars. At the same time, less successful films such as *Jakob The Liar*, *Train of Life* and *The Truce* have made their way across the world's film screens.

On video, this trend is even more profound. Not only have most of the films already mentioned made their way into video stores, but a host of others are available for those who wish to search for them. In fact, it would be very easy for video stores to set up a Holocaust section. There is no lack of titles with which to stock it.

Why have so many Holocaust films been produced? And why are the number of such films constantly increasing?

Part of the reason may be the growing self-discovery of the Jewish community in North America, and even in Europe. For many years after the Holocaust, very little was said or written about the topic.

In the immediate post-war period, most survivors wanted to get on with their lives. They wanted to start families and live normal lives. Some survivors did not even tell their children about their experiences during the war.

Maybe the memories were too fresh and too powerful. Maybe some people wanted to forget the horrors. Maybe the emphasis was on recovery and recuperation, and the focus shifted to the creation and preservation of the State of Israel.

That is not to say there were no films in these early days. Polish director Alexander Ford made a remarkable film called *Border Street* in the late 1940s and a handful of films came out of Eastern Europe.

There were also films such as the excellent Czech film *The Shop on Main Street* (1965); the French film *The Two of Us* (1968) and the Italian classic *The Garden of the Finzi-Continis* (1971).

John Turturro in Francesco Rosi's *The Truce*.

In the United States, there were a few attempts to broach the subject with *The Diary of Anne Frank* (1959) and *Judgment at Nuremburg* (1961), but these were usually made to deal with broader subjects such as brotherhood and justice.

There were a few exceptions such as *The Pawnbroker* (1965), but these were unusual occurrences. The landmark event that opened the floodgates seemed to be the 1978 television miniseries, *Holocaust*.

This production seemed to touch a collective nerve throughout the world. It was seen by enormous numbers of people, many of whom knew little or nothing about the Holocaust.

Since then, the Holocaust has become less of a taboo subject, and some excellent films have been produced, most of which are available on video.

The French films *Au Revoir Les Enfants* and *Shoah*, and the German *Europa, Europa* are among the best of this genre. From Poland came *Korczak*, the story of the famous Jewish doctor, writer and child expert who chose to accompany the children of his orphanage to the gas chambers.

We have seen such films as *Triumph of the Spirit* (1989), *The Truce* (1997) and *Schindler's List* (1993). The aftermath of the Holocaust has been shown in such films as *Enemies: A Love Story* (1989), *The Music Box* (1989) and such television films as *Max and Helen* (1990) and *A Call To Remember* (1997).

The list is almost endless. Including documentaries and short films there are probably several hundred films and videos on the market about the Holocaust.

People interested in obtaining such videos should check with their local video stores, the Columbia House Video Club or several of the Internet merchants such as Ergo, Facets, Amazon, Big Star and others.

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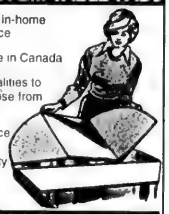
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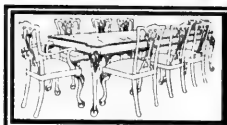
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Arts & Travel

VISITORS ALWAYS WELCOME

TRAVEL TALK
BY BILL GLADSTONE

It's hard to estimate distances in the Judean hills in and around Jerusalem, but I'm told that, as the crow flies, only three kilometres separates Jerusalem and Bethlehem – less than the distance from Bloor Street to Eglinton Avenue in Toronto. Yet, despite the proximity of these two holy burgs, the psycho-political gap between them can still be measured in lightyears.

Last year, while attending a millennium-related tourism industry function in a Bethlehem hotel, I tried to telephone a colleague who worked 10 minutes away in Jerusalem. Using a pay phone in the lobby, I dialed the number three times, each time receiving a tape message in Arabic.

Was I dialing incorrectly? As a North American used to invisible and near-perfect phone service, I just didn't get it. Then the front-desk clerk explained: Since the Israeli and Palestinian telephone authorities have no friendly patch service between them, an Israeli cell phone is the only way to make such a phone call. (I borrowed one and made the call.)

Despite the distance that usually divides Israelis and Palestinians, representatives of both peoples recently came together in Ottawa. The occasion was a travel industry breakfast sponsored by the Travel Media Association of Canada.

Both Abdul Bakr Munem, the Palestinian representative to Canada, and Arie Shevy Shibi, the Israeli consul for tourism in Canada, were in attendance. When they shook hands and pledged to work jointly on tourism initiatives, the room broke into a prolonged standing ovation of the sort heard infrequently on the White House lawn.

"We were once fighting, now we are friends," said Munem, adding that "Our region is ready to welcome thousands of Canadian tourists."

"Tourism is the passport to peace," said Shevy Shibi. "With the advent of peace, Canadian tourists to the Middle East will be able to experience so many more cultures and traditions."

The Pope's historic visit last month will also certainly serve to remove barriers and open doors. And while Prime Minister Jean Chretien's recent gaffe-ridden foray into Israel and the Middle East may not exactly inspire ovations, it was still precedent-setting: he is the first sitting Canadian prime minister to pay an official state visit to Israel. (I wonder what took so long?).

Perhaps the visit will encourage fence-sitting Canadians of every denomination to follow.

This week, Jordan's King Abdullah is expected to visit Israel to meet with Israeli Prime Minister Ehud Barak in Eilat. He has reportedly postponed going until now because of problems that have stalled both the Palestinian-Israeli and the Syrian-Israeli peace tracks.

If you seek a specific enticement to visit Israel, consider the following:

• Rosie Schwartz, a travel columnist for the *Ottawa Citizen*, is teaming up with Tony Aspler, wine columnist for the *Toronto Star*, to lead a gourmet tour to Israel. Their unique kitchen mission leaves Toronto May 14, seeking tastes of Israel in five-star restaurants, street markets, wineries and Druze villages before returning May 25. For details contact Linda at 416-481-3323.

• The 24th annual Jacob's Ladder Folk Festival occurs on the shore of the Sea of Galilee on May 19 and 20. See the Web site http://www.goisrael.com.

• Current exhibits at the Israel Museum in Jerusalem include The Yemenites: Two Thousand Years of Jewish Culture, and Cradle of Christianity, which explores the origins of Christianity through hundreds of finds uncovered in the land of Israel. Web site, http://www.imj.org.il.

Author's life on the run in wartime Poland

By ADAM BELLO
Special to The CJN

In Nazi-occupied Poland, 100 cigarettes and a bottle of vodka was the reward offered to citizens for turning in a Jew in hiding. It was just enough of an incentive to keep young Arthur Schaller on the run.

Sharing life-defining experiences that took nearly half a century to bring to print, *100 Cigarettes and a Bottle of Vodka: A Memoir* (Malcolm Lester Books) chronicles the boyhood of Arthur Schaller from 1939 to 1945.

While it received critical acclaim last year, *100 Cigarettes* was released after Schaller's death in the summer of 1998. He died just as the book was being published.

Chronicling his life from age 11 to 15, the book follows his prewar family life up to their time together in the Warsaw Ghetto. He describes his sense of loss when he separated from his parents and younger brother. Escaping to the Polish countryside at age 14, he lived as an orphaned Catholic cowherd.

For him, it was a life of great danger and uncertainty – but not of despair. Moving from farm to farm to avoid detection, Schaller never lost focus of the goal ahead of him: to survive for today to live for tomorrow.

Drawing on cunning and street- smart resourcefulness, Schaller recounts how he raised himself. But he always kept the lessons he learned from his parents and from Judaism close to heart.

He wrote of his personal philosophy: "Absolute good is here all the time, and lucky are the ones who can see it and rise above their misery. It could be said that I consciously thought about these things. I just knew deep inside, and knowing it was as normal to me as breathing."

Many of his detailed accounts tell much about Jewish Warsaw before and during the war. Stories of the family tie into holiday and Shabbat.

He recounts from afar the Jewish uprising in the Warsaw Ghetto in April to May of 1943. Falling at the time of Passover, Schaller asks himself questions about the purpose of that hopeless fight for freedom, questions for which he could not readily find answers.

During Schaller's travels, music helped him keep his sanity. Maintaining a connection to his mother, who was a pianist, he learned to play and teach others along the way, and that helped him win their favour.

Schaller, who immigrated to Canada immediately after World War II under the name Shaller, shared his love of music with the family he started here. His daughter Halina is a songwriter.

100 Cigarettes and a Bottle of Vodka, which remains in many ways a tribute to the memory of Schaller's lost family, is available at Chapters bookstore.

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Film a testament to man's capacity for self-delusion

By SHELDON KIRSHNER
Staff Reporter

In 1979, when he was filming *Shoah*, his epic about the Holocaust, Claude Lanzmann interviewed 63-year-old Maurice Rossel, a Swiss Red Cross official who had written a rather glowing report about his visit to the Thresienstadt concentration camp in June 1944.

Rossel inspected Theresienstadt – a camp for "prominent" Jews which funnelled its hapless inmates to death camps like Auschwitz and Treblinka – with the consent of the German authorities. Having expected the Red Cross delegation, led by Rossel, the Germans cynically gussied up Theresienstadt so that it would appear to be an innocuous "model ghetto."

Certainly, Rossel was fooled. "I saw a normal small town," he told the incredulous Lanzmann.

Since *Shoah* was already shaping up to be an inordinately long film, Lanzmann decided not to use the Rossel clip. But now he has released it as a free-standing documentary under the title of *A Visitor From the Living*. Taking the form of a conversation between Lanzmann and Rossel, it will be screened by Cinematheque on Sunday, April 30 at 2:45 p.m. at the Art Gallery of Ontario's Jackman Hall.

The 65-minute film, a deadpan testament to man's capacity for self-delusion, is well worth seeing.

Theresienstadt, 50 miles northeast of Prague, was emptied of its Czech inhabitants and filled with so-called "prominenten." They were assimilated Jews from all over Europe, but especially Germany, Austria and Czechoslovakia, who had distinguished themselves as high officials, politicians, scientists or decorated war veterans.

Packed into overcrowded barracks, and beset by malnutrition, the largely elderly Jews of Theresienstadt were doomed, destined for trans-shipment to the gas chambers of Poland.

Before Theresienstadt, Rossel had visited Auschwitz, unannounced, in 1943. The surprised commandant, receiving him courteously and expressing his admiration of Switzerland, showed him nothing. Rossel saw no crematoriums, nor could he smell the stench of burning flesh. The few prisoners he passed resembled walking skeletons.

The commandant, however, alluded to the " incredible job" he and his subordinates were performing. Europe, he boasted, would "thank" Nazi Germany one day.

Rossel, the representative of the International Red Cross Committee in Germany, left Auschwitz empty-handed, realizing in his heart of hearts that it was "a terrible place," but still unaware of its real diabolical purpose.

Rossel's visit to Theresienstadt, which lasted about three hours, was carefully stage-managed to create a false impression. Rossel, unwittingly, legitimized Theresienstadt as a kind of Nazi Disney World.

In retrospect, he fully understands that he was taken for a fool and/or a naif. There was, he now concedes, a "tricked-up," manipulative atmosphere in the camp, which the Germans had artfully transformed into a "Potemkin ghetto" for the day.

The tour was conducted by a robotic Jewish doctor who was subsequently executed. The Jews in Rossel's line of vision, wearing yellow stars, were docile and passive. In fact, they were terrified.

Thinking that he had entered a camp for "privileged" Jews, Rossel was impressed by the immaculate facilities – the kindergartens, the parks, the cafes, the synagogue, the living quarters. He could not see beyond the falsified facade. Nor could he have known that 5,000 Jews had been dispatched to Auschwitz on the eve of his brief and unedifying visit.

Looking back at his useless visit, Rossel, his face a passive mask, admits that he was bamboozled by the Germans. "It's amazing that no one ever said, 'This is a farce,'" he observes, still amazed by the "play acting" of the Jews.

Smoking a cigarillo, he admits that he would not have written a rosy report about Theresienstadt had he been apprised of its actual function.

It is not exactly a startling admission. But as these words spill out of his mouth, his unblinking eyes reveal a flicker of apologetic emotion for the first time in the interview.

A 'painterly' novel

By BILL GLADSTONE
Special to The CJN

Stoddart Publishers has produced a second edition of Toronto writer Cary Fagan's acclaimed miniature novel *The Doctor's House* in a new collection titled *The Doctor's House and Other Fiction* (softcover, $24.95).

The Doctor's House received glowing praise from the *Globe and Mail* and elsewhere when Fagan published it privately five years ago as the first imprint of his own small publishing house, paperplate books.

The story focuses on a gentile boy who is wounded in a pogrom in which his mother dies, and is taken to recuperate in a Jewish household in Warsaw in the 1930s.

When the book first appeared, the *Globe* reviewer called it a "painterly" novel that "radiates from its small canvas."

The opinion of this reviewer is that it is a minor yet largely unknown classic of Canadian Jewish writing.

"It's like most of his fiction – it's very condensed and every word carries the exact amount of freight," says Stoddart managing editor Don Bastion. "He's a minimalist in his approach. Even though he put it out himself in a very fine edition, we thought it deserved a wider readership."

Stoddart also published Fagan's last novel, *Felix Roth*, and according to Bastion, the Toronto-based publishing house hopes to publish his next one as well.

"He is, I think, one of the finest novelists writing in Canada, but he's so quiet about it that a lot of people don't realize how well his stuff is coming along," Bastion said. "[Bringing out a new edition of *The Doctor's House*] is our way of keeping him in the public eye."

The four stories included in the collection confirm Fagan's reputation as an impeccable stylist with a precise and masterly control over plot and language.

His previous novels include *The Animals' Waltz* and *Sleeping Weather*. His first published novel, *The Animals' Waltz*, features a female Jewish protagonist from the Toronto suburb of Bathurst Manor, and won praise from the *New York Times Book Review* after its publication in 1994.

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Arts & Travel

JEWISH FILM FEST SALUTES ISRAELI FILMMAKERS

Spring, says the 20th-century bard, is the cruelest season, breeding lilacs out of the dead ground, generating possibility without hope.

But according to the traditional Jewish view, the Passover season is intensely and miraculously life-affirming, a time of freedom and spiritual renewal, a time of possibility and simultaneous hope.

As such, it's the perfect season for Toronto's annual Jewish Film Festival (TJFF), which has gained international prominence in only eight years.

From May 4 to May 11, the eighth annual TJFF screens 58 short and feature-length films from a pool of more than 200 films that were previewed. In his search for material, programming director **Shlomo Schwartzberg** went as far afield as the Berlin International Film Festival, from which he brought back three films.

Israeli films take centre stage this year, beginning with the opening-night-gala entry *Yana's Friends* (1999), a drama about Russian immigrants in Israel that recently snagged 10 Israeli "Academy" Awards.

Besides three documentaries, four features, five TV dramas and 10 shorts, the cinematic cornucopia from the Promised Land also includes live talent. Directors **Eli Cohen** and **Renen Schorr**, and the country's leading actor **Moshe Ivgi**. They will be attending and introducing films with which they are associated.

Schorr, who directed the now-famous *Late Summer Blues* (1987), is head of Israel's stellarly successful Sam Spiegel Film & Television School, to which the fest pays tribute by showcasing five shorts. "They are very, very accomplished films," notes Schwartzberg. "If these are the people who are going to be making films in Israel, then the Israeli cinema has a very bright future."

Perhaps not unexpectedly given the shape of the culture, Holocaust films also play an important role: included are four such works from Germany. The fest is resurrecting the original 1974 East German version of *Jakob Der Luegner* (*Jacob The Liar*), a predecessor of the recent eponymous feature starring **Robin Williams**.

The festival has also assembled what promises to be a provocative panel discussion – the topic is Enough Holocaust Films, Already! – featuring filmmakers **Eli Cohen** (*Summer of Aviya*), **Elida Schogt** (*Zyklon Portrait*), **Christopher Riley** (*After the Truth*), **Jack Kuper** (*A Day in the Life of the Warsaw Ghetto – A Birthday Trip in Hell*) and others.

This year also delivers more Canadian content than ever before, in the form of seven short films (six by Toronto filmmakers) and an enticing new feature, *La Position de L'Escargot* (*The Snail Position*) from Quebec. Toronto filmmaker **David Kaufman's** *The New Klezmorim* makes a world premiere here, as does the 44-minute German-made documentary, *Violin Up! Isaac Stern in Cologne*.

Another worthy piece making its Toronto debut is the Oscar-nominated *Solomon and Gaenor*, a "British-made, Welsh-set, Romeo-and-Juliet-type love story," Schwartzberg says, that is subtitled whenever the speech ventures from English into either Yiddish or Welsh.

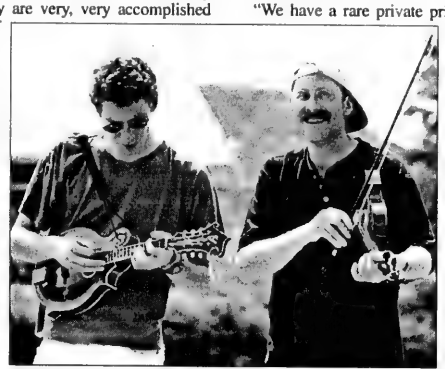
Admirably, the fest looks backward into the rearview mirror as it moves ahead. Besides the already-mentioned *Late Summer Blues* and *Jakob The Liar*, it is screening dusty classics such as **Paul Mazursky's** 1976 drama *Next Stop Greenwich Village* and the far more obscure Yiddish musical fantasy-comedy *Der Yidishe Nigun* (*The Jewish Melody*), directed by **Josef Seiden** in the United States in 1940.

"We have a rare private print – a collector in New York loaned it to the Festival," Schwartzberg says.

Oh, and did I mention *From Swastika to Jim Crow?* This new U.S.-made video documentary looks at the high number of European Jewish professors, fired by the Nazis, who ended up teaching at African American colleges in the United States.

And what about *The Port of Last Resort*, which tells the fascinating story of the 20,000 Jews who escaped Hitler by going east to Shanghai? Happily, the festival's stunning array of cinematic riches cannot adequately be summed up in one column.

For tickets or a program, call the TJFF box office at 416-324-9121 or visit the Web site at www.tjff.com. The box office is located at 33 Prince Arthur Ave., second floor. On opening day (Thursday May 4), the box office moves to the festival site at the Hyland Cinemas (Yonge St. north of St. Clair) where it remains until closing day, May 11.



David Kaufman's *The New Klezmorim* debuts at the Toronto Jewish Film Festival.

Eye on Arts

By Bill Gladstone

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 B	2 I	3 M	4 B	5 O	■	6 A	7 N	8 D	■	■	9 H	10 O	11 P	12 S
13 O	N	I	O	N	■	14 R	O	A	15 D	■	16 U	H	O	H
17 A	C	T	O	R	■	18 I	S	L	E	■	19 B	I	L	E
20 T	H	E	S	U	21 N	S	H	I	N	22 E	B	O	Y	S
■	■	■	23 S	E	E	■	■	■	24 I	O	U	■	■	■
■	25 N	26 A	27 T	H	A	N	28 B	29 I	R	N	B	30 A	31 U	32 M
33 E	E	R	I	E	R	■	34 R	I	O	■	■	35 O	N	O
36 P	A	I	N	S	■	37 E	I	N	■	38 S	39 T	R	I	P
40 I	T	E	■	■	41 I	S	T	■	42 C	H	A	T	T	Y
43 C	O	L	44 L	45 E	G	E	H	46 O	L	I	D	A	Y	■
■	■	■	47 A	D	L	■	■	48 R	A	P	■	■	■	■
49 J	50 U	51 S	T	Y	O	52 U	53 A	N	D	M	54 E	55 K	56 I	57 D
58 U	N	I	T	■	59 O	K	R	A	■	60 A	B	I	D	E
61 D	I	N	E	■	62 S	E	C	T	■	63 T	A	L	E	S
64 E	V	E	R	■	■	65 S	S	E	■	66 E	N	L	A	I

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Mrs. Sylvia Daniels
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Jewish Film Festival appeals to movie-goers of all tastes

By SHELDON KIRSHNER
Staff Reporter

The eighth annual Toronto Jewish Film Festival will be launched on Thursday, May 4. This year's version is bigger than ever, with 19 features, five made-for-TV dramas, 11 documentaries and 23 shorts scheduled to be screened.

The one-week festival appeals to all tastes, judging from a sampling of five films from Britain, Argentina, Israel, Germany and the United States.

Solomon & Gaenor, one of this year's Oscar nominees for best foreign movie, is a tragic love story which unfolds in English, Welsh and Yiddish in a Welsh mining village at the turn of the last century. Paul Morrison's sparkling gem is due to open at the Cineplex Odeon chain on May 19.

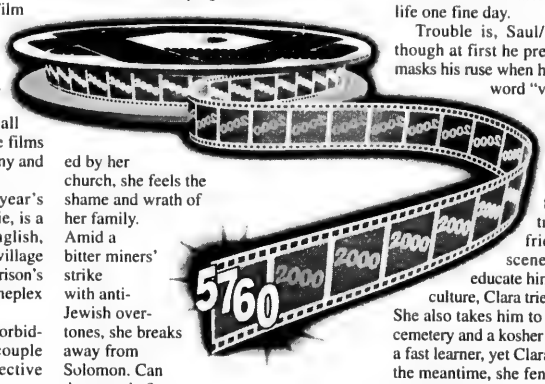
It's basically a cautionary tale of forbidden romance, pitting a love-struck couple against their families and their respective cultures and religions.

Solomon (Ioan Gruffudd), a Jewish cotton-goods door-to-door salesman from an adjacent valley, falls hard for Gaenor (Nia Roberts), a demure woman from a relatively poor and religious Welsh mining family. Afraid of offending Gaenor, Solomon passes himself off as Sam, an Englishman.

Courting her ardently, Solomon presents Gaenor with a beautifully fitted red dress and establishes a friendship with her. But the odds against it blooming into a full-blown relationship are practically nil. Jews are considered strangers, and grassroots anti-Semitism is common.

As for Solomon's Orthodox parents, they impress upon him that Jews are different and should keep to themselves.

Despite these very real obstacles, Solomon and Gaenor are inexorably draw to each other, and inevitably, Gaenor becomes pregnant. Excommunicated by her church, she feels the shame and wrath of her family. Amid a bitter miners' strike with anti-Jewish overtones, she breaks away from Solomon. Can they reunite?



Sensitively directed by Morrison, *Solomon & Gaenor* is a quiet though forceful film with first-rate performances by a stellar cast. The script, as written by Morrison, captures the boundless joy and the heartbreak of these young lovers as they courageously defy intolerant conventions. The deft camera work distills the gritty realism of the isolated Welsh valleys. In essence, *Solomon & Gaenor* is a finely wrought study in cultural dissonance.

***Solomon & Gaenor* is a tale of forbidden romance.**

***

Eduardo Mignogna's *Autumn Sun*, a droll drama from Argentina, resembles *Solomon & Gaenor* superficially. Clara Goldstein (the compelling Norma Aleandro), a love-lorn, middle- aged Jewish accountant who lives in Buenos Aires, places a personal ad in a newspaper in the hope of snagging an ideal companion. Raoul Ferrara, alias Saul Levin, a suave, silver-haired lothario, floats into her lonely life one fine day.

Trouble is, Saul/Raoul is not Jewish, though at first he pretends to be. Clara unmasks his ruse when he cannot pronounce the word "verenikas" correctly.

Disappointed by his methods, Clara drops him. But before too long, Raoul (Fredrico Luppi), a picture framer who learned the trade from a Jewish friend, is back on the scene. In an attempt to educate him in the ways of Jewish culture, Clara tries to teach him Yiddish. She also takes him to a synagogue, a Jewish cemetery and a kosher restaurant. Raoul is not a fast learner, yet Clara grows to love him. In the meantime, she fends off the entreaties of a rather unattractive Jewish merchant named Bernardo Cohen.

Since the theme of *Autumn Sun* is life's unexpected turns, no one will be surprised when passions suddenly erupt. In a moment of clarity, Clara abandons all inhibitions and doubts and invites Raoul into her bedroom. What follows is a rare but luminous example of older lovers on the screen. It's quite lovely and affecting, like the movie itself.

***

David Rubinger is a collector of collective memories, having photographed some of Israel's most evocative moments. In a long and illustrious career, he has snapped an album-full of memorable pictures, but the ones that will probably stand the test of time deal with war and peace.

His photograph of three haggard Israeli soldiers looking up at the Western Wall is synonymous with the Six Day War. His composition of Anwar al-Sadat descending from his airplane upon arrival in Jerusalem on his first historic visit to Israel distills the nuances of a great event.

In *Eyewitness: David Rubinger, Photographer*, a crisp documentary by Micha Shagrir, Rubinger revisits the people and scenes of some of his most famous photographs. Since Rubinger is a gregarious person, the "reunions" with his subjects of old are well worth the journey.

***

From Swastika To Jim Crow, by Lori Cheatle and Martin Toub, tells the little-known but fascinating story of Jewish scholars from Nazi Germany who resumed their academic careers at small black colleges in the American south.

Usually spurned by anti-Semitic white universities, refugees like John Herz, Ernst Manasse, Lore Rasmussen, Viktor Lowenfeld and Fritz Pappenheim found employment at all-black institutions such as Howard College, Talledega College, Hampton Institute and the University of Virginia. Being extraordinarily sensitive to racial terror, they blended perfectly into their respective environments, and their contributions were universally appreciated.

The refugees had no idea what awaited them in these provincial Southern towns, where racial discrimination, segregation and xenophobia were the norm, and where Jews were invariably considered as outsiders. Manasse was threatened by his neighbours because he had invited a black colleague to his home, while Rasmussen was arrested for frequenting a black restaurant. Yet, these were merely bumps along a road which brought them professional satisfaction and the respect of their peers.

***

In 1944, the German government released *The Fuhrer Gives a City to the Jews*, a cruelly crude film which glorified conditions in the Theresienstadt concentration camp, a way station to Auschwitz for most of its hapless inmates. This grotesque propaganda film, animated by a soothing musical score, portrays its inhabitants as happy campers who revel in a bucolic milieu. Seniors play chess and write letters. Blacksmiths, tailors and cobblers attend to their work. Children play happily in a park. Smiling women tend to lush gardens. Doctors perform surgery in immaculate facilities. Cheering crowds attend a soccer game. What, one may ask, happened to all these poor people?

Yom Hashoah programs on PBS

In observance of Yom Hashoah, WNED-TV (PBS – Channel 17 in Buffalo) is running Holocaust-related programs from May-May 4.

May 2

• 7:30 p.m. *The Sculpture of Love and Anguish*. The journey through the Holocaust Museum in Florida.

• 8 p.m. *Tak for Alt: Survival of Human Spirit*. The story of survivor Judy Meisel tells of her struggle to survive and how she has turned that experience into a personal journey.

• 9 p.m. *Burning Questions*. This documentary chronicles the journey Mishael Porembski and her father made as they travelled back to Poland to explore his memories as a Catholic survivor of the Warsaw Uprising and Bergen-Belsen concentration camp.

May 3

•7:30 p.m. *Zegota*. This story of Poland's forgotten World War II rescuers tells the plight of the courageous underground Polish alliance and the conditions of terror under which these rescuers tried to help the Jews.

• 8 p.m. *In Our Own Hands: The Hidden Story of the Jewish Brigade in World War II*. This documentary reveals the history of the only all-Jewish fighting unit in World War II.

• 9:30 p.m. *Witness: Voices From the Holocaust*. The program consists of never-before-released interviews with survivors and witnesses to the Holocaust.

May 4

• 8 p.m. *Exodus 1947*. The well-known story of the British navy's attack on a steamer loaded with 4,500 Holocaust survivors bound for Palestine, and the aftermath of the attack.

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*** CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.**

264 SOCIAL ANNOUNCEMENTS

Beth Tzedec Synagogue & banquet hall **avail. for Simcha** on Sun. July 16, 2000. Call Laurane, 416-781-3514, ext. 13.

275 PERSONAL COMPANIONS WANTED

Attractive woman is looking for an honest, romantic man, age 45-60. Call **416-820-6117.**

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My Passover wish is to meet an eligible SJM! I'm tall, attractive, educated, 30, independent, not pretentious, friendly, outgoing, fit, with many interests. Seeking similar qualities in an SJM, 30-36. **CJN Box 7276.**

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BERGER, Hans - on Apr. 5, 2000, late of 35 Canyon Ave., #1501.

FRUITMAN, Elsie - on Apr. 6, 2000, late of 15 Rockford Rd., #1010.

MORRIS, Elliott - on Apr. 6, 2000, late of 2911 Bayview Ave., #117A.

KOMLOS, Piroska - on Apr. 7, 2000, late of 3174 Bathurst St., #325.

SNIDERMAN, Ruth - on Apr. 7, 2000, late of 650 Briar Hill Ave., #701.

BENNETT, Coralia - on Apr. 9, 2000, late of 99 Marlee Ave., #409.

HERMAN, Eleanor - on Apr. 9, 2000, late of 90 Gertrude St. E.

WOLFISH, David - on Apr. 9, 2000, late of 3270 Bathurst St., #109.

RACHLIN, Lillian - on Apr. 11, 2000, late of 7 Fleetwell Crt.

TOZMAN, Sydney - on Apr. 12, 2000, late of 27 Salonica Rd.

LEAN, Allen - on Apr. 13, 2000.

EDERY, Joseph - on Apr. 6, 2000, late of 265 Winding Lane.

ALTMAN, Hadi - on Apr. 7, 2000, late of 71 Hefhill Crt.

SAMONOVITS, Gerson - on Apr. 7, 2000, late of 150 Neptune Dr.

SADOFF, Al - on Apr. 7, 2000.

VISHNEVETSKY, Yankel - on Apr. 7, 2000, late of 4455 Bathurst St.

GOLDMAN, Dorothy Maud - on Apr. 8, 2000.

SKURNIK, Abram - on Apr. 8, 2000, late of 333 Clark Ave. W.

SHULMAN, Joseph - on Apr. 10, 2000.

LAIMAN, Charles Arthur - on Apr. 11, 2000, late of 3000 Bathurst St.

DOVENMAN, Greta - on Apr. 12, 2000, late of 89 Peckham Ave.

HARRIS, Gloria Rosalyn - on Apr. 12, 2000, late of 73 Dawn Hill Rd.

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The unveiling of a monument to the memory of the late

ALEXANDER & HAJNAL SAND ז"ל

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Pardes Shalom Cemetery

Bnai Torah Section

Relatives and friends are invited to attend

YAMIMA SHIRA LAZER ז"ל

daughter of **Rabbi Louis & Mr. Rivka Schechter,** of Toronto, Canada & San Antonio, Texas passed away on Friday, April 14th in Israel, survived by husband Micki & children, Amichai, Sivan, Tal & Edan; sister Jodi Silberbach of Toronto & brothers Jeffrey & Joshua of San Antonio.

Interment was in Moshav Masuot Itzchak, Israel on Sunday, April 16th.

In lieu of shiva gifts, contribution to the **YAMIMA LAZER MEMORIAL FUND c/o Lodzer Congregation,** 12 Heaton St., North York, Ontario M3H 4Y6 (416) 636-6665 to be used in Israel.

May her memory be a blessing to All

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MAN OF MY DREAMS

Single Jewish female, petite, attractive, intelligent, fun loving, brown eyes, red hair, enjoy the theater, movies, music, travelling. Seeking a Jewish male, 52-65, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1253

FEMME DE JOUR

Slim Jewish professional female, dynamic and challenging personality, multi-faceted with great sense of humour. Enjoys dancing, travel and exploring new horizons. Seeking an honest, established tall gentleman, mensch only. AD#1138

MARRIAGE ONLY

Separated Israeli female with 5 yr old daughter, attractive, a Hebrew teacher. Seeks professional or self-employed Canadian-Israeli male, attractive, 5'10"+, speaks fluent Hebrew, non-smoker and non-drinker, for marriage only. AD#1139

SERIOUS CALLS ONLY

Single female, good looking, business woman, 48, 5'6", warm, spritual , sincere, marriage minded, wth 2 children, 1 married, other 14 yrs old. Enjoy dining, dancing, movies and other intersts. Seeking male 46-57 yrs for friendship first relationship. AD#1449

SOULMATE

Semi-retired professional female, blond, slim, pretty, shapely, youthful, caring, with home here and in Florida. Enjoys theatre, movies, dancingm music, especially Jazz. Seeking sincere, established male, 60-69 yrs, non-smoker, to share love, laughter and more. AD#1325

SINGLE DADS WELCOME

Divorced Jewish professional mom, 43, 5'6", in Thornhill. Seeks intelligent, stable, optimistic, happy, healthy, and energetic single Jewish mensch, who's family oriented, follows traditional Jewish values, sense of humour a plus , to establish a long term committed relationship, based on honesty and frienship. AD#1516

MARRIAGE MINDED

Single female, Toronto born, family oriented, works in the medical educational field, enjoys sports. Seeks male, marriage minded, ready to start a family and raise then with traditional Jewish values. Leave details and self description, will return calls. AD#1051

FAMILY VALUES

Attractive Jewish female, early 60's, seeking gentleman with integrity and who's family oriented. AD#1676

LET'S MEET

Single divorced female, 38 yrs, 5' 4", attractive, sophisticated, warm hearted, romantic, professional. Enjoys music, the arts, tennis, dancing and travelling. Seeking male, 37-48 yrs, who is intelligent, sincere, emotionally and financially stable. AD#1175

LET'S BECOME FRIENDS

Optimistic, fun loving, attractive, professional, brunette, green eyes. Enjoys reading, travel, music, dancing, movies, theatre, walks, evenings at home. Seeking male, 50-60 yrs, who is compassionate, honest, has integrity, strong family values, humourous and enjoys good conversation. AD#1571

LOVES LIFE

Divorced female, 55 yrs, semi-retired professional, green eyes, blonde hair, attractive, caring, good sense of humour. Enjoys music, sports, dining and dancing, cottage life. Seeks male, 60-69 yrs, established, non-smoker, sincere, loves life and laughter. AD#1159

FAMILY ORIENTED

Single female, attractive intelligent, professional, warm hearted, sincere, spiritual modern orthodox, wide variety of interests. Seeks male, 39-45 yrs with similar interests and qualities for family orisented relationship. AD#1158

LET'S FALL IN LOVE

Single Jewish female, attractive, elegant, sophisticated, intelligent, romantic, warm, good sense of humour. Seeking a male, over 47, secure, kind, generous, romantic, knows how to treat a lady. AD#1463

LET'S MEET

Single Jewish female, divorced, 38, 5'4", professional, attractive, slim, enjoy music, theater, philosophy, psychology, tennis, dancing, travelling. Seeking a Jewish male, 37-48, intelligent, honest, sincere, financially secure. AD#1226

FAMILY ORIENTED

Single female, divorced, 41, with 2 teenagers, fun, spiritual, sensual, happy, humorous. Seeking a mensch who is family oriented, humorous, sincere, enjoys outdoors, movies, dining out, having fun, to share good and bad times together. AD#1329

UNIQUE LADY

Single Jewish female, 50ish, 5'6", attractive, thoughtful, loving, caring, sensual, fit, professional, non smoker, positive outlook, enjoy sports, ballet, jazz, countryside. Seeking a male, non smoker, down to earth, secure, to share life's treasures with. AD#1119

JAU DA VIVE

Single female, 58, writer, intelligent, attractive. Seeking a Jewish male, 60ish, who has strong ties with Israel. AD#1247

FAMILY VALUES

Divorced female, 42, 5'2", cute, slim, smart, 2 children, passionate, energetic, fun. Seeking a male, well educated, has good values, non smoker. AD#1016

LOVE LIFE

Single Jewish female, 28, adventurous, ambitious, outgoing, friendly, enjoy sports, working out, reading, music, theater. Seeking a Jewish male, never married, ambitious, trustworthy, honest, outgoing, ready to live life to the fullest. AD#1564

COMPANIONSHIP

Single Jewish female, late 40's, attractive, professional, no dependents, enjoy movies, long walks, theater. Seeking a Jewish male, 49-60, with similar interests. AD#1390

FRIENDS FIRST

Single Jewish female, intelligent, honest, educated, kind, religious, wide variety of interests. Seeking a male, 69-75, with similar qualities, for friendship, companionship, possible future developments. AD#1050

MARRIAGE MINDED

Single Jewish female, 37, brown hair, hazel green eyes, smoker, slim, cute, petite, honest, sincere, down to earth, enjoy cooking, singing, dining, dancing. Seeking a Jewish male, 35-43, spontaneous, romantic, ambitious, ready for marriage and children. AD#1280

SERIOUS RELATIONSHIP

Single Jewish female, widow, attractive, 50, intelligent, European. Seeking a male, honest, kind, well established, to share love and life. AD#1522

MAN OF MY DREAMS

Single Jewish female, petite, brown eyes, cute red hair, intelligent, fun loving, enjoy theater, movies, music, travelling. Seeking a Jewish male, 54-65, professional, non smoker, financially and emotionally stable, honest, kind, fun loving, with similar interests. AD#1256

LET'S TALK

Single Jewish female, 29, attractive, long straight hair, brown eyes, enjoy travelling, the outdoors, love all animals. Seeking a male, established, good sense of humour, easy to talk to. AD#1049

SEARCHING FOR SOULMATE

Divorced professional female, 50, long brown hair, hazel eyes, attractive, charming,m strong headed, twin girls age 22, enjoy dining, country on weekends, camping, travelling, movies, reading. Seeking a male, family oriented, or has a family, understanding, happy for soulmate. AD#1347

KIDS ARE WELCOME

Divorced Jewish female, non practicing, tall, dark hair and eyes, honest, secure, independent, sense of humour, love cottage life, beach, cooking, theater, travelling. Seeking a tall, handsome male, employed, emotionally available, sincere, spontaneous, for serious long term relationship. AD#1436

BE MY SUNSHINE

Single Jewish female, attractive, 5'5", brown hair and eyes, fit, non smoker, kind, sincere, emotionally stable, good natured. Seeking a single Jewish male, traditional, 45-55, around 6', handsome, exiting, established, honest, sensitive, kind, funny, caring, non smoker, children welcome. AD#1609

SINGLE MOM

Single Jewish mom of 10yr old son, 40, attractive, slim, employed, going to school, enjoy dining, dancing, movies, family life. Seeking a male, 40-44, with simliar interests and qualities. AD#1475

GOOD TIMES AHEAD

Single Jewish female, 50, attractive, kind, warm hearted, very young looking, enjoy nature, walks, theater, movies, reading, dining, dancing. Seeking a male, 50+, warm hearted, loving, giving, honest, with similar interests, ready to share life to the fullest. AD#1328

HONEST AND SINCERE

Single female, 37, honest, sincere. Seeking a male, 37-47, enjoys dancing, dining out, for a serious and sincere relationship. AD#1237

SEEKING KNIGHT IN SHINING ARMOR

Single female, attractive, slim, 5'4", brunette, professional, employed, enjoy camping, fine dining, dancing, theater, country life. Seeking a male, 37-45, intelligent, loves to travel, very sincere, single or divorced, do not want anyone who is separated. AD#1285

LET'S MEET

Single Jewish female, very attractive, 33, have some learning difficulties, enjoy movies, dining, dancing, family oriented. Seeking a male, 29-39, gentle, understanding, who also has some learning difficulties but can drive a car. AD#1538

FRIENDS FIRST

Single female, educated in Israel and Canada, professional, slim, pretty, young looking, good sense of humour, honest, thoughtful, kind, outgoing, enjoy classical music, walking, galleries, travel, reading. Seeking a male, 59-65, financially secure, similar interests, for friends first relationship. AD#1166

BE MY SUNSHINE

Single Jewish female, 33, professional, attractive, enjoy movies, music, dining, dancing, reading. Seeking Jewish male, 30's-40's, non smoker, intelligent, honest, caring, stable, for long term relationship. AD#1466

LET'S HAVE COFFEE

Single female, 35, slim, brown hair and eyes, 5'8", kind, caring, sincere, good sense of humour, enjoy movies, TV, sports, cottage life. Seeking a male with similar interests, for long term relationship. AD#1116

FRIENDS FIRST

Single female, educated in Israel and Canada, professional, slim, pretty, young looking, good sense of humour, honest, thoughtful, kind, outgoing, enjoy classical music, walking, galleries, travel, reading. Seeking a male, 59-65, financially secure, similar interests, for friends first relationship. AD#1166

To renew your ad Call: 416-236-6644

MEN seeking WOMEN

To respond to an ad, *call: 1-900-451-4552 Ext. 65*

WHAT'S INSIDE MATTERS MOST

Single male, 47 yrs, good sense of humour, enjoys dancing, old movies-especially Hitchcock, and drives in the country. Seeking female, professional or non-professinal, non slim okay, children okay, smaker on non-smoker, a basically nice, down to earth person. AD#1055

GOOD IN EVERY WAY!

Divorced male, 53 yrs, no children, good hearted, good humoured, good looking. Seeks female for loving relationship. AD#1600

WARM & CARING

Single white male, 57 yrs, warm, caring, romantic, self-employed. Enjoys travel, movies, quiet romantic evenings, good conversation. Seeks female with similar interests and qualities. AD#1565

LET'S HAVE COFFEE

Single male, young looking, 45 yrs, 5'11", brown hair, brown eyes, cute smile, universeity educated, employed professional, good manners. Enjoys movies, dining and dancing, long walks, sporting events. Seeks female 30-42 yrs, for casual relationship, possible long lasting relationship. AD#1598

MARRIAGE MINDED

Single male, 35 yrs, 5' 10", honest, sharing and caring, down to earth, enjoys movies, dining, and dancing, concerts, quiet romantic evenings. Seeks female with similar interests. AD#1660

LOVE AWAITS

Single Jewish male, late 40's , 5' 10", grey blue eyes, warm, sincere, gentel, loving, good sense of humour. Enjoys the theatre, long walks, bowling, tennis. Seeks female, 32-33 yrs, single or windowed, orthodox preferred but not required, intelligent, with similar interests. AD#1161

SHARE LIFE TOGETHER

Single Jewish male, widower, blue eyes, brown hair, medium height, good looking, non smoker, very fit, work out, enjoy movies, dining, travelling, beach holidays, skiing. Seeking a female, attractive, good natured, to enjoy life with. AD#1393

GOOD MAN

Divorced male, 53, no children, good hearted, good looking, good sense of humour. seeking a female to share life with. AD#1178

FIDDLER ON THE ROOF

Single male, unique and special, with traditional values, attractive, young looking, healthy, successful, enjoy life. Seeking a female with similar qualties. AD#1212

SERIOUS RELATIONSHIP

Single Jewish male, 46, physically fit, sincere, no children. Seeking a physically fit and sincere female, 25-35, for serious relationship. AD#1189

WANT FAMILY LIFE

Single Jewish semi-retired business man in beauty supply, 50, 5'8", 145lbs, short dark hair, mustache, traditional, family oriented, enjoy swimming, bicycling, lot of educational reading. Seeking a Jewish female to have children and a family. AD#1322

TALL, DARK, AND HANDSOME

Single Jewish male, traditional, 50, 5'8". 145lbs, well educated, semi-retired, in the beauty supply business, handsome, short dark hair, mustache, enjoy swimming, cycling, educational reading, family life, ready for marriage and family. Seeking a single Jewish female, with similar qualities and interests. AD#1008

LIVE LIFE FULLY

Single male, divorced, father of 2, 48, 5'7", slim, fit, generous, Family Physician, enjoy philosophy, cultures, Latin dancing, cross country skiing. Seeking a younger female, attractive, slim, highly intelligent, passionate, giving, sincere, emotionally and financially secure, likes children. AD#1318

HOUSE OF TORRAH

Single male, Canadian born, divorced, caring, professional, enjoy Torrah and phycology Seeking a female, attractive, Jovio, 32-44, easy going, warm, gentle, spiritual, compatible for love, marriage, family. AD#1222

FAMILY ORIENTED

Single Jewish male, Canadian born, lawyer, Sabth of servant. Seeking a very intelligent and attractive female who wants children and family. AD#1608

SOULMATE

Single male, 58, 6'1", 160lbs, Israeli origin, Canadian citizen, young looking and feeling, tolerant, compassionate, love nature, country side, animals, reading, dining, glass of wine, anxious for a real soulmate to enrich and fulfill my life. AD#1424

HOPELESS ROMANTIC

Divorced male, professional, originally from Eastern Europe, 5'10", handsome, slim, fit, down to earth, non smoker, hopeless romantic, enjoy movies, sunsets on the beach, healthy lifestyle. Seeking a female, affectionate, slim, attractive, late 30's, for long term relationship. AD#1317

LET'S GET TOGETHER

Single male, 5'10", black hair, green eyes, fit, non smoker & drinker, little shy, adventurous, enjoy movies, sports, dancing, walks. Seeking a nice female, friendly, similar interests, non smoker, for friends first relationship. AD#1083

CULTURED SCHOLAR

Divorced male, 50's, attorney, handsome, author, poet, musician, pilot, parachutist, sky diver, scuba diver, lived all over the world, classical music enthusiast. Seeking a female, attractive, intelligent, slender, gracious, compassionate, financially & emotionally secure, to share love & life. AD#1124

MARRIAGE MINDED

Single male, 6'3", 195lbs, fairly intelligent, enjoy running, reading, major goal is to get married and have a family. Seeking a female, enjoys reading and has goals. AD#1631

I BET ON YOU!

Single male, tall, young, 6', medium build, enjoy good music, good food, dining. Seeking a female who enjoys going to sporting events, wagering at the races, having a good time. AD#1483

OPEN YOUR HEART

Single white male, 57, warm, loving, romantic, self employed, business man. Seeking a female, similar qualities and interests. AD#1426

VERY ACCEPTING

Single male, conservative looking, humorous, 46, enjoy dancing, old movies, especially Alfred Hitchcock's, drives in the country. Seeking a female, 40-50, non slim OK, non professional OK, children from previous marriage OK, smoker OK, someone nice! AD#1591

OCEANS OF LOVE

Single Jewish male, 37, handsome, down to earth, fun to be with. Seeking a female, lovely, attractive, down to earth, 25-35, for compatible and understanding relationship. AD#1177

ROMANTIC AT HEART

Single Jewish male, late 40's, 5'10", grey blue eyes, warm, sincere, compassionate, gentle, good sense of humour, enjoy the theater, long walks in the part, bowling, tennis, cooking. Seeking a female, single or widowed, intelligent, with similar interests and qualities, Orthodox preferred but not required. AD#1552

BE MY SPECIAL SOMEONE

Single Jewish male, 34, dark brown eyes, brown hair, 5'10", handsome, down to earth, kind, loving, caring, financially secure. Seeking a Jewish female, petite, 25-33, sincere, attractive, 5'1"-5'6", love to wine and dine. AD#1413

IT TAKES TWO

Single male, 50ish, fair, blue eyes, 160lbs, great body, personality, talent, easy going, humble, warm, spontaneous, enjoy the outdoors, movies, art, cuddling, Israel. Seeking a female, honest, warm, caring, sensitive. AD#1059

SHARE MY WORLD

Single Jewish male, 30, 6'2", 185lbs, tall, slim build, handsome, non smoker, enjoy walks, swimming, camping, cooking, music, reading, conversations. Seeking a Jewish female, early 20's - 30, attractive, fit, outgoing, non smoker, with similar interests. AD#1298

ARE YOU OUT THERE?

Single male, tall, dark handsome, 6', 185lbs. Seeking a female, professional, understanding. AD#1028

CULTURED AND AERODITED

Single male, early 50's, dark handsome, divorced, lawyer, author, musician, pilot, parachutist, skydiver, scuba diver, lived throughout the world, love classical music, art. Seeking a female, highly intelligent, slender, attractive, gracious, compassionate, financially and emotionally secure, to share love life. AD#1238

LET'S TALK

Single male, 42, enjoy taking long walks, skiing, skating, plays, movies, dining. Seeking a female, 35-44. AD#1725

WINE AND DINE

Single male, 44, look younger, 5'8", brown hair and eyes, fairly fit, honest, sincere, loyal, open minded, love to wine and dine, travel, movies, comedy shows, dancing, music, long walks. Seeking a lovely female, 35-48, loyal, honest, humorous, attractive. AD#1537

ARE YOU FOR ME

Single Jewish mak, 30, 6'2", handsome, non smoker, enjoy camping, taking walks, swimming, cooking, music, reading, conversations. Seeking a Jewish female, 23-30, attractive, fit, outgoing, non smoker, with similar interests. AD#1130

BE MY SABBATH QUEEN

Single Jewish male, 30, professional, spiritual, intelligent, fun to be with. Seeking a single Jewish female, 23-33, kind, spiritual, stable, intelligent, cheerful. AD#1440

LET'S CONNECT

Divorced male, shomer shabbaos, 5'10", eclectic, enjoy travelling, studying, the Tora phycology and health. Seeking a female who is warm, attractive, spiritual. AD#1004

SERIOUS RELATIONSHIP

Single male, divorced, 45, one son age 12, university educated, non smoker, attractive. Seeking a lovely lady, late 30's - late 40's, wants to settle down, enjoy life, not into games. AD#1090

MAKE MY DREAMS COME TRUE

Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

MAKE MY DREAMS COME TRUE

Single Jewish male, 44, 5'8", brown hair and eyes, fit, down to earth, honest, sincere, open minded, humorous, enjoy movies, dining, dancing, long walks, travelling. Seeking a single Jewish female, honest, sincere, loyal, down to earth. AD#1068

LASTING RELATIONSHIP

Single male, 44, 5'8", brown hair & eyes, honest, open minded, down to earth, humorous, enjoy dining, dancing, sports, movies, music,travelling, long walks. Seeking a Jewish female, attractive, down to earth, long term relationship. AD#1484

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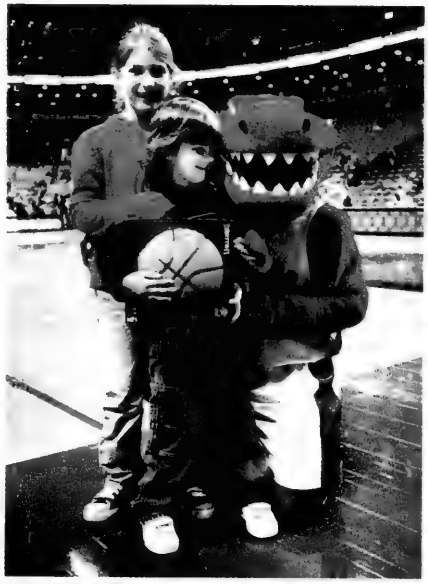
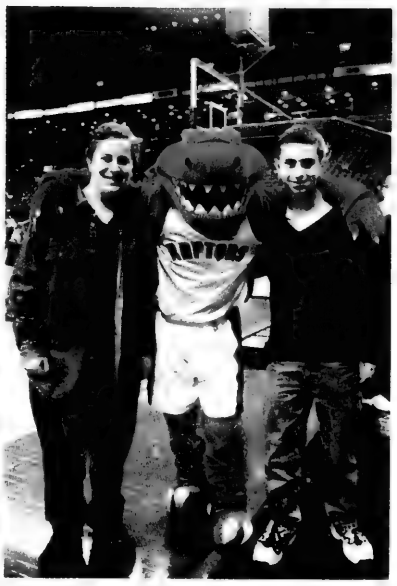
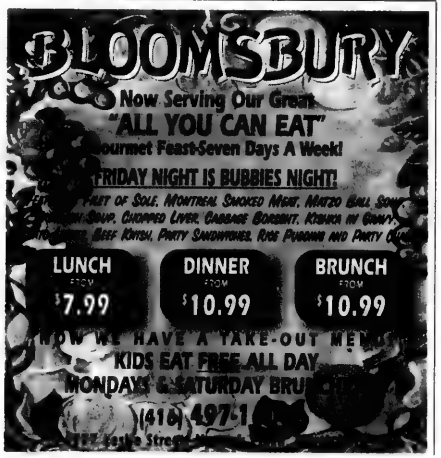
CJN Raptors night brings 1 point victory, prizes for subscribers





THE HAPPY GRINS you see belong to the winners of the Raptor prize draw and their families. Seen above, just before the game (which the Raptors won!) are, back row from left: Chris Gibbs of Maple Leaf Sports and Entertainment who presented the prizes, Jonathan Zafrani, Stephen Cera, Daniel Zafrani, Janice Atkinson of *The CJN*, David Zafrani, winner of the Vince Carter autographed print, Kenneth Karp, winner of the Dell Curry autographed basketball and in front are Sarah and Hannah Dodick. To the far left Sarah and Hannah, and to the immediate left, Jonathan and Daniel also get a special congratulatory hug from Raptor himself.

[Paul Lungen photos]



Softball team holding tryouts

By PAUL LUNGEN
Staff Reporter

TORONTO — The boys of summer are back at it – that is, the boys of summer 2001 are back at it – getting ready to defend their softball gold medal at next year's Maccabiah Games in Israel.

Head coach Brian Revin is gearing up for a hat trick as the team's manager, looking to lead Canada to a third consecutive gold medal. The first step on the long journey to Israel begins in Montreal on St. Jean Baptiste Day, June 25, when a group of softball hopefuls will try out for the team. A week later, the best of the bunch will travel to Toronto and meet candidates from the rest of the country for a two-day evaluation camp, which will likely be held at Wilmington Park.

Competition for positions is wide open with none of last tournament's holdovers guaranteed a spot, Revin said. Although he expects most of the 1997 team to try out, some key members of the team have retired, leaving at least three spots wide open.

Pitcher Mark Bendahan, a mainstay of Maccabiah teams since 1985, has left to coach the junior Maccabiah team, while there are also openings at first and second base as well as the outfield, Revin said.

"If they are a reasonable player, they should come out and try out for the team," he said.

The Maccabiah baseball brain trust has got its eye on some 19-year-old players who play in the Waterloo Junior League, but even they must play their way onto the team.

"There's nobody who's clinched a spot at this particular time," Revin said.

Pure baseball skill is not the only criterion that goes into determining who makes the team and who gets cut. "I have left better players behind and chosen players based on their desire to play and their ability to get along well with others. That's important when you go away for three weeks," the coach added.

For more information, contact Revin at 905-764-0268 or Sam Wetston at 416-780-1019.

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

A Blessing in Disguise

Based on a story told by Peninnah Schram

The couple was celebrating their third Passover together. Though not selfish people, they were not overly generous with their time or their possessions. They were proud of their spotless house and all the furnishings they had worked hard to acquire.

The Passover seder had begun, with just the two of them, when they came to the passage in the Haggadah that states: "Let all who are hungry come in and eat…"

A sudden banging at their door startled them. An old man, his beard streaked with white and gray, his clothes more torn than whole, was standing in their threshold.

"I am looking for a place for the Passover seder," he stated bluntly. Peering over their shoulders, he saw the table set, with the seder plate at the end and the cup of Elijah in the middle. "It looks like I've found the right place."

The couple looked at each other. The old man edged his way through the door, and the couple moved aside. After all, he had arrived exactly during the recitation of the passage inviting all strangers into their home, they thought.

Moments later, they regretted their decision. The surprise visitor was the worst guest they had ever entertained. Most of the soup he was served ended up on his clothing rather than in his mouth. He recited the Haggadah in an incomprehensible manner, spilled the wine all over their expensive white table cloth, and turned the pages of the Haggadah with such force, that he ripped more than a few of them right out of the book.

The couple were only too overjoyed when the old man left. Yet even this moment disturbed the couple.

"I will leave you with a blessing. May every future Passover you share be as joyous as this one," said the old man on his way out.

The couple looked at each other in horror. This was not a blessing, but a curse! they thought.

A few weeks after Passover passed, the couple received a second shock. The wife was pregnant and had been so for a few months. The couple, of course, was planning on having children, but not just yet. They had certain financial goals they hoped to reach before starting a family.

But when their baby daughter was born, the couple forgot all about their earlier misgivings. The joy of bringing a new life into the world, the boundless love they felt towards their infant, and the endless delight they took in even the smallest gesture of their child, made all other considerations vanish.

The next Passover was far different. This time the couple had friends over for the seder, toys lay everywhere, and the furniture was looking a bit ragged.

And at the seder table, when their child babbled on incoherently or spilled the wine on the table or ripped the pages of the Haggadah with uncontrolled zeal, to the surprise of their friends, the couple just laughed it off as their little "genius" at work.

Suddenly, there was a knock on the door. Before they could even rise, the old man stood in front of them. And, precisely at the same moment, they realized that his parting words were truly "a blessing in disguise."

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CABBAGE BORSCHT

olive oil	juice of 1 large lemon	1/3 cup tomato ketchup
1 lb flanken	1 beef bouillon cube	1 small cabbage, shredded
2 medium onions, chopped	1 1/2 cups canned plum tomatoes	2 tblsp granulated sugar
3 stalks celery	2 cups tomato juice	3 cups stock or broth
2 carrots, chopped	2 to 3 tblsp tomato paste	white pepper

In a large, heavy saucepan, brown ribs in hot oil. Remove, then add onions, carrots and celery. Cook until tender. Return ribs to saucepan, add undrained tomatoes, tomato juice, tomato paste, lemon juice, ketchup and beef bouillon cube. Bring to boil, then stir in cabbage (about 8 cups), sugar and 3 cups beef stock or broth. Season with pepper.

Cover and simmer gently over low heat 30 mins. then remove short ribs, take meat from bone and slice into bite-sized pieces. Continue simmering soup for 15 mins. with meat from short ribs. Add additional stock if needed. Check seasoning before serving. Makes about 12 cups.

About Life

Dear Ella,

During Passover, I did something I am very embarrassed about.

A friend of mine saw me as I was walking out of a McDonalds Restaurant and we were both very uncomfortable. I was with some friends from work who aren't Jewish and I was too embarrassed to rock the boat by saying I couldn't eat there, so I just went along with it.

I could kick myself for being so weak. Not only did I decide to eat chametz on Passover, I also made sure it was as treif as treif could be.

The person who saw me is my neighbour and now we keep avoiding eye contact when we come out of our homes. It's one of those scenes where we pretend we didn't really see each other.

How am I ever going to get out of this one?

Couldn't Passover

Dear Couldn't Passover

What's done is done, and there is no use kicking yourself over and over for it. Life goes on. As humans, we have the ability to make choices. They are not always the right ones, but most often, we learn from our mistakes.

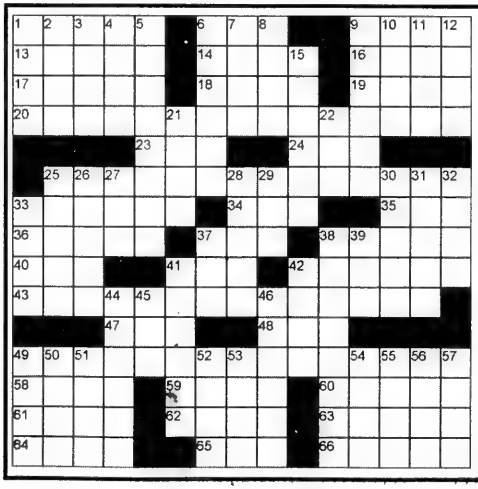
Your friendship, however, needs some mending. There were obvious misconceptions on your friend's part as to your observance of Passover and she was shocked to see you coming out of McDonalds. Give her a few days to come to grips with the idea of you not being as observant as she had thought – and then talk.

This incident must come out into the open if you are ever going to get back to where you were in the friendship department.

Let her know how you feel about what happened, and then put this whole thing behind you.

God willing you will have many more opportunities to do many mitzvot in your life.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*



The Canadian Jewish news

"BY GEORGE!"

By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

CROSSWORD PUZZLE

Across

1 Sex scandal participant, often
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53 Curves
54 *Personal Witness* Author Abba
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57 Lucy's guy

(Answers are on page 40.)

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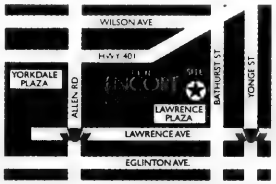

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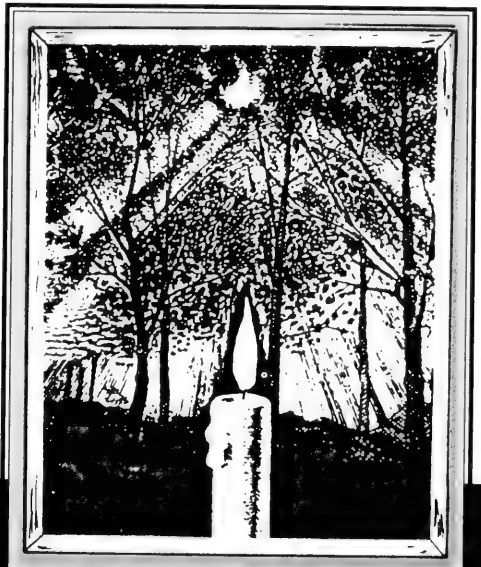

יזכור

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This Week

National

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On Campus

Good will gesture goes sour at UWO. *Page 27*

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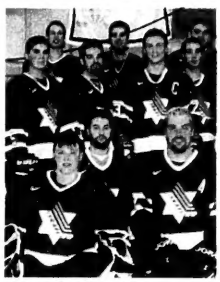
Auvers owes much of its fame to Vincent van Gogh. *Page 42*

Sports



Israeli hockey team finally gets gold medal in Iceland. *Page 50*

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VIGIL FOR THE THIRTEEN: A rally, organized by Canadian Jewish Congress (CJC) Ontario Region and UJA FEDERATION of Greater Toronto, was held Sunday at Earl Bales Park in Toronto on behalf of the 13 Iranian Jews whose trial on charges of espionage recommenced behind closed doors. Rabbi Amram Assayag, Chief Rabbi, Sephardic Rabbinate of Ontario addressed nearly 300 people. Thirteen members of Young Judea each held a sign on which was written the name of an accused. *See story on page 32.* ***[Ron Csillag photos]***

Recalling her trial

By DEBORAH E. LIPSTADT
Jewish Telegraphic Agency

In 1995, when I opened a letter informing me that David Irving was suing me for libel for calling him a Holocaust denier, I had precisely the same reaction that I had 20 years earlier when I first heard that there were people who denied the Holocaust. I laughed.

Why, I wondered, take this seriously? Holocaust deniers reminded me of flat-earth theorists. The idea was preposterous.

Irving's charges seemed equally preposterous. He had repeatedly denied the Holocaust. At the trial of Ernst Zundel, in Toronto, he said there was no "Reich policy to kill the Jews" and "no documents whatsoever show that a Holocaust had ever happened."

In Germany, Irving declared the Holocaust a "blood lie [which] has been pronounced on the German people." In 1991, he dropped mention of the Holocaust from his new edition of Hitler's biography because "if something didn't happen then you don't even dignify it with a footnote."

That same year he declared it his goal to "sink the Battleship Auschwitz."

Given this record how could he claim that I libelled him by calling him a denier? This was, I presumed, a nuisance lawsuit, full of sound and fury but signifying nothing.

A couple of lawyers' letters, I naively assumed, and all would be resolved. But Irving was doing this in England where the laws favour the plaintiff. I had to prove the truth of what I said. He did not have to prove the falsehood.

Irving talks not only about what has been done to Jews, but what will be done to them.

Continued on page 32

Stanley Cup coach going to Israel

By PAUL LUNGEN
Staff Reporter

TORONTO — The Dallas Stars may be in the middle of the NHL playoffs right now, but it's a trip to Israel this summer that's got head coach Ken Hitchcock really excited. Well, a chance at a second Stanley Cup may still be his number one concern, but a summertime trip to Israel would be a perfect way to end a hectic season and playoff run.

In August, Hitchcock will team up with the coaching staff of the Roger Neilson Hockey Camp for a week of hockey instruction at the Canada Centre skating rink in Metulla. Joining him on the ice will be his two step-sons, Noah and Alex, while his wife, Nancy Bruce, who is Jewish, and their daughter Emily will also make the trip.

Ken Hitchcock

This will be the first-ever visit to the Holy Land for the Hitchcocks. The boys, in particular, are excited about the trip, with the two of them "hammering away on the Internet" doing research about the country, Hitchcock said.

Even in the NHL coaching and playing ranks, Israel and the Metulla hockey school are becoming more widely known. Hitchcock learned of the camp from Neilson two years ago.

"I talked to Roger about it and he said what a great experience it was," Hitchcock said. "It was always in the back of my mind."

About two months ago he contacted Marshall Starkman, one of the co-founders of the camp, and volunteered his services.

Continued on page 50

Greater Toronto Area

Shabbat Kedoshim: Rosh Chodesh Iyar
Candlelighting: 8:07
Havdallah: 9:12

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Today

Barak may seek 'framework' referendum — please see page 31

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